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ERRATA.—Page 28, last line of left-hand column, for "son of Rahab" read "seer; to Rahab." Same page, second column, third line, for "boy" read "being."

•—1897—•

Church at Home and Abroad.

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THE CHURCH

AT HOME AND ABROAD.

JANUARY, 1897.

CURRENT EVENTS AND THE KINGDOM.

The Queen of Holland.—Queen Wilhelmina has recently, on confession of her faith in the Lord Jesus Christ, been received as a member of the Reformed Church of the Netherlands.

The Bible in Egypt.—The American Bible Society reports that during the last decade it has circulated 116,474 copies of the Bible in Egypt. This is a large increase over the number the Society was sending to that land thirty years ago.

The President of Mexico.—On the first of December, General Porfirio Diaz, entered upon his fifth term as president of the Republic of Mexico. In 1876 he became president by force of arms, displacing Lerdo de Tejada. He was succeeded by General Gonzalez in 1880; but in 1884 was elected to a second term. This honor was conferred upon him also in 1888, in 1892 and in 1896. President Diaz is now sixty-six years of age. It is believed that the peace and prosperity enjoyed by "our next-door neighbor" are largely due to his wisdom and firmness.

New President in Chile.—Chile recently passed through a presidential election, and the successful candidate has been already inaugurated. He seems to represent a reactionary tendency as against the liberal party in Chile, which means larger influence for the clerical party; yet parties are so nearly balanced in this republic that there is reason to hope the Romish hierarchy will not gain too strong an ascendancy, calculated to check the growth of evangelical truth. The Bible has

been largely circulated throughout the country, and is gaining increasing influence among all classes. The present outlook for missionary effort is full of encouragement.

Trusts and Monopolies.—President Cleveland, in his annual message, considers briefly "the existence of trusts and other huge aggregations of capital, the object of which is to secure the monopoly of some particular branch of trade, industry, or commerce, and to stifle wholesome competition." Speaking of the ground on which they are usually defended, that they reduce prices and thus benefit the public, he says: "A reduction of prices to the people is not one of the real objects of these organizations." The tendency of trusts and monopolies is "to crush out individual independence and to hinder or prevent the free use of human faculties and the full development of human character."

Restriction of Immigration.—The Immigration Restriction League, says the *Evangelist*, aims to eliminate some of the worst evils of unrestricted immigration. What most of the advocates of further restriction want, and what the Lodge-Corliss bill, shortly to come before the Senate, aims to accomplish, is not the exclusion of foreigners generally, but of those who are ignorant alike of their own language, of an occupation, and of the standards of living and character which distinguish American people. There can be no question that the dangers that threaten our nation are intensified a hundredfold by the power of illiteracy and degradation in the conduct of the national affairs.

Famine in India.—The condition of the people in some parts of India is distressing in the extreme. A report from Allahabad speaks of men and women who were living skeletons wandering through the streets crying for food. In one place were found 137 little children, whose parents had died or deserted them, picking up grain in the market-place, and eating it raw. Poor people sweep up the dust from the dried-up grass on the roadside and winnow it for the sake of the few grass seeds they may find. Everything that can sustain life is eaten—the seeds of weeds, the roots of grass, bark of trees, and the stones of the mangoe fruit. Parents are selling their children to get food. While much has been done to avert the threatened calamity, more than 70,000,000 people are already suffering.

Young Men in India.—Mr. J. R. Mott, who last summer held conferences in five of the great cities of India, in the interest of the Student Volunteer Movement, was deeply impressed by what he saw in one of the theological seminaries. That many of the best students came from the lowest castes of India was to him convincing evidence of the uplifting power of the gospel. Training such men, and sending them back to work among the common people, is in direct line with the teaching and practice of Christ. Nothing could be more important, he said, than training leaders for the forces of God to carry the gospel to the millions in the valley of the Ganges. That the Christian young men of the land of the Veda are recognizing their responsibility for the evangelization of their countrymen, is an encouraging sign of the times.

Curfew for City Children.—The Curfew Ordinance, requiring children to be at their homes after nightfall, has now been adopted by two hundred cities, and city officials, parents, school-teachers and chiefs of police are emphatic in their praise of its efficacy. Mrs. John D. Townsend, who makes this statement in the *North American Review*, believes that, while prevention of crime is better than its punishment, it is best to begin with care for children, and also that the associations of the streets in the night hours are productive of crime. The mayor of one Western city testifies: In the two years we have had the curfew we have

sent no children to the Reform School, whereas before that we sent quite a number. The chief of police of another says: After the curfew was in force a few weeks, arrests for disorderly conduct and truancy fell off fully seventy-five per cent.

Korea's Pressing Need.—Mrs. Isabella Bird Bishop, in a stirring appeal for prompt and large reinforcements to the work in Korea, writes: "The Pyeng Yang work which I saw last winter, and which is still going on in much the same way, is the most impressive mission work I have seen in any part of the world. The Spirit of God still moves on the earth, and the old truths of sin, judgment to come, of the divine justice and love, of the atonement, and of the necessity of holiness, have the same power as in the apostolic days to transform the lives of men. Not in Pyeng Yang only, but here in the capital, the seed sown so long in tears is promising to yield a harvest, if the reapers come.

"Now a door is opened wide in Korea—how wide only those can know who are on the spot. *Very many* are prepared to renounce devil worship and to worship the true God if only they are taught how; and large numbers more who have heard and received the gospel are earnestly craving to be instructed in its rules of holy living. How widely the desire is spread and how great the movement is, Mr. Moffett will tell you far better than I can.

"The methods of the missionaries are admirable in the training of the Christians to self-help. They are helping themselves to the limit of their means. Also admirable are the methods used for fitting the Koreans to carry the gospel intelligently to their brethren. This work alone requires four times the number of men already in the field to carry it on! Yet on it, perhaps, more than on any other agency, hang our hopes for the advancement of Christ's kingdom in Korea.

"I came to Korea a fortnight earlier than I had intended to in order to attend the Presbyterian annual meeting, and I am very thankful that I did so, for I have not elsewhere seen such an earnest, cheerful, whole-hearted body of men and women, with so completely one aim in view, and so much in harmony as to the way of carrying it out."

OUR HOME MISSION pages are the most interesting we have had for a long time. Our Editorial Correspondent has been almost crushed under the Home Mission debt and the consequent distress. But he girds himself with new strength for the new year. Read his *New West* (p. 20) and see if it does not almost justify the spread-eagle scream, at the top of p. 16.

See in the article of Miss McBeth (p. 17) what Christian womanhood is capable of.

Mr. Carnegie is reported to have offered a thousand dollars to any one who will read aloud one of the stories in "Beside the Bonnie Briar Bush" without crying. If Mr. Carnegie will read the story of *A Pillow*, beginning on our p. 19, we doubt if he can help crying and also giving a thousand dollars to Mr. Treasurer Olin.

But we cannot look to Mr. Carnegie. We, our own Presbyterian selves, must give the needed thousands. Not tears but dollars.

"MILD TYPHOID—steadily improving," are the words received by cable from Mrs. Speer at Hamadan, on the eighth of Decem-

ber, and reaching us from New York on the ninth. The note reporting Mr. Speer's illness, on page 33, is in the part of our magazine which had gone to press before the dispatch printed above was received. It will be more than another week before this number will have been filled and finished and mailed to its readers.

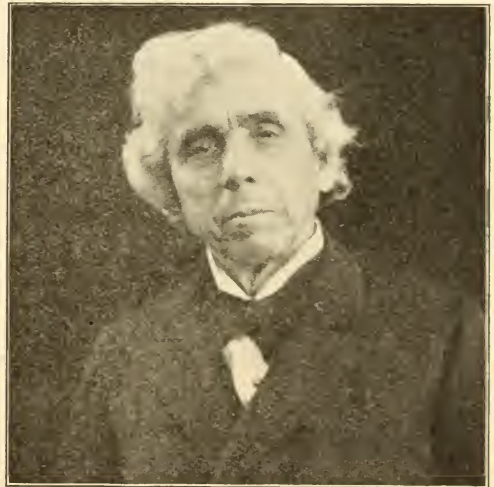
"CONVALESCING" is the joyful word which the cable brings to New York on the fifteenth of December—Mrs. Speer's second weekly telegram. Rarely is one word freighted with so much joy to be conveyed to so many hearts.

We may now cheerfully hope that our brother is already continuing his important and interesting journey. Affectionate prayer will not cease, in any longitude, that he may be enabled to continue it through the wide circuit of the Asiatic missions, and bring home from them greatly increased knowledge and power for the work which the Church has entrusted to him. Nor will it be forgotten that Mrs. Speer has been and continues to be the faithful sharer of all her husband's exposures.

ANSON D. F. RANDOLPH.

On Tuesday evening, November 24, 1896, a meeting was held in the lecture-room of the Fourth Avenue Presbyterian Church, in New York, in affectionate commemoration of that good man. Among the speakers were two who had been his pastors, Rev. Dr. Thomas Hastings, many years ago, and Rev. Dr. Davies, at the end of his life; one well-known writer of good books, Rev. Edward Eggleston, D.D.; two honored publishers, Messrs. G. H. Putnam and R. R. Bowker; also Rev. Dr. Hunt, Secretary of the American Bible Society, and Rev. H. M. Field, D.D., Editor of the *New York Evangelist*.

On account of Mr. Randolph's important official connection with THE CHURCH AT HOME AND ABROAD, its editor was invited to participate in those pleasant commemorative exercises. He gratefully accepted the invitation and he had nothing to say there which he is not quite as willing to say to all our readers, confident that many of them in more lands than one share his grateful affection for Mr. Randolph. He spoke as follows:



Probably almost all of those who now delight to honor Anson D. F. Randolph first saw his name, as publisher, on the title-page of some good book. These, together with writers of those books, of every one of whom he made a personal friend, are a very

great multitude, and they are in every part of this and in many other lands. We are met together to-night as representatives of that great constituency.

I understand that our friend's lifelong labor did not greatly enrich him in "corruptible things as silver and gold"; but, where he now is, where he "rests from his labors and his works follow him," he cannot regret that his investments were chiefly made "where neither moth nor rust doth consume." Nor can I believe that, in that light, he sees one book that he published and wishes that he had not.

It is pleasant to associate Mr. Randolph with this holy house and with that good great man of whose ministry here he was so faithful and strong a helper. This is peculiarly so to me because both Mr. Randolph and Dr. Crosby were members of the committee appointed by our General Assembly to establish a monthly magazine in the interest of our Church's vast and various work at home and abroad, and who called me to be its editor. I am sure of the hearty concurrence of the other faithful men who for ten years have given their united wisdom and energy and patient care to that enterprise, when I say that no others have thus labored more faithfully or more helpfully than that noble pair of brothers.

It was in the early morning of that Brooklyn pastorate, upon the golden glory of whose evening all Christendom is now gazing with reverent joy, that that *young* man eloquent delivered an address in this city, at the anniversary of the American Bible Society, some sentences of which I have ever since kept in that chamber of my memory in which I keep things of beauty that are "a joy forever"—that kind of joy which is also strength. One of them illustrated the power of the Bible in the literature and speech of any people into whose language it is translated.

He said: "Have you not observed of our great senatorial orator, when he rises to the utmost height of his eloquence, the very pitch of his power, how he reverts to the simple Biblical phrase, and with that shakes the hearts of his hearers?" In another he spoke of those brief and clear announcements of fundamental truth which we find here and there in the Bible, which at first seem isolated statements, but which deeper study shows to be inseparable from the

whole system of truth. So, one sometimes finds upon the side of a hill, what seems to him a boulder partly covered by the turf, but when he tries to dig or push it from its place, he discovers that it is the top of "a granite shaft going down to the central foundations of the earth."

In the beautiful city of Auburn, in a small park adjacent to his own garden, stands a statue of New York's great statesman, Seward, not seated as yonder in Madison Square, holding the pen which was not less mighty than the sword of Grant, but standing erect, in oratorical attitude, where he had so often stood in life discoursing political and ethical wisdom to his eagerly listening neighbors. Graven in the granite pedestal is his memorable utterance appealing to the Constitution of his country in protest against the proposed violation of a solemn national covenant, and also "a *higher law* than the Constitution" which would be as signally outraged by the proposed legislation.

On another face of that pedestal it was wisely deemed most suitable to engrave those lines which had been written by Mr. Randolph at the close of Mr. Seward's official service of our National Government:

"How, through the years in silence thou hast borne
The cruel doubt, the slanders of debate—
The assassin's knife, and keener blade of scorn
Wielded by party in its narrow hate!
How could'st thou pause each step to vindicate
Of thy surpassing work? Lo! it is done:
Freedom enshrined in our regenerate state,
And they who were divided made as one!"

No one better than Mr. Randolph appreciated that "surpassing work," or the surpassing wisdom of that memorable proclamation of *the highest law*. Partisan hostility mistook it for a round boulder of fanaticism that could easily be pushed from its place and rolled down the steep of political fortune.

Deluded men! It is one of those old Bible rocks. The small top of it is uncovered upon the surface of time, but it goes down, an unbroken shaft, to the centre of eternity.

Fellow-citizens of wise Randolph, heroic Crosby and illustrious Seward, citizens of Greater New York, or great Manhattan—whatever name you decide to give to the majestic municipality you are preparing to build—build it on that Bible rock of eternal adamant, and "the gates of hell shall not prevail against it."

PERMANENCE OF THE PASTORAL RELATION.

The recent celebration, in Brooklyn, of the semi-centennial of Rev. R. S. Storrs, D.D., pastor of the Church of the Pilgrims, suggests some reflections upon the value of such steady and prolonged continuance of the pastoral relation. The Congregational and the Presbyterian view of this relation are alike in all essential particulars, though fulfilled in each denomination by methods corresponding to its general polity.

In neither denomination is the pastoral relation indissoluble. Both recognize providential occasions other than death or crime for dissolving it. But all its provisions look to stability, and to as long continuance as the providence of God will permit. Pastor and people take their mutual vows, not merely as honest stipulators to a contract, for a specified time, but rather as giving themselves to each other, in a holy union, not to be limited in duration, except by the providence of God, manifesting the will of God by indications the conclusiveness of which shall be judged, not by the parties, but by the same body of Christian brethren, representing the churches of the vicinity, with whose approval the relation was constituted.

The pastoral relation, according to this idea of it, has great advantages. These arise, in a great degree, from the sense of stability, the presumption of permanence, which belong to it. On the part of the pastor, while this security is not strong enough to afford much encouragement to indolence, or to negligence, or to despotic behavior, it does encourage and invite liberal and comprehensive plans for study and for labor. It tends to steadfastness and perseverance; to prudence and forbearance; to thoughtful and prayerful consulting for the permanent interests of the church and of the community, and to the continuous growth of influence. It permits the pastor to hope that infants whom he has baptized may be brought up under his ministry, in the Christian nurture which it is a prominent object of his ministry to aid and promote; that families constituted by marriage vows which he administers will have their family history under his pastoral care; that parish enterprises which he suggests and begins may be completed under his supervision; that courses of religious in-

struction may be carried through; that thus he may have the opportunity for continuous labor, so favorable to ripe results.

To the people the advantage is no less. Their hearts rest, with equal comfort, in the expectation of permanent enjoyment of a happy and sacred relation. They pray, with submission, yet with pleasant hope, for its long (if God please), its lifelong continuance. To them, as to him, it grows more precious with every year's experience. The form and the voice, grown familiar in the pulpit; the characteristic idioms in discourse and prayer; the accustomed modes of pastoral intercourse and address; the various ministrations of pastoral love, in their sanctuary and in their homes—these and innumerable other features of this happy relation make it unutterably precious to the people, and give it incalculable power for their edification. The continuous ministry of a pastor is God's most favored instrumentality for the edification of his Church. Other instrumentality may produce more striking sudden effects; other instrumentality, as auxiliary and supplementary, may be of great value—perhaps even necessary sometimes—to render this most effective; but no other agency whatever can be in place of this, as the reliable means of steady and permanent *upbuilding of the Church*.

A ministry which is interwoven with the affections of a people, which has tender and sacred connection with their most interesting experiences, which is identified with their life, and precious to them in the hour of death; which has intimate association with their firesides, their weddings, their cradles, and their graves; which is a living force in their history, and links their generations together—such a ministry is a precious gift of God to a Christian people, albeit "we have this treasure in earthen vessels."

The frailty, the confessed unworthiness of the vessels, must not make us disparage the sacred divine treasure which they contain. Surely this is one of those royal gifts of the triumphant Messiah "ascending up on high and leading captivity captive" (Eph. 4:8). Let it ever be gratefully received and reverently improved by them to whom it is given.

ELEMENTS OF MANHOOD IN ELOQUENCE.

I. PHYSICAL ELEMENTS.

The human voice is one of the most marvelous of the instruments which creative skill has fashioned for human use. The organs by which the human will is able to play upon the elastic air, giving it impulses which, alighting upon their organs of hearing, can convey intelligence to other minds; the power of these organs to modify the thought thus conveyed—to emphasize it—to vivify it with emotion, whereby a thousand sympathetic hearers shall be made, not only to understand a discourse, but to “weep, and melt, and tremble” under it—what could more signally display that creative skill, whereby we are so “fearfully and wonderfully made,” and the subtle manner in which that divine skill has linked the spiritual and the material together in the human constitution? It is quite obvious that those bodily organs which are directly employed in the act of speaking need to be in the most healthy condition, and need to be trained to their highest attainable power, if we would have the speaker furnished with the most suitable instrument. There must be deep and strong respiration; there must be even and vigorous pulsation; and lips and throat and tongue and teeth must be ready to contribute their several parts, to form the articulate utterance. The form, and the strength, and the pliability of these several organs and instruments must affect favorably or unfavorably the formation of the voice, and its power to reach effectively the organs of hearing to which it addresses itself, and the minds beyond them. Nor can we set any narrow limit to the enumeration of organs upon which the qualities of speech are dependent. The eye of the roused orator flashes with the light of his vivid thought; his whole face beams with the same illumination; his unpurposed, unconscious motions of hand, or head, or entire person are abundantly expressive. They are likely to be effectively so, in proportion to the mind’s natural and complete possession of every part of the bodily frame which it occupies—every member, every muscle, every fibre. In proportion to the health, and vigor, and pliancy of these, are they capable of serving the mind as organs of expression. No direct study and practice of attitudes and gestures and tones can

suffice for these high uses. If any such study and practice are to be employed, there is obvious danger of their degenerating into the merely formal and artificial. There is a deeper and truer culture, safer and more effective. It goes on in the gymnasium. It goes on in the athletic sports of the campus. The races and wrestlings of boyhood; the kite, the skates, the ball, the oar; the bow of the young archer; the prancing of the untamed steed daringly mounted and successfully mastered; the industrious labor in shop or field, by which the boy contributes to the family maintenance, or earns the means of higher education—all healthful uses and exercises of the body, whereby its powers are developed and disciplined into pliant subjection to the indwelling and informing spirit—all these are of incalculable value, in the physical education of the public speaker.

There is no degree of bodily strength and vigor, no pliancy and elasticity of muscle, no suppleness of limb, no power of easy and free and energetic motion, no freshness and glow and joy of bodily health, which may not contribute effectiveness to speech. There is no form of intemperance or sensuality, no effeminate self-indulgence, no strain of the bodily powers, by excess of exertion or undue privation of sleep, no ungirding of the constitution by habitual indolence, which will not impair the body as an instrument of speech.

II. INTELLECTUAL ELEMENTS.

All genuine culture and wise discipline of the intellect have direct relations to our present theme.

A teacher, counseling the father of his pupil, advised that the lad should commence the study of the Latin language. The father objected that “he did not know what his boy would ever do with Latin.” The teacher replied: “It is not what he will do with the Latin; it is what the Latin will do to him.”

Classical studies have thus far held their eminent place in the college curriculum, notwithstanding many vehement assaults upon them, in view of their slight applicability to material uses, because true scholars have frequently and forcibly vindicated them, by showing their admirable effects



Rev. Richard S. Storrs, D.D.,
Pastor of the Church of the Pilgrims, Brooklyn, N. Y. Installed October, 1846.

upon the minds that earnestly and faithfully pursue them. The people have been reminded and have been able to see, that the men who speak and write the purest, clearest, strongest English, are not commonly the men who have studied English alone. When Webster poured luminous floods of thought upon the people's minds and shook their hearts with the deep tones of their mighty vernacular, though every word and phrase and idiom were intensely English, they knew that those masterly powers had derived no small part of their training and culture from the earnest study of Roman and Greek authors.

Beholding and hearing such an orator, and tracing his personal history backward, searching for the root whence such a noble and admirable growth has arisen, we do not fail to find it in a generous early culture; in youthful studies which have not only furnished the mind with accurate and extensive knowledge, but have developed its powers by wholesome exercise, and reduced them, in orderly discipline, under the ready control of the will. Not classical studies alone have contributed to these good results. Mathematical studies, training the mind to close and continuous attention, to distinct conceptions, to scrupulous accuracy; philosophical studies, accustoming it to careful induction, wide research, fine discrimination, clear apprehension and firm grasping of principles; logic, with its decisive processes and searching tests; history, with its discipline of memory and judgment; poetry awakening and guiding the imagination, and quickening into vivid life innumerable hidden germs of thought and feeling; general literature, with all its enriching and refining influences—all studies which have been pursued with earnestness and fidelity, have entered into the secret growth of the orator, and each contributes its appropriate quality to the consummate flower of his eloquence.

Those famous orators who have not enjoyed the advantages of academic education probably are not exceptions to this. Accurate knowledge of their early history usually shows that such men were diligent in the studies for which in youth they had opportunity. If they had few books, those were most thoroughly mastered. If they entered no school, they had daily converse with sagacious mothers, who knew how to wake

them to thought, and prompt them to continual inquisition of nature. Their daily tasks and their daily sports taxed and developed and matured at the same time their bodily and their intellectual energies; while habits of attentive observation and thoughtful reflection were ever storing their minds with facts and illustrations, which subsequently became their ready material for instructive and entertaining discourse. Every study which Lincoln had opportunity for; every book which he got hold of and read over and over again; every speech to which he listened, that had argument in it, to which he riveted his attention, and took it home in his memory, to be pondered, to be scrutinized, to be found fallacious and rejected, or found conclusive and taken into the goodly company of an honest mind's accepted convictions—every such speech, book, study, entered into the structure of the youth; made a permanent contribution to his intellectual growth; helped forward, solidly and reliably, the intellectual building up of the man. The *man* thus edified, thus growing, is the basis of the orator—is the orator. All his stores of thought and knowledge are slowly and surely gathering against the occasions which are sure to come. All the powers of reasoning and imagination and of utterance which he so slowly acquires will be ready for those occasions, and will then come forth into vivid manifestation, “like the outbreking of a fountain from the earth, or the bursting forth of volcanic fires, with spontaneous, original, native force.”*

The orator cannot be made by mere rhetorical culture. He cannot be made up for an occasion. The eloquence must exist in the man, or the occasion will not bring it out of him. Rhetorical culture must supervene upon a broader, deeper, more general culture. It must polish and render flexible and available powers which have been developed and strengthened by various, patient and faithful study. The whole deep hill must be full of the moisture which the sweet heavens have patiently dropped upon it, or the glad fountains cannot break out from its green sides, or within its rocky

* Readers familiar with the speeches of Daniel Webster will recognize this and several other allusions in this article as drawn from the speech in which he so lucidly defined and so powerfully exemplified “true eloquence.”

glens. The awful depths of the mountain must be heavy with the Plutonic impregnation, or there can be no "bursting forth of volcanic fires." Slow, patient, continuous, deep, in great part secret, must the processes be, by which great reservoirs of power are accumulated. It is the method prescribed by him who "inhabith eternity," and in whom whosoever believeth "doth not make haste."

True oratorical power is essentially a power of intellect. It is a result to which every faculty of the intellect makes contribution; it is a power in which all the powers of manhood are combined; it is a growth into which a vigorous nature gathers every nutritious element from the ground through which it sends out its roots far around, and strengthens itself in every breeze that visits its foliage. Such vital growths must have time; they cannot be greatly hastened. All undue pressure, if it hasten the expansion of bulk, will proportionably diminish the strength of fibres and tissues, and the ultimate fruitfulness. But the time must be improved. Simple lapse of time will not secure the result. The vital force must be diligently acting. The gathering, the appropriation, the assimilation, the incorporation of the elements of power into the living substance of one's own manhood, is more laborious than giving forth the mature result in effective expression, when the occasion comes. Or rather it demands more patient and persevering labor. What we call "great efforts" of the orator do doubtless involve most vigorous and strenuous exertion of the highest powers, a swift expenditure of accumulated vital energy; but this is done under a passionate rapture, which makes it, according to Bushnell's fine distinction, more properly play than work. The capacity for such raptures, the ability to sustain them, the power to make them triumphs, cannot be a sudden acquisition. It must be acquired by slow, continuous, patient labor. Faithful, diligent, earnest study is its price. Liberal studies, various studies, all studies that are really such, contribute to the noble result. Nothing of real mental exercise, nothing of real mental acquisition is lost. Consciously or unconsciously, the speaker uses all his past studies in every effective speech; the smallest part, probably as preserved material brought forth from the treasury of memory; by far the

greater part as power, diffused through all his being, and various as are the intellectual manifestations in a great oration.

III. MORAL ELEMENTS.

The terms by which both the Greeks and the Romans expressed the idea of virtue, have their etymological root in their terms for manhood, the masculine humanity, and we ourselves, even in that peculiar use of the term in which we specially emphasize female virtue, have reference always to the most resolute decision, the most determined will, of which noblest womanhood is capable. Our poetry figures the virtuous maiden as "a quivered nymph with arrows keen," "clad in complete steel," who "may trace huge forests, and unharbored heaths, infamous hills, and sandy perilous wilds," unharmed; who "by grotts, and caverns shagged with horrid shades, may pass on with unbleached majesty." "Antiquity from the old schools of Greece" figured such virtue under the impersonation of "the huntress Diana" with her "dread bow," and "wise Minerva, unconquered virgin," wearing "that snaky-headed Gorgon shield, wherewith she freezed her foes into congealed stone," rightly interpreted, no doubt, by Milton, as nothing else, "but rigid looks of chaste austerity and noble grace, that dashed brute violence with sudden adoration and blank awe."

The moral strength of right decision enters into the true idea of manhood, and no less into the true idea of womanhood. The deepest search and truest analysis finds the same essential elements in manly and womanly character, however they may be mingled in different proportions, and however they must be modified, in their phenomenal manifestations, in the diverse providential situations, and as manifestly diverse providential constitutions of the sexes. Of the moral elements of manhood essential to eloquence, the first which we name is honesty. By this we mean simple, downright sincerity—the disposition to think and to speak "the truth, the whole truth and nothing but the truth," always and everywhere; as scrupulously when haranguing a popular assembly as when giving testimony before a court.

A man may argue plausibly for that which is false, and may speak persuasively for that which is wrong; but if he be forth-

with answered by a man of no greater abilities, who sets forth the pure truth in his argument, and sets up the unperturbed right, as the goal of his persuasion, which of the two will have exemplified true eloquence? At the very least, which of the two will have given the stronger and better exemplification?

Quintilian and Cato insisted that the orator must be an *upright* man, first of all an *upright man*, who understands speaking. Surely a known character of probity gives exceeding weight to a man's expressed opinions, and force to his persuasions. What is this but the conviction, in the minds of his hearers, that he says honestly just what he thinks, and that he would not attempt to persuade others to aught which had not the approval of his own faithful conscience?

Those who, without sincere convictions, argue and persuade, in favor of whatever their selfish interest seeks, first of all endeavor to *appear* honest. The whole art of sophistry is in "making the worse appear the better reason," making the false *seem* to be true. No man avows himself in favor of falsehood or of injustice. Is it possible, then, for any man to speak eloquently what he does not believe—to plead eloquently for what his own conscience does not approve? Can there be hearty, genuine, downright earnestness in such speech? That is not "the outbreathing of a fountain from the earth." It is not true eloquence. True eloquence must ever be the eloquence of truth.

Another moral element of eloquence is courage. No other quality is more universally acknowledged as essential to genuine manhood. There is as much occasion for it in the orator as in the soldier. We speak of the courage of thought—the daring to hold and to utter one's honest convictions, in spite of all perils that may be involved. The man who, in sight of a gibbet, or with the smell of prison damps already in his garments, can say the same things, in the same unambiguous words, and in the same

steady tones as he would to a docile and sympathizing audience; the man who, in the midst of a Diet that has all the dungeons of an empire at its disposal, cannot be made to swerve a hair's breadth from the line of his own honest convictions, not only is a hero, equal to any who have won fame on battlefields, but in such plainest utterance of his convictions, he exemplifies the sublimest eloquence. The words thus spoken are ever written with the point of a diamond on history's most imperishable tablets. Not only when truth is to be spoken in the presence of such bodily terrors is courage essential. He who modifies the sentiment which he ought to utter, or qualifies his expression of it, intimidated thereto by hisses of his audience, heard or apprehended; or fearing the strictures of the press, which will publish his words to-morrow; who represses the convictions of his own understanding, in timid subjection to the demands of his party—such an one admits an element of weakness into his speech most hurtful to its eloquence. The courage which calmly and firmly utters the mind's true thoughts unmoved and undeterred by popular clamor or partisan detraction, or (far harder test of fortitude) by tearful remonstrance of timid or weak friends, can hardly fail to exalt the utterance into the character of genuine eloquence. Such courage cannot be suddenly acquired. The cowardly man cannot be the courageous orator. No element of manliness is more deeply imbedded in the character. It is always blended with honest truthfulness. The boy who would never lie, nor equivocate, to escape censure; who would never fawningly profess what he did not honestly feel; nor ever conceal truth which justice requires to be told; whose home-life and school-life have been a perpetual exercise of intrepid honesty, becomes the man of courage, prepared for life's grander exigencies. If called to public speaking, he will not be likely to lack occasions for heroic speech, speech which the eloquence of heroism will render immortal.

MINISTERIAL RELIEF.

MINISTERIAL RELIEF IN THE SYNOD OF IOWA.

W. W. HEBERTON, TREASURER.

The report of the Standing Committee on Ministerial Relief of the Synod of Iowa, made at its meeting in Ottumwa, October 15-18, is such a clear and stirring paper, that we have taken the liberty of quoting from it for the benefit of the readers of *THE CHURCH AT HOME AND ABROAD*. After referring to the statistics of the Board in regard to the Synod of Iowa, relative to last year's report, the chairman says:

"We cannot believe that the great Presbyterian Church in the United States of America will come short of its duty to the noblest array of heroes ever marshaled in the conflicts of earth. No true Presbyterian can be true to his church and believe in repudiation. In days gone by, young men in the full vigor of life, with mental powers and capabilities that assured them of success in any of the profitable avenues of life, turned aside from worldly comfort and pleasure, stopped their ears to the siren songs of wealth and fame, held out their hands to the Presbyterian Church, when she was crying for reapers to garner in the harvest, and said, 'Here am I, send me;' she accepted their offer; she required them to be free from worldly avocations; she set them in places where men not only hungered for spiritual food, but many times for the bread that cometh *not* down from heaven. She required of them and accepted at their hands such sacrifice as made martyrs in other ages; and from their reaping she has garnered in the harvest.

"But there has come a day when no longer are these noble servants of God and the Church able to even thrust in the sickle, when empty-handed, so far as this world's goods are concerned, they stand and look back over those years, so quickly gone, only regretting that they cannot do more for Christ and the Church. Christ will pay his obligations in full throughout the boundless ages of eternity; the Church's obliga-

tions must be paid in time. Those empty hands testify to the obligations due. For forty-seven years the Presbyterian Church has been acknowledging the indebtedness and striving to meet it. One million and one-half dollars have been invested as a permanent fund, of which only the interest shall be used. This goes but a small way towards yielding sufficient revenue to enable the Board to pay out the drafts made upon it by the presbyteries throughout the domain of the Church.

"Last year 795 families received an appropriation, and when you think that the whole amount in the hands of the Board from every source that could be thus used was only \$166,735.07, you will see that each family assisted received on an average but \$210.

"The Board, in its report, seems to hope for brighter things in the future, probably thinking it is darkest before the dawn; and your committee is indeed gratified that it is possible for the Board to say, 'On the whole, there is ample cause to be of good courage, concerning the future of Ministerial Relief.'

"The joy of knowing that we have had a part in making the evening shades of life a little less irksome, the hard places softer and smoother, for these saints of God, ought of itself to be sufficient incentive to every loyal member of the household of faith, to see to it that no year goes by in which his church is not in the column of contributing churches for this most Christian cause. Yea, we believe it is, if only the proper attention is called to the matter and the opportunity given; and your committee cannot help but quote from the report of the Standing Committee of the General Assembly the following:

"'This failure of our churches to remember the Relief Fund in their Sabbath offerings is due largely to two causes:

"'1. That many of our pastors feel a delicacy in presenting the cause to their congregations on account of a possible inference that subsequently they themselves may re-

ceive the benefit of the Fund, and that many other pastors through unintentional neglect have not presented the matter to their people; and that elders have failed to observe the recommendations of previous Assemblies, as to their particular duty in the matter of this Fund.'

"We are of the same opinion, and trust that this synod will be able to propose and adopt a plan that will be put into execution, and that will make the Presbyterians of Iowa rejoice when next year, and in the years to come, they run down the column, 'Relief Fund,' in the report of the General Assembly of the Presbyterian Church in the United States of America, and that in the General Assembly of the Saints in Heaven, will cause them to be exceeding

glad as from the Master's lips they hear, 'Inasmuch as ye have done it unto the least of these my brethren ye have done it unto me.'"

This was followed by a series of ringing resolutions urging the interest of the elders to show itself for this cause, in their respective congregations, especially at the time of the annual offering for the Board.

If these timely and urgent suggestions could be followed, not only by the Synod of Iowa, but by all the other synods in the Church, our poor, struggling and crippled treasury would doubtless be put on its feet again, and the hearts of all the friends of the cause, as well as those of our 800 families, be made to rejoice.

DR. CATTELL'S SUCCESSOR.

Our readers are doubtless already informed that the Board of Ministerial Relief has elected Rev. Benjamin L. Agnew, D.D., to be its Corresponding Secretary. With the consent of his people and permission of his presbytery he has accepted the appointment, devoutly recognizing it as a call of God thus duly authenticated to him. His people were perfectly united in their love to him, and their desire for his life-long continuance in the pastoral relation with them. But they recognized the Lord's need of him in administering the Church's tender care of his disabled and needy servants, and their widows and orphans. None better than they knew their pastor's eminent fitness for that large and holy work. They knew his bodily strength, his mental powers, his administrative ability and his Great-heart sympathy. They showed their unselfish love to him and their confidence in his wisdom, as well as their intelligent estimate of the great cause to which they surrender him, by unanimously consenting to make the sacrifice.

tice of our judicatories has settled the interpretation of this provision which recognizes other providential reasons, and reasons creditable to both ministers and people for such resignations.

In the present case there was no reason on either side for consenting to the proposal which had come from a Board of the Church, save the conviction that the precious and sacred interest entrusted to that Board needed that that pastor and that people should make the sacrifice, than which a pastor and people so happily united can voluntarily make no greater. All this was made abundantly evident by the testimony of the commissioners representing the congregation and by their pastor's frank and fervent declarations.

The value and sacredness of the cause to which Dr. Agnew thus devotes himself for the remainder of his years was impressively set forth in his own statement of the reasons which had convinced him of his duty to accept this call, and by the addresses of several members of the presbytery showing the grounds of their assent to it. All these addresses took, in clear words and earnest tones, the same high ground on which Dr. Cattell has so long and so earnestly advocated this cause and labored for it—that it is no pitiful scheme of pauperism, but an organized effort to fulfill the Church's duty to provide for her ministers when disabled by age or infirmity for the service to which she has ordained them, and for their widows and orphans when left destitute, an honorable and honoring pensioning analagous to that which the nation provides for the veterans of its army and navy and for its honored judges.

Dr. Agnew's pastoral relation ceases, and his work as Secretary begins, January 1, 1897.

In the session of the presbytery of Philadelphia, at which Dr. Agnew was released from his pastoral charge at his own request and with the concurrence of his congregation, we listened to an unusually interesting and impressive proceeding. It is a remarkable fact that the constitutional provision for the resignation of a pastoral charge makes specific mention of no other occasion for such resignation than it describes in these terms: "When any minister shall labor *under such grievances* in his congregation, as that he shall desire leave to resign his pastoral charge." Long prac-

HOME MISSIONS.

This is the only country where young men are not handicapped, where they are invited and encouraged to rise instead of being compelled to bow to fixed and inexorable customs. Read Dr. Withrow's article, p. 60.

Rev. F. H. Gwynne, D.D., sometime synodical missionary of Oregon, has accepted the call of the First Presbyterian Church of Great Falls, Montana. Rev. W. O. Forbes succeeds him as synodical missionary of Oregon.

A letter enclosing a check for \$8 explains the remittance in this way: "This amount is the result of an effort by Mrs. W. T. H. and her Sunday-school class of eight little girls, and raised by working from nine cents (each one got a penny a short time ago to work from) and is forwarded to the Board as their Thanksgiving offering with their prayers that it may be of much good to some needy missionaries."

An interesting feature of the recent meeting of the Synod of Washington, at Moscow, Idaho, was the presence of thirty Christian Nez Perce Indians. They were ministers and elders and their wives. One of the evening services was conducted wholly by them; one of their number, Rev. James Hays, preaching the sermon. Mr. Hays and many of the others were trained in Miss McBeth's theological school. The whole company were the fruits of the labors of those sainted missionaries, Spaulding and Whitman.

The following letter is one of many which describe the hardships through which our missionaries are passing this severe and memorable winter. Will not the friends of the missionaries rally to the help of the Board in giving them relief.

For three days the storm has raged, and the cold is intense. We have not had any coal or fuel for over a week. I get coal from Eddyville—thirteen miles off—just as I can get fifty or seventy-five cents from my members. We are burning our little crop of corn, and are really suffering with the cold. It is the worst storm of cold and sleet for years, and I am almost in despair.

The Board of Home Missions, at its meeting November 24, unanimously elected Mr. Harvey C. Olin, of Chicago, treasurer to succeed Mr. O. D. Eaton, whose lamented death was so recently announced. Mr. Olin is an elder in the Hyde Park Church and superintendent of the Sabbath-school. He has had thorough training and wide experience as a business man. He occupies at present the responsible position of auditor of the Union Stock Yards. The Board is fortunate in securing such a man for the office to which it has called him. Mr. Olin has signified his acceptance of the office and expects to enter upon its duties on the first day of the new year, 1897.

Mr. Varian Banks, who has been the acting treasurer of the Board for a year past, has been for several years the tried and trusted lieutenant of Mr. Eaton, and it is in large measure due to his skill and thorough knowledge of the details of the office that its affairs have been so ably managed. When the Board, about a year ago, offered Mr. Eaton an extended vacation, in order that he might seek rest and recovery of health, the treasurer consented to take the leave of absence only on condition that the duties of the office might be placed in the hands of Mr. Banks. Through this trying period he has performed the duties of the office with such rare skill and ability that the Board at its recent meeting placed on record the strongest expression of its appreciation and thanks for his services.

While Mr. Banks has shown his thorough knowledge of the affairs of the office and his ability to manage them, he did not seek the office whose responsibilities and burdens had crushed Mr. Eaton into an untimely grave. Nor did the Board deem it wise to place them upon one so young, and so an older man was elected.

But it will be gratifying to the Church at large and the missionaries in particular to know that Mr. Banks will remain in the office in the place which he has filled so long and so ably.

In the early future we shall see that the Middle Ages reached all the way up to the emancipation of American slavery, the era of electricity and the resort to peaceful arbitration as a method of settling international difficulties. History, so far as it has to do with the acquisition of wealth and power, will be more of a warning than a guide. It will show the evils of the old motives, while the dawn of the era of better ideas will inspire with a higher and nobler ambition. We have solved for the world the problem of human slavery, and the harder and more stubborn problem of war; we have risen from the physical into the social, and are destined to solve for mankind the problems of wealth and poverty, of capital and labor—problems that have come down to us from the Middle Ages. Europe has shown herself incapable of solving these problems because she is anchored to history and tradition.

TO THE MINISTERS, ELDERS AND MEMBERS OF
THE PRESBYTERIAN CHURCH:

Dear Brethren:—Owing to the existing debt and the falling off in current receipts, the Board is constrained not only to reduce the amount of its grants to the presbyteries ten per cent. on the appropriations of last year, as indicated in the circular letter of June 15, but also to adopt measures looking to the curtailment of its work with a view of bringing it within the limits of the means placed at its disposal by the Church for that purpose.

The General Assembly has from year to year recommended the amount which in its judgment the Church should furnish for the prosecution of its home mission work, but the Board for prudential reasons has not felt justified in conducting it on quite as large a scale as that recommended by the General Assembly. Even with this precaution the result has been the accumulation of a debt within the past few years which the Board has carried in the hope that with better times increased contributions would be made by the Church to relieve it. In this, it regrets to say, it has been disappointed. Instead of growing smaller, the debt is still about what it was at the last meeting of the Assembly, viz., \$300,000, though the present indebtedness is much less than it was at the same date last year. The Church has not responded to the recommendations of the General Assembly by placing the means in the hands of the Board to conduct the work on the scale recommended by it, nor even

on the reduced scale adopted by the Board. The Board has, therefore, no option but to put itself in a position to curtail the work and reduce it to such an extent as will bring it within the means placed at its disposal, and to that end it has decided to issue after October, 1896, no commissions to the missionaries in the field for a period extending beyond the present fiscal year, which expires on March 31, 1897. It is not to be understood that the Board contemplates putting a stop at that time to the great work entrusted to it by the General Assembly, but to arrange for its continuance, whether on a diminished or an enlarged scale, as will bring its expenditure within the means put at its disposal by the Church.

It is most painful to all the members of the Board to find themselves compelled to take this step, but they feel that they cannot honestly continue to make engagements when they have not the prospect of being able to fulfill them. The salaries of the missionaries are now about three months in arrears, and the Board is doing everything in its power to relieve the distress that such delay in the payment of them necessarily involves.

The Board has decided to make this statement of its financial condition to the Church in the hope that it may awaken such interest in the work, and in its faithful servants who are doing the work, as will bring the needed relief in freeing the Board from a burdensome debt, and in enabling it also to prosecute the work without any curtailment.

With the beginning of the next fiscal year, April 1, 1897, it has arranged to make monthly payments of salaries.

REV. JOHN HALL, D.D.

" D. STUART DODGE.

" LYMAN W. ALLEN.

" WILSON PHRANER, D.D.

" THOS. S. HASTINGS, D.D.

" CHAS. L. THOMPSON, D.D.

" JAMES S. RAMSEY, D.D.

" THOMAS A. NELSON, D.D.

" JAMES M. LUDLOW, D.D.

" GEORGE L. SPINING, D.D.

GEORGE R. LOCKWOOD.

TITUS B. MEIGS.

GEORGE H. SOUTHARD.

JOHN CROSBY BROWN.

WM. H. CORBIN.

WALTER M. AIKEN.

ROBERT HENDERSON.

JOHN S. KENNEDY.

JOHN E. PARSONS.

HENRY E. ROWLAND.

CHARLES E. GREEN.



Fort Lapwai, Nez Perce Station, Idaho.

MISS SUE L. MCBETH.

MISS KATE MCBETH.

Miss S. L. McBeth arrived at Lapwai agency on the Nez Perce reserve in the fall of 1873. Although an employé of the Government, her appointment came to her through Dr. Lowrie, secretary of the Board of Foreign Missions, for at that time the educational work on many of the reservations was largely under the control of the different denominations.

Dr. Lowrie was no stranger to her; he had been her correspondent while she was a missionary among the Choctaws, and indeed her coming among the Nez Percés had been suggested by her former associate at the Good Water mission station in Indian Territory, Rev. George Ainsley, who in 1873 was in charge of the little Government school at Lapwai agency. Miss McBeth was never at any time a strong woman, and at the time of her starting west for her work among the Nez Percés, it was feared she had not strength enough for the journey. Little did her friends then think she would spend nearly twenty years of faithful service for the Master in that field.

Mr. Spaulding at the time of her arrival in 1873 was in Kamiah, where the presbytery had decided he should live, much against his own wishes. Rev. Cowley, now of Spokane, was also then in Kamiah in a little Government school.

In 1874 Mr. Spaulding was brought down sick to his beloved Lapwai, and died in a little Government house within the

school enclosure, which Miss McBeth called her home. She always spoke of Mr. Spaulding as a faithful missionary, a strong man. She had little patience with weak ones. She taught one year in the Government school at Lapwai, then by advice of the good agent, John Monteith, she removed to Kamiah, took up the work laid down by Mr. Spaulding, which was the training or instructing of a class of five men for the ministry. Three of that class are now in their graves. Although as perfectly isolated in Kamiah then as if she had been in Africa, she ever spoke of her first years there with pleasure. There with intellectual relish did she dig around the roots of the Nez Perce language, adding daily to her dictionary and grammar. And when in the evenings her weak eyes were too tired to read or write, she would in her darkened room mentally translate the songs of Zion, dear to herself, into the Nez Perce tongue. From the first, Elder Billy Williams was her trusted friend, her almost daily visitor and through him more than all others she became rich in Indian lore.

Gen. O. O. Howard visited Kamiah in 1877, and thus describes her and her work: "In a small house of two or three rooms I found Miss McBeth living by herself. She is such an invalid from partial paralysis, she cannot walk from house to house, so I was sure to find her at home. The candle gave but a dim light, so that I could scarcely make out how she looked as she gave me her hand and welcomed me to Kamiah. The next time by day showed me a pale, intellectual

face above a slight frame. How could this face and frame seek this far-off region? Little by little the mystery is solved: her soul has been fully consecrated to Christ and she has, as she believes, been sent here on a mission to the Indians. Her work seems simply just like the Master's in some respects: she gathers her disciples, a few at a time, around her, and having herself learned their language so as to speak and understand them, she instructs and makes teachers of them. Everything about this little teacher is of the simplest in style and work."

Her Kamiah school-room was a picture. There around this little woman sat not only her class of divinity students, but pastor and elders with an occasional visitor as well, while the principles of Christianity and civilization were explained to them in their own tongue. If doubts were expressed, the leaves of the Bible were turned until the "Thus saith the Lord" was found, settling the matter with them forever. There was no unsound theology taught under the Kamiah pines. Was this little Scotch woman able for such work? Can any one who has read her "Seed Scattered Broadcast" doubt her ability to teach theology?

What effect has it had upon the church whose session sat as pupils in her school-room? All the ministers and students for the ministry came from that one church with but two exceptions. It is to-day a well-trained missionary church, sending out yearly evangelists to other tribes. The native pastor needs intelligent helpers. She knew that the only lasting civilization for Indians must come through the gospel. All else would prove but a veneering which time would rub off. Questions of law and order were discussed there, for Christianity and civilization among them cannot be separated.

She had enemies, as all strong characters must have. Hers were of a class. One of the chiefs once said to her: "You have been trying to kill the chiefs ever since you came on this reserve." She did not deny that she was trying to destroy their power over the people, believing as she did that no real progress could be made until the tribal relations should be broken up, and the Indian man feel his individuality and not merely regard himself as a part of a band. Miss McBeth seldom appeared among the people, but from out that school-room,

through her pupils, went a strong influence for good, not only to every part of the Nez Perce tribe, but to the Umatillas, Spokanes and Shoshones as well. Often in reviewing her work would she exclaim, "Thank the Lord for Robert Williams! I could have accomplished little without him." Like herself, he knew no fear of man.

She needed all her courage to stay up and strengthen the little hearts around her. For Indians are timid braves. Her strong will and her ability to read their hearts was ever a mystery to them. Under her gaze they felt they were being sifted and weighed. She was always upon the lookout for good material for the Lord's work. Some of these fine-looking men sitting before us now, dropped their blankets and washed off the paint to enter her school-room. "All hail the power of Jesus' name."

The school-room was but a part of her work; with Paul she could say, "Besides all this comes upon me the daily care of all the churches." Figuratively she was always walking round the walls of Zion, marking her bulwarks, pointing out to the little band of native workmen the weak places to be strengthened.

At the breaking out of the Joseph War in 1877, she, with some whites, was guarded by forty-five loyal Kamiahans from Kamiah down to Lapwai, making the trip, sixty miles, in one day, in a farm wagon. This was no new experience to her. Christian Choctaws had guarded her out of the Indian Territory when Texas ruffians were more to be dreaded than the White Bird band. Her answer then to the call, "Come home," was "I am immortal until my work is done." She did not return to Kamiah until 1879. Her school for the time was kept up in Lapwai, but the most of her twenty years were spent with the Kamiahans either in the Kamiah valley or in Mt. Idaho, which was at that time their trading town. She saw about as much of the people there as when living down beside the little church. How happy she was when her pupils with their families were comfortably housed for the winter in the cottages built for them at Mt. Idaho. Did anything trouble their hearts while they were down in Kamiah, the little pony soon bore them up the trail to Mt. Idaho to the "mother."

Sacred scenes must often come before

these men now. No journey was ever undertaken, not even from Kamiah to Lapwai, or Mt. Idaho to Kamiah, without kneeling beside this mother to ask the Father's care. Little notes came back to her if detained, and then as soon as possible after their return they reported to her. How they trusted her! "Why," one of them said, as we gathered around her for the last time in the Kamiah Church, "she never deceived us once! Let us keep her teaching in our hearts and follow close after her." But it was in her school-room the last winter of her life that this strong bond between teacher and taught, mother and sons, was seen. How anxiously they would scan her face each morning as she stepped with swollen feet from the sitting-room to the school-room! *For she must be there.* In a moment one of these gentlemanly pupils was at her side to help her to the chair, which another would place where she loved to sit. With her far-reaching eye and fast-failing strength she was fortifying them against the skepticism which they would meet in the near future. They must not be taken unawares. She never grew weary of the Lord's work. Often did she say in that last winter, "If I was able and younger I would like nothing better than to go into a wild tribe and do over again the work I have done here." At her own request her body lies beside the little church she loved so well in Kamiah, beautiful Kamiah with its Scottish Sabbath. Need I say more about her work when you have here the living epistles before you? Full as her work among the Nez Perces seems to be, 'tis but a part—a small part—of the service this woman of faith and prayer was enabled to accomplish. The secret of it all lay in her early consecration to the Master and a consciousness that she was working not for time, but for eternity. While teaching in Fairfield University, Iowa, now Parson's College, she was urged to give herself to literature. She gave her answer in a little poem which I now read to you:

"Write a book, my sister?
I am writing it day by day,
And the characters traced in that writing
Can never pass from the scroll away,
For the parchment is a part of the Infinite,
The soul is the vellum given,
By which with the pen of my life I write
A record for hell or heaven.
Oh! a fearful gift is this author's life,
For the lowliest guides a pen
Of words and deeds that leaves
Its trace on the hearts of men,



Miss Sue L. McBeth.

And carelessly often the record is made
And lightly we pass the thought
That we must account for the ill we have penned
And the good we have written not.
Oh, not 'mid the planets that shine, my sister,
In the galaxy of fame,
That is bounded by changing time, dear sister,
I sigh to rank my name.
For the dust of earth is upon the stars,
And the brightness will pass away,
When eternity ushers in the light
Of that sinless clime of day.
Oh, then may my writing be approved
By the searching eye of him
In whose visible presence the sun shall fade
And the glory of earth grow dim.
May he write my name in the Book of Life,
With the dear ones he has given,
And I crave no other share, dear sister,
In the fame of earth or heaven."

A PILLOW.

Not very many years ago there was at Albuquerque, N. M., under the care of the Woman's Executive Committee of Home Missions, an Indian school for boys which is now replaced by one for Mexican boys, as a Government school has absorbed the Indian work at that place.

Mrs. Haines, the loved and honored secretary of this society, was accustomed to speak of the "dove-tailing of Providence,"

and the following story, told by a consecrated worker, illustrates this truth. It was not the latest dazzle in decorative art, a pillow of silk or velvet or satin, covered with daintiest lace or embroidery—the pillow of our story was neither large, nor fresh, nor new; it was a small feather pillow which had already done good service.

This pillow was placed, with some apologies and misgivings, at the bottom of a barrel containing many gifts—all useful and acceptable for our Albuquerque school, N. M. The secretary pinned upon it an explanatory note, stating that, although so unusual an offering, “it was weighted with prayers,” and could not be refused. How many tears had fallen upon it over the woes of suffering humanity, how many anxious thoughts while devising for its uplifting had deprived the owner of her usual rest, is a history yet to be revealed.

All unconscious of noble self-sacrifice, the poor old lady explained to the secretary that she needed but one pillow, and as one made of husk would serve her purpose, she wished to send this to some needy child or tired missionary.

Before the barrel reached Albuquerque, one of those mysterious visitations befell the school which sadly crippled its work. The building was burned; and sheltered as best they could, the weary missionaries and their pupils were in need of almost everything.

Article after article was taken out of the barrel with rejoicing, as they met the very wants of the occasion.

One of the children, a little Indian boy, was tossing with fever and moaning with pain in his head, which was intensified by the discomfort of a husk pillow. Having discovered the old lady’s gift, his teacher gently drew away the husk pillow—hoping not to disturb him—and slipped the soft one under his head. He aroused at once to the sense of comfort and was told that a friend far away, who loved Jesus, and because she loved Jesus, had sent the pillow to him. He lifted his head, and asked in Anglo-Indian, “The one Jesus?”—in other words, “Is it the same Jesus of whose love you have told me?” “Yes; the one Jesus—the same Jesus,” was the reply.

And when the aching head had found rest, and the glow of health was restored to the fevered cheek, and our Indian boy stood erect in the presence of men and angels to

confess Christ as his Saviour, and to pledge himself to his service, did he, or did only the angels know which leading was the stronger, the lessons so faithfully inculcated in the school, or that soft messenger of comfort for the sick and tired sufferer which came to him in the Saviour’s name and which served to commend the tender love of “The one Jesus?”
H. E. B.

Concert of Prayer For Church Work at Home.

JANUARY.	.....	The New West.
FEBRUARY.	.....	The Indians.
MARCH.	.....	Alaska.
APRIL.	.....	The Cities.
MAY.	.....	The Mormons.
JUNE.	.....	Our Missionaries.
JULY.	.....	Results of the Year.
AUGUST.	.....	The Foreigners.
SEPTEMBER.	.....	The Outlook.
OCTOBER.	.....	The Treasury.
NOVEMBER.	.....	Romanists and Mexicans.
DECEMBER.	.....	The South.

THE NEW WEST.

This region comprises more than one-half of our national area, nearly one-third of our States, and all of our Territories. The principal gold and silver mines are in the far West. One-third of the copper of the world is produced in six western States. The great wheat fields, the cattle ranges, the greatest of our forests, the grandest scenery, the most diversified climate and the principal sanitariums of our country are all in the newest West. About half of the wool production of our country comes from the new West, or if Texas be added, the production of wool will be far more than half. One-half of the acreage of wheat produced in the United States is in the new West, and the number of bushels is far beyond one-half, showing the additional fact that the average production per acre in the new West is far beyond that of the States lying east of the Missouri river. The same is true of other cereals.

It is less than a half century since the first Presbyterian church was organized in the new West. Leaving out of the account the work on the Pacific coast, the introduction of Protestant Christianity into the western half of our country occurred with-

in the life of the present generation. It would be interesting and profitable to consider the religious condition of these States and Territories, at least so far as regards the comparative statistics of our own Church.

Arizona has a population of 77,000; there are 13 Presbyterian churches, with an aggregate membership of 597, with 9 ministers; it is a significant fact that of the adult male population there are but two out of every hundred that belong to any church. One of the churches is composed entirely of Indians, with a membership of 203, with Rev. Charles H. Cook as the pastor.

California has a population of 1,220,000. The first Presbyterian church in that State was organized in 1850; we have at present 228 churches with 21,146 members.

The population of Colorado is 450,000; there are 101 churches, 8624 members, and 84 ministers. While our Church has had a good degree of growth, it is a significant fact that of the adult male population but seven per cent. are in Protestant churches, a slightly smaller proportion than is found in California.

Idaho has but 130,000 population; we have 28 churches, with 1343 members. The percentage of the adult male population in the Protestant church membership is but four and one-half.

The population of Kansas is 1,350,000. There are 343 Presbyterian churches, with 25,321 members and 206 ministers. This State has nearly one-fourth of its adult males in the membership of Protestant churches, the percentage being twenty-three and two-tenths. Kansas has always attracted the best classes of western emigration. She has four times as many Protestants as Romanists. Though she leads her sister western States in the relative strength of her moral and religious forces, there are still 1,000,000 of her population outside of all church connection.

Minnesota, with 1,610,000 population, has 258 Presbyterian churches, with 19,338 members, and 175 ministers. Notwithstanding the financial stringency which this State in common with the entire country has felt, 19 churches were organized during the past year and more buildings dedicated than in any previous year in the history of the State, and it is a remarkable fact that all of these are free of debt. Nearly twenty-three per cent. of her adult males are church members.

Montana has a population of 185,000. There are 35 Presbyterian churches, with 2021 members and 31 ministers. One-third of these churches are self-supporting. None of the western States show better results for the amount of missionary money expended upon them than Montana, but the greater part of the history of our Church within that State has been made under the trying difficulties of the Board's retrenchment. There are many communities without the ordinary means of grace, hence it is that but three and one-half per cent. of her male population are in the membership of Protestant churches.

Nebraska, with a population of 1,158,000, has 225 churches, with 15,931 members and 140 ministers. The country will not soon forget the terrible drought that visited the State a little more than a year ago. Through all that dark and trying period our missionaries stood like heroes at their posts and have since been rewarded with fruitful revivals. Fifteen and one-half per cent. of her male population are found in the membership of her Protestant churches.

Nevada has but 60,000 population, and we have but 7 churches, with 424 members within her borders. These churches are far apart and the work entails great hardship upon the three ministers to whom it is committed. Only two and one-fifth per cent. of her adult male population are in her Protestant churches.

New Mexico has 185,000 population, mostly Mexicans. We have 39 churches, with 1043 members. These churches, with a number of mission stations not yet organized, are under the care of 20 ministers.

North Dakota has 225,000 inhabitants and 99 Presbyterian churches, with 3449 members. There are but 52 ministers in charge of this work. One-fifth of the male population of this State are in Protestant churches, and yet the sad fact remains that of every five men four do not profess a hope in Christ.

The Territory of Oklahoma has a population of 275,000. Though the youngest of our Territories, our work has been so greatly blessed that we have 37 churches, 1364 members and 20 ministers.

Indian Territory, which lies close by, has 67 churches, with 2091 members, mostly Indians, under the care of 39 ministers.

The population of Oregon has increased fifteen per cent. in the last five years, and is now 400,000. It was in this State that the vanguard of our Presbyterian army was led by the now sainted Samuel Parker, sixty years ago, closely followed by the immortal Whitman. Their labors were not in vain in the Lord. There are now 90 churches, with 6036 members and 75 ministers. A little more than ten per cent. of her adult male population are professing Christians and Protestants.

South Dakota has a population of 332,000. There are at present 126 churches, with 5255 members and 91 ministers. This growth has been very rapid, the increase being tenfold in fifteen years. A little more than one-fifth of her adult male population are in the Protestant churches.

Utah is at present in an alarming condition. The promises so recently made by her people, and willingly accepted by the country, of obedience to the laws of the land, and respect for the decencies of our Christian civilization, are being grossly violated, and Utah sits defiantly entrenched in statehood. The only hope of making it a true American State with the semblances of Christian civilization lies in her Protestant forces. While it remained a Territory, gratifying progress was made by the missionaries of evangelical Christianity. What was then gained is still faithfully held. She has a population of 254,743. Only two and three-tenths per cent. of her male population have been brought into the membership of evangelical churches, so that out of every hundred men you meet, more than ninety-seven are non-professors. In this State we have 22 Presbyterian churches with 1079 members. These, with the number of unorganized missions, are under the care of 24 faithful ministers.

The State of Washington has 415,000 inhabitants, among whom we have 96 churches, with 5222 members. The number of ministers is 76.

Wyoming has 100,000 inhabitants. In this State we have 12 churches, with 396 members and 8 ministers. The mission work in this State is chiefly in the northern, northwestern and southwestern parts of the State, where important mineral and agricultural industries are developing.

In all this new West the population is

sparse, the average being but four persons to the square mile, and yet in the aggregate the increase has been phenomenal. The vast and varied resources, the limitless variety of climate, and the rapidly improving facilities for carrying on the innumerable occupations, give promise of an enormous population at an early day. But to return to our Church work in this region.

It is interesting to note that among the churches enumerated above, 39 are Indian churches, with a membership of about 4000, with over 40 native helpers. Of these, one entire presbytery of 17 ministers and 22 churches is in Dakota. Washington has 8 churches, with 10 ministers and about 600 members. In New Mexico there is one, in the Pueblo of Laguna.

In the mixed multitude of our cosmopolitan West, we have 49 Mexican churches, with 6 Mexican ministers, 6 licentiate and 17 helpers, an aggregate Mexican membership of 1543.

In California there are three Chinese churches, with 164 members, and one Japanese church with 110 members. There are also many churches of our European nationalities.

Alaska belongs to our new West. In this far-away land the Presbyterian Church began its work nineteen years ago. The work has been largely educational, but part of the visible fruits are seen in 7 organized churches with an aggregate membership of 820. There is at present but one native minister; but promising young men are in preparation for the sacred office.

Surely much of our national history, and probably its most brilliant chapters, will be made between the Mississippi river and the Pacific ocean. Thither a vast multitude of the most enterprising sons and daughters of the older States are flocking; hosts of sturdy emigrants are seeking homes in that attractive land. If the population of our entire country will double within the life of the next generation, as it has done in the past thirty years, surely the new West will receive more than its proportion of the increase, estimated upon either its present population or its geographical extent. In the light of these probabilities, it is an appalling fact that more than ninety out of every one hundred of its inhabitants do not even profess a hope in Christ.

PASTORAL LETTER OF THE GENERAL ASSEMBLY ON HOME MISSIONS.

The General Assembly in session at Saratoga Springs, New York, May 26, 1896, authorized the Moderator of the Assembly to issue a pastoral letter to the churches, to be sent out over the signatures of the officers of the Assembly, urging, in view of the immediate and imperative needs of the Board of Home Missions, a prompt and substantial manifestation of loyalty to this great work.

Carrying out this direction, the officers of the Assembly earnestly draw the attention of all pastors, sessions and church members to the needs of this Board.

The first need is that of the current work. In this connection it is important to remember that the Presbyterian Church in the U. S. A. has been engaged since its organization in home mission work, and the successful development of American national life has been in a very considerable degree the result, under God, of the work put forth by the Church. From the close of the seventeenth century to the present time our Church has done a vast work under God's blessing for the moral and religious advancement of the Republic. This intimate and helpful relation of the Church to the Nation still exists. To-day at least one-third of our particular churches are home mission churches, and one-fourth of our effective ministry is supported in whole or in part by the contributions of our people to this Board. The sphere of effort includes not only the helping of weak churches in supporting their ministers, the sustaining of missionaries and evangelists in communities that are destitute of the means of grace, but also the maintenance of the work of city evangelization and the care of mission schools among the Indians, the Mexicans, the Mormons, the Alaskans and the southern whites. In this work the Board is effectively aided by the Woman's Executive Committee of Home Missions. Owing, in large part, to the financial stringency, the contributions these past two years have not been commensurate to the needs, and in view of its lessened resources, the Board has notified the presbyteries that it is obliged to reduce its appropriations to the churches by ten per cent. The work is the work of the

Church, and the Board can expend only the sums furnished by the Church.

The Board of Home Missions, further, has labored for several years past under the incubus of an increasing debt. This debt was occasioned mainly by the growth of the work, and the effort of the Board to overtake it, stimulated thereto by the requests and evangelistic aggressiveness of the presbyteries. During the past fiscal year, and at the call of the General Assembly, contributions were made for this debt, which largely reduced it. The Board, however, is still burdened with a debt of \$350,000.

Realizing the serious state of the home mission enterprise, the General Assembly has inaugurated certain practical measures looking forward to yet greater efficiency in the work of the Board. Concisely stated, these measures involve that all churches applying for aid shall contribute according to ability towards the support of their ministers; that each presbytery shall furnish the Board of Home Missions with a careful, conscientious and conservative estimate of the least possible amount necessary to aid the churches within its bounds; that the Board shall indicate to each presbyterial home mission committee the maximum total amount it is able to grant the aid-receiving churches; that the Board shall inquire into the record of each aid-receiving church in the matter of its gifts to home mission work; that the presbyterial committees shall make the final apportionment among the churches, not exceeding in the aggregate the amount designated by the Board; and that each presbytery shall use every endeavor to enlarge the gifts to home missions, and to stimulate its churches to self-support. By this plan the churches, the presbyteries and the Assembly's Board are brought into close relations, share jointly all responsibility, and become mutually helpful in this great work.

The Assembly, further, appointed a committee of conference with the Board, to ascertain its exact condition, to determine the causes of the indebtedness, and to report to the next Assembly upon the whole subject of its work.

The Assembly has also commended the Board to the generosity of the Church. The need as we have seen is great, and stated in dollars and cents requires for the

payment of the debt \$350,000, and for the current work at least \$900,000. In view of all the facts, the undersigned appeal, in the name of the Church and of the Church's Lord, for the means wherewith to carry forward that vast work in this land, which has been entrusted to us as a branch of the universal Christian Church.

Let us remember that Gabriel, sent from God, foretold (Dan. 9: 25) that the walls of Jerusalem were to be builded, "even in troublous times." Heroic work for Christ's kingdom and crown has been done repeatedly by believers in seasons of privation. And now, when the cry of hard times is so loud in the land, the followers of Christ have a remarkable opportunity to impress the unprofessing world by acts of sacrifice for Jesus' sake. It is easy, and it signifies little, to give when the purse is too fat for its strings. But when its sides shrink, and yet the enthusiasm of the owner does not diminish, in the consecration of all he is able to give to the carrying forward of the blood-bought cause of the Master through a great emergency, it gives the world faith in our faith.

The painful needs of our unpaid missionaries, further, should be enough to make every Christian possessing wealth hesitate to say his prayers until much more is done for their relief. The cry of want comes from missionary family circles. The call to help them comes imperiously from Emmanuel.

Our Church, again, is not local, or provincial, but continental. The national advance in population continues. There is a demand to-day in this work above any made in the past. Four hundred ministers are now needed above the number for whom the Board can provide. The call for teachers, helpers and evangelists comes, both to the Board and to the Woman's Executive Committee, from every section of the country. From Maine on the east to Washington on the west, from Wisconsin on the north to Florida on the south, the work of Christ appeals to the liberality of his people. Within the next fifty years there will be in this land a development equal to that of the past half-century. Let every church in our denomination and every pastor, officer and church member, after meditation and prayer upon the urgent needs of the great cause of home missions, give of their substance to

make America sure for Christ, and through America, the world.

JOHN LANSING WITHROW,
WM. HENRY ROBERTS,
WM. EVES MOORE.

Letters.

ALABAMA.

REV. B. F. GUILLE, *New Decatur*:—The church of New Decatur is in better organization, better financially and socially and spiritually than ever before in her history. When I went there the enrollment was twenty-five; it is now seventy-five. There were but few officers, and almost all of them had held office beyond the term because they had no business meetings. A new session of three good men now hold office. The Sabbath-school elected a superintendent, September 6, who promises to be permanent and the best ever in office there. He is spiritual, enterprising and cordial, but has never been brought out till by hard pressure recently through his personal attachment to me. The church paid me in full at leaving and had no debts, with money in treasury and more available assets in unpaid subscriptions.

ALASKA.

REV. ALVIN C. AUSTIN, *Hoonah*:—Our peace has been greatly disturbed and the lives of two of our people were endangered by the agitation of the old cause which is supposed to account for all cases of severe illness, witchcraft. Threats were resorted to after arguments had failed, and finally, after nearly a week of excitement, the trouble quieted down without loss of life.

Old burial customs have proven very hard to be done away with. One man buried since my last report was forwarded was perhaps an extreme case, and will show what we have to contend with. The man had been converted only a short time before, and he knew that his days were almost numbered. He told me that since he was a Christian he did not want any old customs observed regarding his burial. A number of his friends, including his wife, wanted to keep his remains in the house for a year before burial. I worked with them all of the week and put in all day Saturday in a pouring rain making a house in which to place the coffin. It was a house complete from foundation to shingled roof. The service from the church was about five o'clock Saturday, and what was my disappointment, when the coffin was placed in its temporary resting place, to see the following articles put in with it—a pitcher of water, a pail of berries and food, a clock, wound and running, and also a music box which contributed its part during the latter part of the service. I had no interpreter, and remonstrance was useless. The music was good, but I thought the selection not appropriate.

The work is progressing. Six have been received into the church on profession, and eight infants baptized during the quarter. Eighty cents is not much of a help to the Home Board, but it is more than the mission has done before, and I hope is only a pledge for better things in the future.

REV. J. H. CONDIT, *Juneau*:—Since my last report we have enjoyed a communion service. We welcomed eleven members into church fellowship. Nine of these came by letter from sister churches, and two on profession of faith. All are adults, and nine are heads of families. The majority of them are good working members. There were but five members here when we came six months ago.

We now have a Christian Endeavor Society and Ladies' Aid Society in working order. The Endeavor Society has twelve members, and the Aid Society sixteen. I think the attendance at the Endeavor Society prayer meetings has averaged at least twenty.

I have for my share of the Sabbath-school work a class composed of boys from twelve to sixteen. These boys have been an unruly element in our school, but last Sunday I took charge of them and by means of a map, some illustrations and an opening lecture on our purpose to have good order in our Sabbath-school, was gratified to see order emerging from chaos. There were thirteen boys in attendance, and the class has eighteen members enrolled. I ask for no greater work than that of leading those boys to the higher life. I am now working on the organization of a Boys' Brigade. I trust to get thirty or forty boys into such an organization. I hope to be able to do something to counteract the neglect of parents and the schooling of the street.

A new church is absolutely essential to our growth and prosperity, and we will agitate that matter next spring. I trust some brother or brethren will be found to assist us in such an enterprise as this.

ARKANSAS.

REV. S. R. KEAM, *Fort Smith*:—Ten years ago this month I began work among the full-blood Choctaw Indians. San Bois and Green Hill were designated as the field. At the latter place the Indians had all scattered to parts unknown to me, and the church building had been taken down by persons who held a claim on the lumber. At San Bois there were six or seven members patiently waiting for God to send a minister to preach to them. The church building was old and almost ready to fall, which led us to seek new quarters. The work has moved slowly, but, looking over the ten years, the change is marvelous. We have now one hundred and forty earnest Christian men and women. Through the kindness of the Board of Church Erection we have been able to build three comfortable churches. Our church at San Bois would be a credit to any town. The Board made a grant of \$300, and the building is worth \$1000. It will seat three hundred people, and is painted inside and out. If our rich people of the North and East could see the glorious power of the gospel among the Indians, they would quickly furnish the Board of Home Missions the means to send more laborers into the Lord's vineyard. I am the only Presbyterian minister in two counties. Many places are calling for the gospel, and there is room for several men in these counties. The Indians have improved in general appearance. Their beds and bedding are much cleaner. Rev. John Edwards asked if I preached on house keeping. My reply was, "Not from the pulpit, but frequently at their

camp-fires." I speak of these things to show the refining influence of the gospel as well as its saving power. To God be all the praise.

The congregations are always good. Family prayer is generally observed, and our school at San Bois is kept up the entire year. We are now building another chapel at "Ochowla," i.e., "Cedar Creek." The long drought and the exceedingly hot summer have cut the crops short. I cannot see how many of our people will get through until another crop is made.

CALIFORNIA.

REV. STEPHEN R. DENNEN, *Long Beach, Los Angeles Co.*:—The three months ending October 31 were very prosperous and could have been doubly so if we had a larger and better church building. The house has been full; large numbers have gone away unable to get in, and many stay away because it is so crowded. Sabbath-school has doubled and could be much increased if we had room for additional classes. Seventeen have been added to the church since last communion in July, making thirty-one in all in these six months. Every department of work is wide awake and prosperous.

I have preached to persons occupying every available square foot of space, sitting on pulpit platform, steps of the choir gallery, on front and rear steps outside and more than fifty going away to other churches. With a suitable building a strong church could be built up in a few years. People from four hundred miles around are here summer and winter.

COLORADO.

REV. L. T. BURBANK, *Denver*:—This report covers a territory of about one thousand square miles, lying forty miles east of Denver. It has two typical railroad villages, Byers and Deer Trail, twelve miles apart, containing each about seventy-five inhabitants. Saloons, pool, gambling and sundry sports and nameless vices were common. Byers had preaching from occasional Methodist students; Deer Trail had never had preaching. Such was the spiritual condition when I began laboring there about one and a half year since. A petition from this people for a Presbyterian church organization was sent to the Denver Presbytery at its April meeting. Dr. Kirkwood was invited to visit the field. He did so on the last Sunday in May, and a church was organized of forty-four members, one elder and a deacon, ordained. A unanimous call from church and people was presented to presbytery at its June meeting for my services as pastor, which I accepted. The installation is waiting for the commission from the Board, for if the aid asked by the unanimous vote of presbytery is not given there will not be sufficient support. The people contribute nobly, some beyond their means, many of them are poor people. Sheep husbandry outside of the villages is the chief business. Wool sells for three and a half cents per pound this year at the R. R. Some members of the church run their small ranches on shares. There is no irrigation or crop farming. Our congregations manifest a remarkable hunger for the word of life. Dr. Kirkwood said their attention

was almost painful. Two vigorous Sunday-schools have been organized, and a large number have begun to learn the catechism. Some of our people are scattered away from the villages in summer, so that worshippers will drive ten or fifteen miles for church on Sunday.

The village of Deer Trail, with drinking and gambling, was as bad as any other one anywhere. Now the saloon has died for want of patronage; the people in quietness and in considerable numbers are in meeting and Sunday-school on Sunday, and the town is as quiet as a New England one. While looking at the marvelous changes on this field in this brief period we can only exclaim, "What hath God wrought?" The only obstacle to a glorious future for this work seems to be the poverty of the Board, which compels such meagre help, and the dull times that press so heavily on a noble but poor people.

H. W. RANKIN, *Pueblo*:—I began my labors at Grand Junction, Colorado, where we continued the work for three weeks, holding two meetings each day. The interest increased with each service. Many cold and indifferent Christians were revived and quickened, backsliders reclaimed, and sinners converted to God. It was a great uplift, spiritually and temporally, for the church, and the entire community felt the influence of the work. There were over forty professed conversions. Eighteen united with the Presbyterian Church, with several more to follow, and others united with the other churches.

From there we went to La Junta, in Pueblo Presbytery. Our church here was struggling under many difficulties, and the work was greatly needed. We continued the work seventeen days. A deep interest developed from the beginning, and soon the little church was filled to overflowing, and people turned away unable to gain admittance. A larger building was secured, and that was filled. The Spirit of God was manifest in power, and there were conversions at every meeting. At two meetings for men only over three hundred were present. Such a gathering of men was never before seen in the town, and there were some remarkable conversions, among them the editor of the leading paper in the town and the strongest infidel in that part of the country. In several instances whole families were converted, and the entire community was moved as never before. All classes and conditions were reached. The church has been greatly strengthened and blessed, and now takes a position it never before held in the community. Fifty persons have united with our church, with more to follow, and several united with the other churches. There were eighty professed conversions.

From there we went to Rocky Ford, a town twelve miles distant. The influence of the work at La Junta had reached the place before us, and the first night the church was full. We remained there thirteen days, and the power of God was manifest in all the meetings. People came from seven and eight miles in the country twice each day. It was a time of great rejoicing in the church and in many homes. Thirty were received into the church with more to come. There were about fifty conversions. The church has received a great uplift, and pastor and people are rejoicing.

The dear Lord has abundantly blessed the work during the quarter. There have been one hundred and ninety professed conversions; one hundred and eight have united with our churches. I cannot give you the number that have united by letter. We cannot reach nearly all the fields that are calling for the work.

REV. A. J. RODRIGUEZ, *Ignacio*:—An Indian told me that he thought the sun is the great father who made all things, and the stars are the little gods. He said that the Pujacantes medicine men have to select one of the stars as their god or helper in making cures. He said moreover that if the medicine man had sufficient faith in his selected star, then, when he is effecting cures, he falls into a sort of ecstasy, and in that way or state he goes to the stars and his star tells him where the sick parts are and also tells him whether or not he is going to succeed in curing the case. They claim that these selected stars can show to the medicine men the interior of the human body so that they may see exactly where the sicknesses are. Many wondered when I told them about the miracles of Christ, and usually they ask me if this Christ was a son of the sun or the moon. I explain to them in simple words how the Son of God came to the world and why he came, and also of the great love God has for them and for all nations.

IDAHO.

REV. R. P. BOYD, *Paris*:—Our only elder was taken away by death after a short illness. He walked with God, and we have the best of reasons for believing that he has gone where his treasures were and where his thoughts have been much of the time for many years. I do not know that he was ever absent from a Sabbath service when it was possible for him to be present, although this often involved walking a distance of about three miles. When visiting him during his last sickness, he requested my wife and me to sing "Jesus, lover of my soul." It seemed a severe blow to us to lose him in the midst of his years, but it was evidently confounding to the advocates of error to have an illustration of the supporting powers of the rod and staff upon which the Christian leans as he passes through the dark valley of the shadow of death. The three sons of this elder united with our church the first Sabbath of this month. Thus while God has sent us sorrow he has also given us cause for rejoicing. The father of our elder is still living, and, although he is a strong Mormon, he was evidently well satisfied respecting the spiritual destiny of his son. A man in this town also, from whom I little expected such testimony, said to me, "Mr. Quinton" (this was the name of our elder) "was a good man." Thus, while he rests from his labors, his works do follow him.

INDIAN TERRITORY.

REV. H. A. TUCKER, *Caddo*:—Meetings have been held at Caddo, Lehigh, Atoka, Bethel Mission, San Boise and Tushkahoma Female Institute. At these places ninety-six persons were received into the church, and four hundred and fifty enrolled as members in the "Bible Temperance Army."

Many times have we said, "Bless the Lord, O my soul, and forget not all his benefits." Some of the benefits bestowed are solid comfort in preaching the gospel, opportunities to be like the pole that held up the brazen serpent in the wilderness, and the presence of God in saving power. You ask, "Does the work pay?" A few days before our meetings commenced at Bethel Mission an Indian girl was standing before a blazing fire. Her clothes were ignited, and before the flames could be extinguished her back and sides were burned into a crisp. When we visited her we sang "Jesus, lover of my soul." While singing, she quietly said, "I am so happy." The next day we called to see her again, and at her request we sang "I am going home to die no more." Then the sufferer, with a glow of peace on her countenance, said, "I am so thankful." In a few days the Good Shepherd called this lamb to himself. If the blood-washed spirit of this Indian girl should speak to the men and women who have means to send the gospel she would say, "It pays to send the gospel to the home of the red man."

REV. LEONIDAS DOBSON, *Claremore*:—Perhaps at no time in the history of this country has there been a feeling more pronounced than now on the question of races. The Indians of the five civilized tribes realize that their governments peculiar to their modes and habits of life are crumbling beneath their feet. They charge the white race as the cause of the threatened disruption of their nationality and with all the attendant woes of such a calamity. It is true that the Indian has been brought face to face in this country with much of the worst element of our race, who are here as adventurers, for gain at any cost. You will not wonder then that a class like this has been largely discounted, especially by the best and most advanced of the red men. This feeling is perceptible in social and business life, and is, to say the least, not conducive to Christian life and the best developments at large of the great interests of the Church of Christ. We fondly hope for more auspicious times, for a brighter and better day. Perhaps the Indian has been nursed too much by both Church and State. Yet the Church still stretches her hand to help him, and notwithstanding multiplied hindrances she has been and is still being rewarded for her expenditures, her care and toils.

MAINE.

REV. KENNETH MCKAY, *Houlton*:—For the first time during the eight years of my work in this field I forward a second report without having received my money from the Board. During these months we have often labored under a load of anxiety as to how and when the grocer's bill was to be paid. And still the past three months have brought to us joys and encouragements greater than any other quarter covered by our regular reports. We have seen the completion of our new church and had it dedicated to God on the fourth Sabbath of September, nearly free from debt—there remains but about \$200 to be provided.

Our church is beautiful and perfectly suited to our present necessities, and can be adapted to the needs of our people for many years to come. When all is thrown open it will seat 500; we had 600 at the dedicatory service. We have a fine Sabbath-

school in the basement. We have a Christian Endeavor room in the front, which opens up to the main auditorium by folding partitions. The windows are all the gifts of families or individuals, some memorial and others having simply the family name. The pulpit furniture is the gift of three or four of the Boston churches. Dr. Dewing, our pastor-at-large, was with us at the dedicatory services and was a great help and comfort. In the afternoon we held a citizens' service, at which kind and congratulatory addresses were delivered by the six resident Protestant pastors. We received during the day, in connection with the services, nearly \$400 towards the seating of the church. We are now very comfortable and happy in our new home and hope to do better work than ever before.

MINNESOTA.

REV. R. N. ADAMS, D.D., *Superintendent*:—This quarter not only closes the synodical year, but also a decade of unbroken service as superintendent of the mission work in the Synod of Minnesota. Seven years of that time were years of prosperity and plenty, during which our growth as a church was vigorous, substantial, and I might properly say phenomenal. For in that time we added 126 churches to our roll; erected forty-three manses and 123 church buildings; and we still hold all that property without the loss of a church or a dollar. Three years of that time were crucial years in every department of Christian activity, and I need not tell you that our churches are still feeling the financial straitness which has so largely diminished the resources on the field and retarded the progress of the work. Considering, however, the unparalleled stringency of the times, we feel that it is a matter of profound gratitude that so much has been accomplished and that the prospect now brightens. Opportunities for effective and aggressive work were never greater.

Our great effort during the past year has been to foster and strengthen our feeble organizations, and, as a means to this end, protracted services were held in fifty-three of our aid-receiving churches, which resulted in an addition to the membership of 1000 on profession of faith, and 300 by letter.

Bemidji, the last church organized, is forty miles from the railroad, and 120 miles from any Presbyterian church. It is the only church in that region and is surrounded by 500 families with no other means of grace. This is but a sample of the crying need to be found within the bounds of this great home mission synod.

REV. G. G. MATHISON, *Fergus Falls*:—On September 20, we dedicated a church at Baker Alliance, church costing one thousand dollars, free of debt. Five persons united with the church. The First Presbyterian Church of Benridge has given the contract for a house of worship, 30x42 feet.

APPOINTMENTS.

L. M. Stevens, Sorrento and Seneca,	Fla.
W. R. Henderson, D.D., Coronado Beach,	Cal.
F. Rhoda, Valona,	"
E. T. Lockard, Cavacus, Moro and Toro Creek,	"
F. S. Thomas, Hollister,	"
J. M. Donaldson, Highland and Wrights,	"

M. D. A. Steen, D.D., Woodbridge and Clements,	Cai.	C. S. Dewing, D.D., Presbyterial Missionary, Mass.	
R. Ballagh, Plano and station,	"	H. McGilvray, Portland, 1st,	Me.
J. B. McCuish, Pueblo, Westminster,	Colo.	H. Hausman, Manchester, 1st German,	N.H.
E. M. Smith, Pueblo, Fountain,	"	J. N. Crocker, D.D., Synodical Missionary,	N.Y.
J. McLean, Del Norte, 1st,	"	W. E. Marden, Voorheesville and Bethlehem,	"
E. H. Lyle, La Junta, 1st,	"	J. F. Robinson, Apalachin, 1st,	"
F. W. Hawley, Synodical Missionary,	I.T.	H. P. Bake, D.D., Spencertown and Austerlitz,	"
E. B. Evans, Wheelock,	"	R. King, Cairo,	"
J. A. B. Oglevee, Perry, 1st,	O.T.	J. H. Jensen, Clarkstown,	"
H. L. Moore, Newkirk and station,	"	A. D. King, Hempstead,	"
T. S. Bailey, D.D., Synodical Missionary,	Iowa.	O. R. W. Klose, Cocheton,	"
J. G. Aikman, Humeston and Grand River,	"	P. A. Schwarz, Melville and station,	"
H. Quickenden, Garden Grove and Leroy,	"	F. Voorhees, Greenlawn,	"
M. McLeod, Lime Springs, 1st,	"	H. W. Jones, Constantia and West Monroe,	"
J. M. Wilson, Armstrong, 1st,	"	W. C. Peabody, Brownville,	"
J. Smith, Burlington, Hope,	"	D. Scovel, Kirkland,	"
H. B. Dye, Morrison,	"	J. H. Pollock, Rossie,	"
S. B. Fleming, D.D., Synodical Missionary, Kans.	"	E. E. Grosh, Williamstown and West Camden,	"
W. M. Howell, Marietta,	"	A. Durrie, Bismarck, 1st,	N.D.
A. H. Parks, Pastor-at-Large,	"	J. Byers, Tower City and Buffalo,	"
E. L. Combs, Garnet and Sugarvale,	"	C. S. Vincent, Hudson and Oaks,	"
A. C. Frick, Carlton, Dillon and Union,	"	J. Zoll, Grandin,	"
D. McDonald, Synodical Missionary,	Ky.	W. J. Hall, Park River,	"
H. A. Brown, Ebenezer, Rectorville and Valley,	"	W. G. Rogerson, Harvey, 1st,	"
L. M. Scroggs, Harmony and stations,	"	W. C. Hunter, Minot and Logan,	"
J. McDonald, Burkesville,	"	W. O. Forbes, Synodical Missionary,	Oreg.
F. Marston, Manchester,	"	J. C. Templeton, Enterprise, Joseph, Prairie Creek and station,	"
W. C. Clemens, Harlan Court House,	"	A. J. Adams, Cleveland, 1st, and Klickitat, 2d,	"
D. Howell, Synodical Missionary,	Mich.	J. E. Snyder, Brownsville, 1st, and Crawfordsville,	"
A. C. Melver, Fraser, Ubyly and Verona,	"	E. W. Coberth, York, Faith,	Pa.
J. Thompson, Grand Rapids, Immanuel,	"	H. P. Carson, D.D., Synodical Missionary,	S.D.
C. W. Carrick, Deerfield and Petersburg,	"	G. J. Bloemendaal, Palmer, 1st Holland,	"
R. N. Adams, D.D., Synodical Missionary, Minn.	"	D. M. Butt, Britton and Amherst,	"
F. J. Barackman, Sandstone, 1st,	"	J. Macnab, Nashville, Camp Crook and Alzada,	"
K. Tietema, Greenleaf, Ebenezer,	"	J. M. L. Eckard, Volga and station,	"
C. W. Hansen, Montgomery and New Prague,	"	C. A. Duncan, D.D., Synodical Missionary,	Tenn.
C. H. Gavenstein, Kanarauzie, Ebenezer,	"	A. M. Penland, Beech and Pleasant Grove,	N.C.
J. Dobias, Tabor and station, Bohemian,	"	H. M. Boyd, Reems and Jupiter,	"
J. Godward, Elbow Lake and stations,	"	J. W. C. Willoughby, New Decatur, Westminster,	Ala.
E. D. Walker, D.D., Synodical Missionary,	Mo.	H. S. Little, Synodical Missionary,	Tex.
J. T. Curtis, Preston, Salem and Irwing,	"	J. P. Lyle, Kerrville and station,	"
J. G. Knotter, Monett, Waldensian,	"	T. S. Day, Pearsall, Dilley and Cibolo,	"
J. A. Novinger, Birdseye Ridge, Boynton and Bell Porter Memorial,	"	R. C. McAdie, Lampasas and stations,	"
A. B. Herr, Albany,	"	O. S. Wilson, Nephi,	Utah.
J. W. Shearer, St. Louis, Grace,	"	G. W. Martin, Manti and Ephraim,	"
J. B. Brandt, St. Louis, Tyler Mission,	"	F. W. Blohm, American Fork, Pleasant Grove and stations,	"
W. H. McMinn, St. Louis, Oak Hill,	"	W. S. Smith, Payson and Benjamin,	"
T. L. Sexton, D.D., Synodical Missionary,	Neb.	T. M. Gunn, Synodical Missionary,	Wash.
W. E. Bassett, Norden,	"	H. Lamont, Vancouver, Memorial,	"
D. K. Miller, Bennett and Palmyra,	"	H. S. Waaler, Roslyn, Mount Pisgah,	"
R. M. Montgomery, Pastor-at-Large,	"	W. A. Sample, D.D., Auburn, White River,	"
R. M. Smith, Lysinger, Stockham and Verona,	"	I. Wheelis, Nooksack, Clearbrook and station,	"
G. Bailey, Broken Bow,	"	D. L. Fordney, Anacortes, Westminster,	"
A. J. Evans, Republican City and Oxford,	"	R. Gow, Wellpinnit and Spokane River,	"
C. H. Churchill, St. Edward and Woodville,	"	J. H. Beattie, Wilbur, Cortland and station,	"
B. Beall, Pastor-at-Large,	"	E. Jamieson, Pleasant Hill and Fancy Creek,	Wis.
R. E. L. Hayes, Randolph and Mackey,	"	F. Harvey, Waunakee and Middleton,	"
W. B. Lower, Florence and Ponca,	"	R. L. Adams, Omro,	"
J. A. Menaul, Synodical Missionary,	N.M.	A. H. Burkholder, Madison, Few St. and Winnebago St. Missions,	"
H. P. Corser, Flagstaff,	Ariz.		
E. C. Chavez, Tucson, Spanish,	"		
B. C. Meeker, Las Cruces,	N.M.		
T. C. Moffett, Raton, 1st,	"		
S. W. Curtis, Las Vegas, Los Valles, La Luz, Spanish and stations,	"		

FOREIGN MISSIONS.

FRESH FACTS.

Wei Hien Hospital.

Dr. Faries, of the Wei Hien Hospital, West Shantung, gives the following interesting incident:

In conversing with my preacher in the hospital, I find he was convinced of the truth by reading Christ's genealogy in Luke, "being the Son of God," in contrast with Confucian genealogies. This is the first conversion by the genealogies I have ever heard of.

Dr. Cochran.

Mr. Speer, in a private letter from Orooniah, says:

What a power Dr. Cochran is out here! From Julfa down his name has been a talisman and his presence a magnet. We have been guided from on high in pressing the medical work in this land. It is the most deadly foe Islam has, and yet it is tolerated and patronized, and our doctors are the great men of the land.

Church Work in Pyeng Yang.

Mr. Graham Lee wrote in September from Pyeng Yang as follows:

Our church work has kept up its steady growth. Our building holds now about three hundred, and every Sunday it is packed to the doors, and many stand on the outside. Three times this year we have enlarged our church to meet its growing demands, and we must soon enlarge again. Next Sunday we are to have communion service, and expect to baptize about twenty-five men and women. These will make about one hundred baptisms this year so far, and besides this we have received over three hundred catechumens. It is the Lord's work and wonderful in our eyes.

Dedication at Rio Janeiro.

Rev. J. B. Rodgers writes of the rededication of their church building, after greatly needed repairs had been made, the cost of which had been raised on the ground:

Special services for a week were held in commemoration of the reopening, including sermons from native pastors and missionaries, greetings from other evangelical churches in the city, communion and baptismal service. Inspiring crowds filled the building. The testimony was clear that the gospel had prospered in Rio Janeiro. The

pastor-elect is well reported of. His preaching is truly evangelistic and enthusiastic. There is promise of more extensive work to be done in this church.

Bible Study under Difficulties.

One of our missionaries in Japan writes:

A young man, one of the Christians here, last year entered the naval college. According to strict rules he can have no book but his text-books. This of course debars him from having his Bible with him. Every Sunday he goes to the house of a Christian professor in the college and has a Bible study. When a verse particularly impresses him, he transcribes it on paper to study it at his leisure. He has met with derision among his fellow-students, so that he had to go to a quiet place in the grounds to pray, but he still perseveres, and is gaining the respect of his fellow-students. From his allowance he sends a contribution to the church every month. He made haste slowly in becoming a Christian, and this is one reason, I think, why he has held out so well.

History of Two Bibles.

Mr. Olsson, a Bible colporteur in South America, tells the following of two Bibles which he sold in the province of Chillan:

The Bibles were bought by two young men; one fell into the hands of a Roman Catholic priest, who contemptuously burned it. The other was faithfully studied and the heart of the young man, the owner, was touched by the Saviour. He came to the mission meetings and was finally converted. His wife also was converted from reading the same Bible. Two years later, I met this man at a religious service, who reminded me of the sale of that Bible. His face was shining with the joy of heaven, as he presented to me half a dozen people who had become converted through the reading of that same Bible. Twelve persons had been brought to the missionaries' meetings, of whom nine are now converted, and one is a deacon in Rev. Mr. Boomer's Church in Chillan. The Bible looked to me like a book twenty years old, though quite new two years ago.

San Pedro Church.

A native preacher connected with our Mexico Mission writes of this the church at San Pedro, which has been placed in his charge, cheering tidings of growth. He says:

The congregation had special services Sabbath

night as recommended by the General Assembly, to pray for the better observance of the Sabbath. Almost all the church members took part, selecting hymns or leading in prayer, and our meeting was very simple and solemn. We have established regular religious services in different wards in the town, at houses of the members, several nights in the week, in order to reach unconverted persons afraid of being seen going to the chapel. Already we can count a number of adherents gained in this way, and invitations to visit and talk with such are showering upon us. Sometimes I hold services the same evening from six to seven o'clock in one house, and then from half past seven to half-past eight in another. Many of the cold members are showing new life, and the attendance upon regular services is increasing. The Woman's and Young Ladies' Society meets regularly, and is flourishing, with over fifty members, among whom are many Roman Catholics.

The American Board.

At the late meeting of the American Board in Toledo, an able and very interesting paper was read by Secretary Daniels, entitled "No Backward Step." In it he reviews some facts in the financial history of the American Board, showing how embarrassments in the funds have been followed by enlargement, painful retrenchments by joyous movements forward, so that from decade to decade the receipts have risen to a higher plane. This study of the financial history of the American Board by decades has led us to examine our own Board's history along the same line, and we think it is calculated, in the same degree as in the case of our sister Board, to inspire faith and to create expectancy of another advance as this century shall go out.

Average receipts by decades—1833 to 1893:

1833-43,	\$35,909 06
1843-53,	86,909 39
1853-63,	134,718 28
1863-73,	250,138 43
1873-83,	509,979 26
1883-93,	798,032 63

A study of these figures justifies the language that Dr. Daniels has used in his hopeful paper. He says:

The spirit of missions, the promises of Christ, the providences of God, are all against a policy of retreat. The kingdom of grace is under divine law. Its unalterable principle is progress. . . . The kingdom of Christ is a spreading, augmenting, radiating kingdom, which is at length to fill the whole earth. All our plans and views and hopes must conform to this glorious truth—the fundamental principle of progress. Planning

and acting for the coming ages and the dying race, and representing the Church of Christ, we must regard this cause with the eye of faith. Nothing but stubborn necessity should ever induce the Board to swerve from the rule that has made its history glorious. If the churches do not go forward, then the noble faith and heroic plans of our missionary work must be discontinued. But the churches will go forward. Defeat does not belong to the church, nor to her missionary activities. The work of recovering this world to Christ is not to be turned back. Individual stations may be abandoned; particular missions dropped; and there may be temporary ebb in the tide of benevolence; but the progress shall be onward. Our missionary operations shall continue until nation after nation shall be transformed into the likeness of Christ.

Opening of Africa.

The extent and rapidity with which the continent of Africa is opening up to the light and blessings of the gospel are inspiring to the whole Church of God. It is gratifying to know in this connection the use which the Lord is making of our Presbyterian missionaries in this forward march of the gospel army. Some of them in truth he is making to glorify him by their early but joyous departure to the service of heaven. Their brief labors on earth serve as an inspiration to the Church to still greater sacrifices for Africa's redemption. Others are boldly and nobly pushing forward the blessed work among the sons and daughters of Ham. They are adding to our knowledge of geography and ethnology, the religious needs of Africa, all essential elements to a thorough understanding of the obligations which rest upon the Church for the evangelization of this mighty continent. Dr. Snyder, of the Southern Presbyterian Church, has recently reported the discovery of an important lake, which the scientists of England pronounce an important addition to our knowledge of the country. In a recent number, mention was made of an exhibit at the Berlin Industrial Exposition, of Bible and literary work done in different African languages by our American Presbyterian missionaries, which attracted the attention of German officials and others at that time. Our own Dr. Good's interesting report on the Dwarfs is being followed up by efforts on the part of our living missionaries to a better understanding of the possibilities of reaching these Dwarfs with the gospel. A most cheering indication of the leading of God's providence towards the

evangelization of these benighted people is the fact that Dr. Good's letter regarding them, having fallen under the eye of a noble Christian lady in Scotland, whose heart had been touched by Mr. Stanley's reference to the Dwarfs in his book, "Through Darkest Africa," she now agrees to furnish funds with which to begin and sustain work among the Dwarfs, under the supervision of our Board. On the basis of her liberality, the Rev. Smith Gardner Dunning has been appointed to the Gaboon and Corisco Mission, for the purpose of entering upon this work, and sailed on November 11, for his destination. The Board is ready to appoint another missionary on the same basis when he can be found. Meanwhile, Mr. Roberts and Mr. Hickman of our mission are making further explorations, and have discovered quite a number of Dwarfs on the outskirts of the Mabeya tribe. They are already considering how some of the youth of this strange people may be brought to the coast for education in Bible truth.

Churches in Madagascar.

The Christian churches in Madagascar appear to be passing through a baptism of fire, but not in the manner which was anticipated when the French gained ascendancy in the island. The friendly attitude of the new French governor towards Protestant missions, himself being a Protestant, is a cause of great gratification and hopefulness to the English missionaries in the island. It gives promise of continuance in their work without the meddlesome interruption which had been feared. But hostility to the mission work has broken out now from another quarter. From all parts of the island the news comes of risings on the part of the heathen against the French, inspired generally by an anti-foreign and anti-Christian spirit. Numerous village chapels and schools, evangelists' houses, even dispensaries, and a leper asylum, have been destroyed. In some districts the work of years seems to be overthrown. Many Christians have lost their all; not a few have been murdered in cold blood, and a large number have been grossly ill-used. The French authorities will probably soon gain the mastery over this fierce outbreak of heathenism, and the Christian workers resume their operations, but it will take a long time to undo the mischief wrought.

But doubtless even thus will the mighty hand of the Lord overrule the evil for good.

Home Missions in Japan.

We find some very encouraging statements in the report of the Board of Home Missions of the Church of Christ in Japan, which was presented to the Council of Missions at Kanazawa, in the month of July last. This Board has recently completed the second year of its existence as an independent body. The general management of its work is entrusted to an Executive Committee consisting of five members residing in Tokyo and Yokohama. It employs eight evangelists; four of these having been added within the last few months. The financial report shows that the Board received in contributions for the year ending June 30, 1896, 1,469,763 yen. Of this sum, 872,703 yen were contributed by churches and preaching places, and 441,010 yen by individuals, schools, mission bands, etc., and 156 yen by missionaries, the whole number contributing being fifteen. The total outlay of the Board for the year was 1,225,095 yen.

This interesting enterprise may be said to be now fairly started. It is purely Japanese, both in its origin and in its prosecution; and as such it deserves the sympathy of all who are interested in the advancement of Christ's kingdom in that country. Our own missionary, Rev. T. T. Alexander, of Tokyo, in sending a copy of this report, requests the publication of the following note:

A writer in the September number of *THE CHURCH AT HOME AND ABROAD* (p. 192), referring to the work of the Japanese Board, makes the following statement: "It must be understood that the above thirty-seven companies of believers are entirely dependent on mission funds for their support, as are also many of the churches. The churches that help themselves are not as yet in a position to do much toward helping others." An examination of the Japanese treasurer's report for the year ending June 30, shows that this statement is somewhat ill-advised. Of the yen 872,703 contributed by churches and preaching places (companies of believers), the sum of 434,915 was given by seventeen churches, all of which are entirely independent of mission funds; and 118,670 by seven "companies of believers," none of which have any connection with the missions. The remaining 319,118 was contributed by about thirty-three churches and as many "companies of believers," some of which are entirely dependent on the missions for their support, and others only in part. From this it appears, as might be expected, that the churches that help themselves, at the same time are doing most to help others.

The Shanghai Mission Press.

The increasing demands on our mission press at Shanghai are one index of an awakening interest among the Chinese in western literature of a high order. Here is a single instance: One man from the anti-foreign and exclusive province of Hunan visited Shanghai during the past year, and subscribed for 120 copies of the *Review of the Times* in Chinese. The issues from this great press establishment are given in the report just received as half a million copies, and over forty-six millions of pages for the year under review. Nearly thirty different Bible societies and missionary organizations look to this press for assistance in furthering their far-reaching operations. Such are the constantly growing demands upon it as to the quality and quantity of its work that it is under the necessity of frequently adding the latest and best of press appliances from Europe, and of increasing its working force. The Board has recently appointed Mr. C. W. Douglass, of Topeka, Kans., to go out to aid in this great enterprise, expecting the expense will be wholly met by the enlarged receipts of the press, which already turns some hundreds of dollars every year into the Board's treasury. Mr. Douglass is a practical printer of high standing, and an elder in the Church, greatly esteemed for his Christian character and activity.

Simultaneous Foreign Missionary Meetings.

A committee representing the Foreign Missions Boards and Societies in the United States and Canada have sent out a stirring appeal to all evangelical pastors throughout the land, for simultaneous meetings, with a view to quickening the whole Church of Christ in our country, to a due conception of its blessed privileges and solemn responsibility in the sacred enterprise of missions. They suggest a plan of campaign which looks to *action*, and aims at *concentration* of Christian thought on this theme of paramount importance. The plan embraces the following features:

1. A SERMON ON MISSIONS from every evangelical pulpit on Sabbath, January 10, 1897.

2. A MIDWEEK PRAYER MEETING FOR MISSIONS.

3. DISTRICT MISSIONARY RALLIES, in the larger cities on Thursday evening, January 14.

4. AN INTERDENOMINATIONAL MASS MEETING in the interest of missions, Friday evening, January 15, is suggested for this unless some other evening be better suited to local convenience.

Large results are to be expected from such a united effort of the denominations to deepen conviction and interest in this divinely appointed enterprise.

Our Missionaries at Mosul.

Our missionaries at Mosul are pluckily holding on to their position there in spite of the embarrassments which the continued hostility of the government causes them. They seem, however, while prevented from going into the mountains, to have found openings among the nominal Christians on the Tigris plain of considerable encouragement. Mr. McDowell is about to inaugurate a training-class of five Syrian young men, recommended by the native presbytery last spring. Dr. Hansen's medical skill is a source of strength to the cause. The mountain Nestorians are making a vigorous effort to hold their own as against their ancient enemies, the Kurds, and some collisions have occurred.

Schools in Beirut.

According to recent reports our missionary schools in Beirut are mainly crowded full. The Sidon Industrial school had 106 members and could have had fifty more paying pupils had there been room. The Syrian Protestant College also is full.

Death of Mr. Marling.

The late mails from Africa relate some of the incidents of the sad death of Mr. Marling, and the sore bereavement which has thus come upon his family and the missionary work among the Fang people. The last thing in speech of this sainted missionary was to join feebly with his wife in singing, "How sweet the name of Jesus sounds." Mrs. Marling expresses her purpose to remain at Angom, and carry forward the gospel cause for which her husband has sacrificed his life.

The Bible in the World.

The organ of the British and Foreign Bible Society publishes some interesting facts in answer to the question, Into how many languages and dialects has the whole Bible been translated? from which it ap-

pears that, at the present time, complete versions of the Bible exist in more than one hundred languages and dialects, each one of which being the outcome of patient scholarship and heroic faith. The number of complete versions for Asia is forty-one—more than those in European languages—all the more remarkable when it is remembered that almost all of these have been made within this century, and are the result of modern Christian missions. There are in Africa thirteen complete versions, in Australasia and Oceania ten and in America three.

The Gospels in a New Tongue.

Mr. Johnson, of Efulen, Africa, writes of the joyful arrival of the long-looked-for Bule gospels. The missionaries were no more delighted than the school-children, of whom thirteen boys and two girls were ready to read in them. Groups of the children gathered around the missionaries from time to time to read the new books. They were sold at the price of fifty cents apiece, which puts them within the reach of all who are able to read them; and, at the same time, causes them, as Mr. Johnson says, "to hustle around to get them." They were busy in making bush-rope, digging sweet potatoes, bringing peanuts and eggs to sell, and in every honest way trying to make a little money with which to buy a book. The eagerness with which the gospel is received and read by these dark children of Africa is remarkable. The Spirit of God, moreover, is working in the hearts of those young children, teaching them to pray and to give thanks to God for his unspeakable gift to them.

Dr. Marshall on Pacific Coast.

Dr. Marshall, field secretary, has been spending some weeks on the Pacific coast, addressing the synods and other assemblies, having up to the time of his last report delivered fifty-six addresses. He writes: "The brethren are enthusiastic in their work for foreign missions. I look for the most marked results by way of increased interest. Foreign missions is taking the front rank in interest here on the coast." It is evident from other letters that Dr. Marshall's presentation of the cause is making a deep impression upon his audiences.

ILLNESS OF MR. SPEER.—That was a startling message which the cable brought to the mission rooms from Hamadan, from Mrs. Speer, announcing that "Robert" was there prostrated by fever, and promising to send "weekly" reports by cable. This implies an expectation that the illness would continue for some weeks. No doubt this had been given her as a professional opinion, and it justifies grave apprehension. It is a comfort to know that wise and faithful medical advice and care will not be lacking in Hamadan, where both Dr. G. W. Holmes and Dr. Jessie C. Wilson reside. This note is written with grateful recollection of Dr. Holmes' brotherly professional ministrations to myself in a brief illness at Tabriz in 1884.

Rarely has any so youthful pair been so circumstanced, in serious illness of one of them, as to know that so many prayers are ascending daily from Christians in so many lands, that the power of God may be present to heal. Surely these prayers are heard and heeded with fatherly consideration. What we thus ask will doubtless be granted unless the Lord hath need of the beloved "Robert" in some higher service, nearer the throne. From that surely we would not withhold him.—See p. 5.

H. A. N.

MOTIVES FOR FOREIGN MISSIONS.

REV. WILSON PHRANER, D.D.

The considerations which furnish inspiration or motives to foreign missionary work are numerous and manifold. We can indicate only a few of them in this article.

1. *The condition of our fellow-men in heathen lands.* Their ignorance and degradation, their oppressive superstitions, call for the sympathy of those who are enriched with the blessings of Christian civilization. Life in those lands would seem to have but little significance or value. The degradation of woman and the wretchedness of childhood; the burdens which their many crude and cruel superstitions impose, as illustrated in their wild and frantic endeavors to propitiate their false deities and secure pardon or release from the consequences of conscious sin and guilt, are such as not only to justify, but to commend on the basis of philanthropy alone the whole work of missions.

2. *The adaptation of the gospel to meet these universal needs.* The blessings which the gospel includes and carries with it wherever it goes, as illustrated in the fruits of missionary work, is the best possible vindication of the whole enterprise of Christian

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missions. No intelligent and unprejudiced man can observe the wide contrast between the character and life of the converts to Christianity and those of their heathen neighbors, and not be impressed with the efficiency of the gospel as the power of God unto salvation and blessing for this life as well as for that which is to come. The renovation and improved condition and new life which the gospel carries with it, demonstrate its adaptation to be a universal religion—a gospel for man as man always and everywhere; nor can we even catch a glimpse of the glory of the gospel until we recognize this fact of its universal adaptation and purpose, until we accept it as God's panacea for the wants and woes of humanity.

3. *God's revealed purpose.* This is no mere human enterprise, but one which has been ordained of God. It is his purpose that the gospel shall be extended over all the earth, and in this work we are called to be laborers together with him in the execution of his great purposes of love and mercy which are as wide as the world. Surely there is inspiration in the thought that God calls us to this work. His word is full of instruction as to the nature and extent of his kingdom. Patriarch and psalmist and prophet alike not only foreshadowed the coming of the Messiah, but foretold the glory of his kingdom—a kingdom which should in due time be established, which should extend from sea to sea and from the river to the ends of the earth, a kingdom which should be a glorious kingdom, a universal kingdom, an everlasting kingdom, in which he, whose right it is, shall reign supreme as King of kings and Lord of lords. To have a place in this kingdom and to have part in extending and building it up among our fellow-men is a distinction in which we well may glory. To be a co-worker with God along the line of his purposes, to have our thoughts and aims and desires and purposes all in harmony with his, and in all to be directed and cheered and sustained by him—this it is which imparts to life a dignity and value which are derived from no other source.

4. *True loyalty to Christ.* Obedience to his last command to go into all the world and preach the gospel to every creature is a test and sign of genuine discipleship. These words of our blessed Lord, coming

to us with all the sacredness of a farewell message, at once put an end to all question as to the privilege and duty and responsibility of the Church as a missionary organization. Here is her charter or authorization not only, but the definite and specific instruction of the Master, as to the work given her to do, and any hesitation or delinquency in this connection implies disloyalty to him whom we rejoice to acknowledge as Lord, and whose authority we accept as supreme, and to whom we confess our obligations for all the blessings and hopes which the gospel has brought to us.

But our Lord has not merely given us a command in this connection, but also seeks to strengthen our confidence by the assurance that unto him is given all power in heaven and earth. Go ye therefore. This enterprise of the world's evangelization is not a forlorn hope, but an undertaking to be prosecuted under the direct authority and supervision of him to whom all power in heaven and earth is given, and who promises to be with his disciples as they go forth in this work even all the days or to the end of time.

5. *The actual achievements of this work.* In these, when viewed in connection with the lack of energy and the meagre provision made on the part of the Church for its prosecution, we may find another incentive to new confidence and hope and increased fidelity.

The best possible vindication and commendation of missionary work is to be found in its results.

We have but to study the history of Protestant missions during the last century to find that the gospel is still the power of God unto the salvation of perishing men. These results, considered as the first fruits—the pledge and promise of the coming harvest—are wonderful and full of inspiration and hope. It is now only four years more than a century since William Carey organized the first Baptist Missionary Society in London. Although there had been a few other feeble efforts on the part of the Protestant Church to carry the gospel to the heathen world, yet 1792 is, by common consent, accepted as the beginning of the era of modern Christian missions. And now behold what God has accomplished during the century.

A century ago there were four or five small

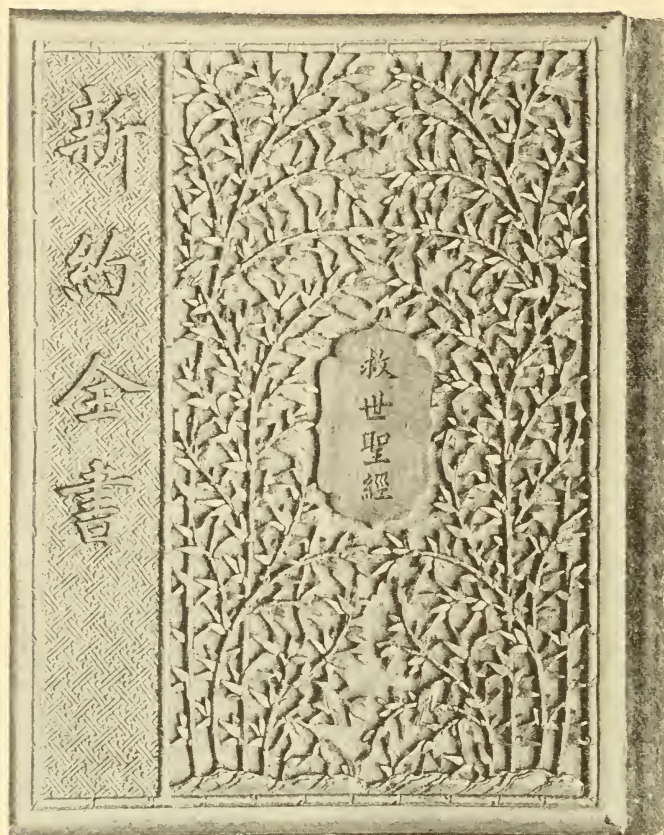
organizations in the whole Protestant Church for distinctive foreign missionary work; now there are 280 such societies. A century ago the Danish Church had a small mission in India, and our Moravian brethren a small work upon the Island of St. Thomas and in Greenland and Labrador in British America. Now Protestant missionaries are found not only on every continent, but also in almost every province of every nation over the whole world, and in many of the islands of the sea.

There are to-day no less than 3364 principal stations and more than 15,000 outstations, making in all over 19,000 different points at which the gospel is regularly preached. There have been organized during the century about 11,000 churches, which have an aggregate membership at this time of 1,300,000. The United States and Europe have out upon the field between 10,000 and 11,000 missionaries who, together with over 70,000 native preachers and teachers and helpers who have been raised up on the field, are carrying forward this great work. There are between 8000 and 9000 Sabbath-schools, with something over 1,000,000 scholars. There are 17,000 day and boarding-schools, in which are gathered 900,000 children and youth receiving the elements of a Christian education—about 40,000 are in high schools, academies and colleges, a large number of whom are preparing for Christian work. There are also nearly 5000 ordained native preachers engaged in proclaiming the gospel to their fellow-countrymen. A century ago there was no Bible Society in existence; now there are eighty-one—printing and circulating as many Bibles each year as existed in all the world a century ago. A century ago the Bible was printed in only forty-six different languages; now it is printed and circulated, in whole or in part, in no less than 340 different languages and dialects. From seventy to seventy-five of these languages have been for the first time written out and set in order by our Christian missionaries.

The British and Foreign Bible Society since its organization in 1804 has printed the Scriptures in more than 200 different languages, and our own American Bible Society in more than sixty. At the beginning of the present century only about \$200,000 were raised annually for this work

by the whole Protestant Church; now the sum of thirteen or fourteen million dollars are annually expended in the effort to carry the gospel to the regions beyond. Such may be said to be a brief centennial exhibit of the work of foreign missions. Of course, great and most important parts of this work cannot be tabulated for they are but preliminary and preparatory to that which is to come. Who can measure or report the pervasive influence of Christian character and example, or of the Christian literature which is being scattered among the nations? But still in what can be seen and recognized in connection with the progress and development of this work, what reason has the Church for encouragement and thanksgiving and what incentive may be derived from an intelligent consideration of the achievements of the gospel in the past. True, the time of harvest is not yet, but, thank God, it is coming, and may not these results of the century past be taken as the token and pledge of vastly greater things in the future? May not the whole changed condition of the world and of the relations of the nations to each other, especially the wealth and progress and preëminence of the distinctively Christian nations, be interpreted as a preparation of the world for the gospel and the pointing of God's providence to the time when the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea.

6. *The vast amount of work yet to be done.* While gratefully recognizing what has been already accomplished, yet when we remember that to the 400,000,000 of China the Protestant Church has only one missionary to about every 260,000; among the 287,000,000 of India only one missionary to about every 230,000; to darkest Africa only one missionary to about 175,000; to Japan, one missionary to about 60,000, and to the whole heathen world one missionary to about 90,000, verily the Church of Christ may well be humbled in view of her shortcoming hitherto; and in view of the fact that so large a portion of the world is still without the gospel and perishing for lack of knowledge, shall not the consideration, of these things furnish the Church incentive to new earnestness and fuller consecration, to more generous gifts and more earnest prayers and efforts for the world's evangelization?



Cover of Bible Presented to the Empress Dowager.

Concert of Prayer For Church Work Abroad.

- January*—The Bible and Foreign Missions.
February—Evangelistic Missionary Work.
March—Missionary Administration.
April—Native Christians.
May—Woman's Work.
June—Foreign Missionaries.
July—Mission Printing Presses.
August—The Reflex Influence of Foreign Missions.
September—Missionary Schools.
October—Medical Missions.
November—Influence of Christianity on the Social Life and Civic Institutions of Heathen Lands.
December—The Home Church and Foreign Missions.

January—THE BIBLE AND FOREIGN MISSIONS.

- The place of Foreign Missions in the Word of God.
- The place of Foreign Missions in the plan of God.
- Christ's yearning for a lost world.
- The Holy Spirit and Foreign Missions.
- The penalty of disobedience.
- Foreign Missionary motives.
- Apostolic Missionary methods.

We begin this month the new series of topics for the Monthly Concert. The old method has been followed so long that in many churches this important service has fallen into a rut. By the time the average pastor has led four or five meetings on one country, he has about used up the material which he deems available. Indeed, one of our most prominent ministers and one full of missionary zeal, recently exclaimed: "I declare, I have gone over South America so often that I don't see how I can get up anything fresh on that subject!" Doubtless many pastors have had the same feeling. So this year we will strike out in a new direction, and take up an entirely different class of subjects. We may return to the old method next year, for there are advantages in the plan of presenting particular countries which we should not permanently abandon. But this year let us have a change. The full list of topics will be mailed free of charge to pastors who will write for it. Address, Rev. Arthur J. Brown, D.D., 156 Fifth avenue, New York.

The first subject is appropriately, "The Bible and Foreign Missions." "To the law and to the testimony," O Israel! Let us rise above questions of detail and criticism to the high level of the word of God. Let it be in all our churches and around all our family altars a time for studying the great Scriptural incentives to missionary effort, and the Biblical principles which underlie it, a time for listening to the voice of the Son of God, and for considering the relation of foreign missions to the divine purpose. Let us emphasize the preëminently spiritual character of this work, and make it clear that it is not an outside or incidental charity, to be dismissed with an occasional

"collection," but that it represents our participation in Christ's love for a dying world, the measure of our baptism of the Holy Spirit.

A committee appointed by the Joint Conference of Foreign Mission Boards of all denominations, invites pastors throughout the United States and Canada to preach a sermon on foreign missions on the morning of the second Sabbath of January, and has asked the Evangelical Alliance to designate that day on its programme for the Week of Prayer, "as a day for preaching on the Great Commission, and for prayer for the evangelization of the world." What better theme can the pastor find for such a sermon than the monthly concert topic for the month, "The Bible and Foreign Missions," or some one of the subtopics indicated in connection with it?

Pastors and leaders of foreign missionary meetings who wish to read up on the subject will be helped by the following references which have been prepared by the librarian of the Foreign Missions Library at the Board's headquarters in New York:

"The Holy Spirit in Missions." A. J. Gordon. F. H. Revell Co., N. Y. \$1.25.

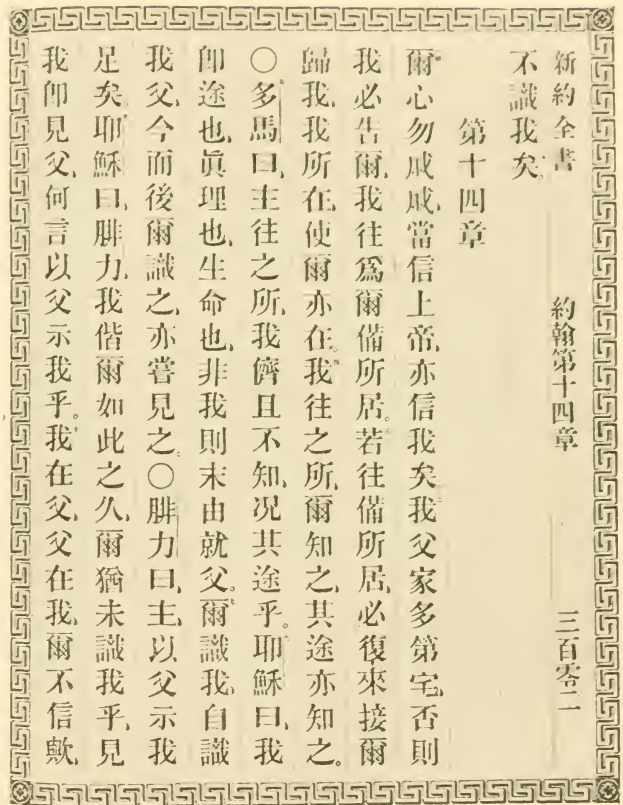
"Christian Missions." Julius H. Seelye. Dodd, Mead & Co., N. Y. \$1.

"The Evangelization of the World." B. Broomhall. Revell, N. Y. \$1.

"Missionary Addresses." J. M. Thoburn. See "The Farewell Commandment," pp. 107-126. Hunt & Eaton, N. Y. 60 cts.

"The Christless Nations." J. M. Thoburn. See "New Testament Missions," pp. 145-179. Hunt & Eaton, N. Y. \$1.

"Modern Missions in the East." Edward A. Lawrence. Harper & Bro. \$1.75. (This may be purchased from the Foreign Missions Library, 156 Fifth avenue, New York, for \$1.50 postpaid.)



Page of Bible Presented to the Empress Dowager.

"Foreign Missions After a Century." James S. Dennis. Revell, N. Y. \$1.50. (This may be purchased from the Foreign Missions Library, 156 Fifth avenue, New York, for \$1.15 postpaid.)

Board's Leaflet, "An Epistle to the Churches." Two cents each.

[NOTE.—The above cut is a page of the elegant copy of the New Testament, reduced in size from 10 x 13 inches, which was presented by the Christian women of the Chinese Empire to the Empress Dowager in 1895.

The cut on the opposite page represents the front cover of that Bible. It is described in our February number, 1895, page 126. The large characters on the left hand side of the cover signify "The Book of the New Testament Complete." The smaller characters in the middle are engraved on an oval plate of gold, and signify that the book is "The holy classic for the salvation of the world."]

An article in *The Homiletic Review* for September reminds us of the mistake of four years in the common chronology, emphasizes the fact that we are really "just approaching the nineteen-hundredth anniversary of the birth of Christ," and sounds "the twentieth century's call to Christendom, to coöperate in inaugurating a movement all along the line for the immediate evangelization of the world." Do not wait for others, but begin this movement yourself in your own church and community.

The suggestion was made that we print some of the Biblical passages which most clearly set forth the duty of missionary effort, but the fact speedily developed that compliance with the request would involve the reprinting of the greater part of the Bible. Foreign missions do not rest upon occasional and isolated texts; they are woven into the very warp and woof of the word of God. The Bible is a text-book on foreign missions.

It is of immense importance to know *what God's plan is* and then to *take our place in it*. As to the purpose of God in this dispensation, Anthony Grant has, in his Bampton Lectures, given clear and brief statement: "That the gospel shall be preached in some places at all times, and in all places at some time."

THE BIBLICAL ARGUMENT FOR FOREIGN MISSIONS.

REV. JOHN R. DAVIES, D.D.

When we speak of the Church as being the elect, the body called out from the rest of the world, we are prone to think of it as being exclusive in its character, contracted in its size, and narrow in its purpose. But when we study the Church as portrayed in the Scriptures of the Old and New Testaments, this conception passes away, and in its stead rises the picture of a Church whose mission is the conquest of the world through the preaching of the gospel to every creature. Let us look briefly at the manner in which this rising dawn grows, and finally breaks in all its splendor amid the closing pages of revelation. Consider the promise made to the patriarchs that in their seed all the families of the earth shall be blessed. Look at the aliens coming to share in the redemptive mercies of Israel. I refer to Baalam the son of Rahab the harlot and to

Ruth gleaning in the fields of Boaz. Listen to the Psalmist's harp, while he sings of the heathen boy given to Christ, of the uttermost parts of the earth being his for a possession and of all nations rising to do him honor. Walk through the picture gallery of the prophetic Scriptures. Isaiah asks you to see the Gentiles coming to his light and kings to the brightness of his rising. Daniel points to the stone cut out of the mountain without hands dashing to pieces all opposition, and filling all time with its glory. Zechariah presents the king about to enter Zion, speaks peace to the heathen, and extends his dominions from sea to sea and from the river to the ends of the earth. While Malachi says: "From the rising of the sun even unto the going down of the same my name shall be great among the Gentiles, and in every place incense shall be offered unto my name and a pure offering."

Now crossing the period which separates the Old from the New and entering the glowing gateways of the gospel. Worship with the wise men who have come from afar, and who are laying at the feet of the infant Christ their gifts of gold, frankincense and myrrh. Ponder such parables as the leaven working in the meal until the whole is leavened; the mustard tree rising from small beginnings and throwing its branches afar; the great supper which is furnished with guests, not by the select company at first invited, but by the outcasts gathered from near and far. Look at some of our Lord's miracles. He not only healed the servant of the Roman centurion, but also across the borders of Tyre and Sidon conferred the same blessing upon the daughter of the Syro-phœnician woman. Stand at the foot of the cross and ere it grows too dark read the inscription placed above the dying Christ and written in the three masterful languages of the old world. Translate these words, not from your own point of view, but from that of the Master when he said, "Other sheep have I which are not of this fold"—and in this connection remember that Asia accused him, that Africa bore his cross, that Europe crucified him, while the isles of the sea looked in awe upon his dying agonies. But the forty days are ended, and the faithful few are led by the Master as far as to Bethany, and now as those hands, pierced for the world's redemp-

tion, are lifted in a parting benediction, he says: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost." The commentary upon these words you will find in the after-life of these men, as they leave the narrow streets of Jerusalem and hasten along the great highways of the Roman empire to preach in the cosmopolitan centres of that world-wide power the unsearchable riches of Jesus Christ, and for the final commentary upon our Lord's Great Commission, lift up your eyes to the multitude which John saw but could not number, gathered out of every kindred and tribe and people and nation, ascribing blessing and honor and glory and power unto him that sitteth upon the throne and unto the Lamb forever. Many in this day of critical unrest are ready to file their objections to foreign missions, and these at times seem to rise like mountain ranges between us and this sacred enterprise. But the answer to every objector and to all objections is the reply: "Missions are the life-blood of God's Church. Missions are an integral part of God's word. Missions were the final message of God's Son, and the only course for me as a Christian is to find my place and fulfill my ministry in this divine plan."

THE HOLY SPIRIT AND FOREIGN MISSIONS.

REV. MALTBIE D. BABCOCK, D.D.

If Christ was interested in missions the Holy Spirit must be. But the whole life of Christ was the idea of missions writ large. At his birth, when the interest of the angels was so great that they broke through invisibility, the message rang out, "Good tidings to all people; on earth, peace." Simeon, Jew that he was, felt that Christ was a light not only to Israel, but to lighten the Gentiles. Though the mission of Jesus seemed limited to the house of Israel, yet all through his life we see the widening of the horizon, in the tumult of his heart when the Greeks sought him, in the recognition of the "sheep not of this fold," until at last from Jerusalem the command radiates a universal commission, "Through all Judea and Samaria and to the uttermost parts of the earth."

Who is the Holy Spirit but the *Alter Ego* of Jesus? He has no mind of his own

other than the mind of Jesus. He speaks not of himself. He has no aims or ambitions of his own. While Jesus is the King in heaven, he is his viceroy on earth. Jesus said, if he went away he would send another Guide, Teacher and Strengtheners. The absence of Jesus means the presence of the Holy Spirit. And yet it is not the absence of Jesus, for no separation is involved when the Spirit who comes is *the Spirit of Jesus*, the Spirit who historically informed and inhabited Jesus while on earth.

The Church at large has yet to learn that the Holy Spirit is historically the Spirit of Christ. Christ *with* his disciples becomes the Spirit of Christ in the apostles. What else does it mean when Jesus said: "The Father will send the Comforter in my name?" Paul, understanding this, speaks again and again of the Spirit of Christ. Jesus Christ fulfills his promise, "Lo, I am with you," by his Spirit, so that Paul could say, "Christ in me," meaning the Spirit of Christ, knowing that Christ in his historical person is with the Father. This interchange of names is proved beyond a doubt in Ephesians 3:16, 17, in the prayer that we may be "strengthened with might by his Spirit in the inner man, that *Christ may dwell* in our hearts by faith."

How then could the Holy Spirit, minding the things of Christ, or we, if we have the mind of Christ, be indifferent to missions? What is the Book of Acts but the missionary acts of the Holy Spirit, the gospel of the work of the Holy Ghost? Jesus bids the disciples not to begin their work of witnessing in Jerusalem and unto the ends of the earth until the Holy Ghost has come upon them. The Holy Spirit is the initiator, the guide, the supporter in the proclamation of the gospel all through this record of evangelizing the world. He chooses one or another; "separates Barnabas and Saul" for unusual work, "forbids," "suffers not to go," inspires and qualifies, fills the apostles, and speaks through them. Who but the inspirer of the records of truth can be the inspirer of the preachers of truth? Who but the Lieutenant of Jesus can be the commander of the missionary host to-day?

Dare we think that the Acts of the Apostles are ended? Should we not see after Acts 28:31 a comma and not a period, anticipating the continuance of the work of the Holy Spirit through the Christians who suc-

ceed John, Peter and Paul? Are *we* not to be witnesses for Jesus, commissioned to testify of his death and resurrection? If so, can we expect to work in our own energy if the apostles did not in theirs? The continuance of the work of the Holy Spirit is plain enough in such lives as Ziegenbalg, Schwartz, Zinzendorf, Harms, and scores of others who in their days yielded themselves, body and soul, for the indwelling and outworking of the Holy Ghost. We need the inspiring of the Holy Spirit to get the mind of Christ on this subject. We must not forget that election is to service as well as to salvation, that we are saved not just to be saved, but to be saviours, called in, to call in.

To yield ourselves to the Holy Spirit, to know the mind of Christ, would be to feel the outgoing love of Christ and to be following his gesture to the uttermost parts of the earth in such sympathy and prayer and gifts and self-devotion, as would swiftly send the everlasting gospel on wings around the world.

What shall this mean to us? We are responsible in the sight of God, not merely for what we are, but for what we might be; not merely for what we do, but for what we might do. Are not the words of Jesus definite enough? Have we not heard them for our own salvation? They involve their utterance by us for the salvation of others. The Holy Spirit reiterates the truth: "And let him that heareth say come." Have you, have I, the missionary spirit? Is the Holy Spirit using me to advance the kingdom of Jesus on earth? If not—if my heart is not in the work of missions—have I a right to believe that the Spirit of Christ is dwelling in me?

CHRISTIANITY'S WORLD-WIDE MISSION.

When Christ said to his disciples, "Go, preach my gospel to every creature," he was simply uttering the enacting clause of all the legislation of God concerning man. It was like saying to a healthy fruit tree, Bear fruit. It was like saying to a child, vigorous, sound in body and mind and spirit, Be happy. It was like saying to a true man, Do the works of truth. "Preach the gospel to every creature" is simply a short way of saying the mission of the Christian Church is world-wide, and its mission is

world-wide because its character is world-wide. Its message is to the whole world because Christ came to the whole world. The same reasoning that proves the one proves the other. The same reasoning that would disprove the one would also disprove the other. The Christian Church is not Christianity, but so far as the Christian Church expresses, reveals Christianity, its mission must be inspired by the Spirit of Christ, which is Christianity. There was a time when Christianity in this world was wholly in the person of Christ. It began there. It came from God to men through Christ, spread to his disciples, and spread through his disciples to the ends of the earth, by the simple expression in human speech and human life of the divine character of Jesus Christ.

When Christianity came into this world it came as the spirit of life in Christ Jesus. It found in the world the law of sin and death at work everywhere. Not some statute that said this was sin, and therefore you must not do it, but a principle of life that worked in the spiritual nature just as the law of gravitation works in the physical nature. That is its nature. There is a "law of sin" in every one of us. It does not matter what you call it, or where it came from—it is here. By its influence we do wrong even with the knowledge of the right. There is not one of us but has suffered from the violation of every part of our nature. And the curse that lies in the heart of it is that our fathers did as we do, and so this original sin, theologically speaking—heredity, scientifically speaking—is a law of sin and death at work in battle with a law of the spirit of life. And so the Apostle Paul, in the seventh chapter of Romans, describes just what thousands of books are describing to-day—a war of the flesh against the spirit; a war of desire, of impulse that is wrong, against the assertion of conscience and the clear discussion of reason revealing a right way. Into this battle Christianity comes as the law of the spirit of life in Christ Jesus. Life from God comes into alliance with what is best and noblest in us; and if there be no best and noblest in us, begets it there and strengthens us on the right side of the conflict, aiding us to defeat the wrong.

The human race is one, and this law of sin and death is as universal as man, there-

fore the necessity of the world-wide mission of any power that reveals the work of God to save the world from sin. If you put any limit to the revelation that came to us by Christ you deny that it is of God and for all persons. Who will place a limitation upon any law of God? Can you limit the law of gravitation to any particular part of the physical universe? Are the laws of thought applicable only to some select part of our race? Why, then, attempt to limit the action of the "law of the spirit of life?"

The world-wide mission of Christ makes necessary the world-wide mission of his Church. If the Church, the body of Christ, be sound and healthy, it will be moved in all its life by the indwelling spirit of Christ. If Christ's work was for the whole world, the Church can have no narrower field, for the Church is to continue that which Christ "began both to do and to teach."

J. P. EGBERT, D.D.

CHRIST'S WORLD-WIDE SPIRIT.

"The great secret of a passion for world-wide missions is an appreciation of Jesus Christ, in his world-wide relations, and to those Christians and those denominations to which Christ means most, missions mean most. We have to be gathered up into Christ in his universality before we can broaden to the scope of the universal errand upon which he came. Men are making of Christ a matter of personal property. It is hard to let go of the idea that he has special reference to me and a particular relevancy to me and to those that I am interested in. Thomas said, 'My Lord and my God!' A good confession of faith, but too much possessive pronoun of the first singular to make Thomas good for much for diffusing the knowledge of Christ. It is no accident that the apostle who felt most profoundly that Christ came as a world-Saviour—not as a Saviour of the Jews as Jews, not a Saviour of Gentiles as Gentiles, but a world-Saviour—was the apostle who accomplished most in helping the whole world to be saved by Christ. Only Christ can give us Christ-wide views, hopes, ambitions. This 'universalism' will become part of our faith only as we are 'enlarged' in Christ. We can understand him and the immensity of his mission only so fast as we become his.

To have a heart that stops at home missions is another way of saying that we have not gotten beyond an American Christ; a Christ that beams only on the side turned toward our one beloved continent. If we have no faith in sending out the faith to Burmah, it is because we have not yet gotten so widened out in Christ, as to suppose that a Burmese means as much to Christ as an American does; that his gospel can do as much for a Burmese as it can for an American, or that Christ's errand on earth contemplated the Orientals in the same way that it did the Occidentals. We are so small ourselves that unconsciously we curtail even the Lord, and pare down his scheme. It seems to me that, as a rule, men have to be converted a great many times before they are thoroughly new men in Christ, and before they are interiorly so like him as to be able to see things as he sees them, and to feel them as he feels them. Men are converted in installments. . . ."

C. H. PARKHURST, D.D.

MISSIONARY CALENDAR.

DEPARTURES.

November 4—From New York, to join the Mexico Mission, the Rev. W. H. Semple.

November 11—From New York, to join the Western India Mission, Dr. A. S. Wilson and wife; to join the Africa Mission, Rev. S. G. Dunning.

November 12—From San Francisco, returning to the Canton Mission, Rev. B. C. Henry and wife, and Miss Julia Henry; returning to the Central China Mission, Mrs. T. W. Houston and children; returning to the West Japan Mission, Miss Alice R. Haworth; returning to the West Shantung Mission, Rev. John Murray; to join the East Shantung Mission, Dr. Charles Lewis and wife; to join the Siam Mission, Rev. F. I. Lyman and wife.

ARRIVALS.

August 29—At San Francisco, from the Canton Mission, Miss Hattie Lewis.

October 31—At New York, from the Lodianna Mission, Rev. U. S. G. Jones and wife.

AMONG THE NESTORIANS.

LETTER II.

BY ROBERT E. SPEER.

From Odessa to Oroomiah is a two weeks' journey in time, but it takes the traveler from a city marked by a measure at least of the active, forceful life of the west into the heart of the unchanging, becalmed, obverse east. From the queer mixture of repose and unrest which marks a Russian city, we have come where there is no visible unrest, where the quiet of unviolated custom, the peace of uninvective torpidity and the sepulchral paralysis of Islam fill the land with Oriental stillness. Each stage of the journey speaks more strongly of the transition. We crossed the Black Sea from Odessa to Batoum on a handsome English-built steamer. We climbed from Batoum to Akstafa on a crowded, crawling train of the Trans-Caucasian Railway. We rode from Akstafa to Julfa over a Russian post-road, for the most part magnificently constructed and kept in repair, in diligences, great heavy carriages, drawn by four horses driven abreast, our baggage following in a heavy springless wagon, called a fourgon. At Julfa we passed through the Russian frontier house, crossed the Aras river and dropped out of enterprise, public spirit, national policy and industry, as we stood on Persian soil. From Julfa to Oroomiah was a five days' journey. No Persian wagon could make it in five hundred or five thousand, but the light American wagon of the mission went through easily with those who preferred it to horseback, which, with donkey-back, constitutes the only mode of speedy travel in Persia.

We rode into Oroomiah with a large party of missionaries, native Christians and others who had come out to meet us, preceded by a gaily caparisoned horse, sent out by the Serparast in honor of Dr. Cochran, on September 23, and the two weeks which passed since have been crowded with visits to the villages, meetings with the churches, conferences with the members and Boards of the native church, a two days' conference for the deepening of the spiritual life attended by missionaries and a score or more of natives who understand English, visits to the houses of Jews and Nestorians, the College, Fiske Seminary, the press, the hospitals, the governor and other officials, the Anglican missionaries, and one of the mountain districts, innumerable discussions and the necessary preparations for the long journeys before us in this land of no hotels and no railroads at all, and no principles, except bad ones.

THE WORK OF OROOMIAH STATION.

The work of this station is more extensive and more complicated than the work of many missions.

Geographically it is divided into two sections: the Turkey work and the Persia work. The former lies in the mountains of Koordistan, just across the border, about seven or eight hours' ride from Oroomiah. The snow-topped hills look out upon us to the west and hide behind their white crests the awful story of the unhindered slaughter of the innocents before the eyes of the Christian world. The Turkey field is divided into three districts: Gawar, Baz and Jeloo. All this work has of necessity been curtailed this year because of the disturbed condition of the country. Every few days fresh rumors are brought in of outrages nearer the border. Some of the Gawar villages were ravaged several weeks ago. We heard the story the other day from the victims. Last week, on the Tergawer plain, at the foot of the mountain, I took a picture of a camp of the refugees. They had no tents, no bedding, no food. It had rained the night before and they had had no shelter, but had slept, even the little naked children, on the bare grassless ground. The villages around were giving all the help they could, and there was a God above keeping watch over them and over his other children who are looking with unmoved hearts on this spectacle of pillaged homes and ruined villages and of shames unnamable.

The Persia work is divided into the three districts of the plains of Oroomiah, Sulduz and Tergawer. The Oroomiah plain likewise—it is *tres partes* throughout—comprises the three sections defined by the three rivers of the plain, the City, the Baranduz and the Nazloo.

CHARACTER OF THE WORK.

The geographical diversity of the work is scarcely greater than its diversity in character. First, there are some Armenians in this field, few as compared with the number in the Tabriz field, perhaps, but still enough to furnish an opportunity for work. Miss Cyrene Van Duzee, who has been associated with Oroomiah since the abandonment of the Salmas station, has undertaken some of this work, and the Rev. H. M. Allen, of the American Board mission at Van, whom the Turkish government has thus far refused to allow to return to his station and who is waiting here hoping that it will be possible for him to return, will meanwhile devote himself to it. A special service was begun for Armenians last Sunday and was well attended. The exodus of more Armenians from Turkish bondage will give a yet larger field for this work.

Second, there is a hopeful field for work among the Jews. There are four synagogues in Oroomiah. Week before last was the Feast of Tabernacles, and on the Jewish Sabbath Mr. Shedd and I visited a

number of the leading Jews in their booths. With one, the head of his synagogue and holding accordingly a monopoly of the butchering business, we had a long discussion, which he began by expressing the hope that I might soon become a true Israelite. He was amazed to learn of the number of Jews in New York and wished to have his greetings carried to them. We visited also all the synagogues. In the largest one, after the regular service was concluded, but before any one had gone, the native preacher who accompanied us and who devotes all his time to work among the Jews, arose and asked permission to speak, which was respectfully given. After he had spoken, Mr. Shedd spoke and pointed out the significance of some facts I had stated about the Jews in America and their position, especially their good treatment by the Christian population and their enjoyment of all rights and liberties. The congregation listened earnestly, but at the too open mention of Jesus, the Son of David, as the Messiah, some arose and went out, others cried out, while more shouted for silence and a respectful hearing and explained that those who had gone out were drunk, as it was the Feast. Among these Jews there is an open door both in the synagogues and in their homes.

Third, harder than any other is the work for Moslems. There can be no open or direct work. The German missionaries who openly undertook work among the Moslems were immediately expelled from the country several years ago. The Persian government has been very kind to our missionaries on the whole, and has allowed them exceptional liberties, altogether illogical liberties for a Moslem government to allow, and it grants extraordinary liberties to its subjects as compared with the government of the Sultan, but all direct work by missionaries for Moslems it forbids. Stronger than any expectation of the government, however, are the bigotry of the Mohammedan ecclesiastics, the fossilized prejudice of the people and their hatred and contempt for the Christians, whom they have ruled and enslaved for centuries. The martyrdom of Mirza Ibrahim, the converted Mussulman in Tabriz, and the open murder of Baron Aghajan three years ago on the false charge of intercourse with a Moslem woman, committed in Oroomiah by a great crowd in broad day, indicates that the time for a bold open work among Moslems has not yet come. It is impossible, however, that many Moslems have not come to see the superiority of the pure Christianity which the missionaries have introduced. Many facts could be presented to show that they do recognize its superiority to Islam. The medical work has had a tremendous power in breaking down their pride and hostility

and in showing them both the spirit and result of Christianity as contrasted with the harsh spirit and paralytic results of Islam. In the common intercourse of life among the natives, there is not a little discussion which is favorable to the preparation of the Moslem mind for the acceptance of the gospel in that day when the shackles are stricken off in these lands and every man is given that best of all freedoms, the freedom to worship God in accordance with the dictates of his own conscience and to do his will.

THE NESTORIANS.

Fourth and largest is the Nestorian work. The mission was established in 1835 as a mission to the Nestorians, and the work for Armenians, Jews and Moslems is only secondary at present to the extensive and highly developed work among the Nestorians, of whom there are perhaps 100,000 in all, 75,000 in Turkey and 25,000 here. Dr. Grant held that these Nestorians, or Syrians as they are often called, always by the Anglican missionaries, were the descendants of the lost Ten Tribes. Some of the Nestorians hold this opinion and contend that their names, customs, language and facial features show them to be of Hebrew descent. They make out a strong case, as Dr. Grant did, but the mass of reliable opinion seems to be as uncertain that the Nestorians are the lost tribes as that the Anglo-Saxons are. For centuries the Nestorians have been a subject people, the serfs and servants of the dominant Moslems, but, like the Armenians, they have kept their national identity and the forms of their ancestral faith and have maintained in a remarkable way, under the unceasing oppression, a spirit of dignity and self-respect. The old Nestorian Church retains its episcopal organization under its bishops and the patriarch at Kuchanis in the mountains to the west. When the missionaries first came, and for many years, they strove to introduce evangelical life into the old Church. The rupture by which a separate Church was established grew out of the hostility of the old Church ecclesiastics to the new life and the awakened Protestant spirit of the people. The old Church organization would probably have disintegrated in time in its evil and unallowable features under the influence of the new life, and the great mass of the Church would have become evangelical, and the Church organization itself probably, if the Anglican mission of the Archbishop of Canterbury had not come into the field ten years ago to fortify the ritualism and formalism of the old Church and to antagonize the modernizing influence of the mission which was yet slowly swinging the Church back to Scriptural discipline and fidelity. The power of the Anglicans, both financially and politically, has

been strong, and they have in a measure rehabilitated the bishops in whom, as often wicked and vile men, the people were losing confidence. Theirs has not always been an easy position for Englishmen, even high church ritualists, to occupy. The late Mar Goriel, who was recently foully murdered in the mountains, was an unscrupulous bishop and a corrupt man, and he once excommunicated the whole Anglican mission, yet its members were bound by their principles to recognize his apostolic authority. In spite of the Anglican influence, the evangelical spirit works in the old Church, and the conciliatory attitude of our mission to it, together with the close personal relations of the members of the old Church and the Protestant Church, as members of one race subject to common evils, prevents the creation of a sharp, impassable line between our own Church and the old Church people, such as the Anglican mission would be pleased to draw. One of the old Church bishops is a preacher of our mission in Tergawer and many of the priests of the old Church open their doors to the missionaries for the preaching of evangelical truth. Last Sunday I spoke in two of the old churches, once to one of our own congregations which worshiped in it and again to a large congregation of the Nestorian church, which listened as earnestly as any American audience could to all that was said about Christ's desire for his people's unity in himself, and the evil of setting up the differentials in the place of the unifying Christ.

A NATIVE STATEMENT OF THE DIFFICULTIES.

All of last Friday was devoted to conference with the representatives of the native Church. About twenty of the leading men came together, members in the main of the Evangelistic and Educational Boards which supervise the work of the Church. During the morning the natives asked questions and in the afternoon I asked them for their replies to the following: What is the end which we as a mission from the American Church should have in view in this land? What plans are the best for us to pursue the more speedily to reach this end? What should be our attitude toward the old Church organization? What are the great needs of the native Church? Their replies showed a breadth of spirit, a solidity of judgment, a desire for the true view, which were most encouraging. There are childish elements in this people, but there is a body of strong character too. The morning hours they devoted especially to a statement of the difficulties in the way of independence and self-support and to an inquiry as to the opinion of American Christians, as to their duty and the hope of relief. Oppression, tyranny and hardship constitute such large part of

the life of the Nestorian people that it is not to be wondered at that they speak so often and earnestly of them. The purposed annihilation of the Armenians has shown them their blessings, but it has indicated also over what a gulf the Christian subjects of a Mohammedan state live. Many letters might be written on the subject of the social and political conditions of the Nestorians. Every traveler must gather here a great mass of information on the subject, but the summary given by the native men themselves will illustrate well the bearing of their condition on this one vital missionary problem. (1) In a village of 100 or 200 houses, *i. e.*, of 600 or 1200 population, only ten or twenty houses will be contributors to the support of the church; all the houses of the village will be open and constitute a field for constant personal work; but not all the houses will contribute to the support of the pastor. (2) The people have no freedom to give. It is probable that the head of the house may not belong to the church. The women and the young men have no money, nor any other form of wealth. The head of each house controls all. (3) All expenses are greatly increased. Mutton has gone in a few years from three to six cents a pound; oil from ten to twenty-five cents a quart, and there has been here, as in America, a rise in the scale of living. Better houses, better food, better clothes are among the necessities now, a result produced by other causes than the incoming of the Christian spirit alone. Wheat is sixty cents a bushel, while common wages rarely exceed fifty cents a day, and unskilled day labor earns one kran and a half, or fifteen cents. Everything is done on a petty scale that causes stagnation. The girls' school here needs 300 bushels of wheat for the winter supply, native bread being the staple article of food. The school is forbidden to buy this amount at once in the market lest such a large purchase should affect the price. This is a city of over 60,000 population. (4) The people are very poor and oppressed with heavy taxes. The end of all government is the extortion of money. In the village of Saatlooi, for example, each householder pays the following taxes: door tax, head tax, cattle tax for mares, cows, and buffalo cows, tax in kind of native fuel, a mixture of cow dung, straw and dirt, chickens and labor, and if renting a vineyard, 224 pounds of grapewood for fuel, sixteen pounds of grapes and a money tax also; if cultivating a wheat field, two-thirds of the product of the field. Thus practically all improvements are taxed in further discouragement of thrift or enterprise, and constant pretexts for fines are discovered by way of further extortion. The people have no defense against this. They cannot acquire land and culti-

vate it independently for themselves. They are ryots, often practically serfs tied to the soil. (5) The Serparast, *i. e.*, the Moslem appointed to act as governor for the Christian population, knowing that his term will probably be short and that he will have to screw tighter if he is to get back the money paid for his office—all offices are paid for here by the incumbent, who makes his money in turn out of the people—has been unduly exacting. On any pretext he summons Christians before him and then charges for the trouble to which he has been put. His tariff of charges for such services has recently doubled. Last year he took 2000 toman, or dollars, from one village by his exactions. If the pastors endeavor to settle quarrels so that they will not go before the Serparast, he fines the pastor for his interference. All these evils are intensified by the village system, which is practically a system of serfdom. (6) The natives spoke of the difficulties introduced by the coming of the Anglican and Roman Catholic missions and the careless and demoralizing expenditure of money by some smaller Christian bodies on irresponsible men here.

THE BRIGHTER SIDE.

There are not wanting optimists among the Nestorians, however—men who have seen the vision far away, who believe in the promises of the living God, and that he will not lose sight of Iran. And no very daring optimism would be needed to write a letter full of encouragement regarding the work, its past power, its present influence and its certain growth. Yesterday morning two bishops of the old Church came with Oriental supplications to see Dr. Cochran. The Archbishop of Canterbury would have opened his eyes at the sight of those bishops. Joseph's coat and Li Hung Chang's pipe were small matters compared with their episcopal accoutrements of rags and tobacco. In the afternoon the acting governor with a large retinue called with one of the multitudinous princes of the land, and immediately after the Serparast came with many friendly protestations. What if it was to Dr. Cochran's wide influence that these men paid such respect? Earlier in the day I studied a Mullah who had come from Khoi, bringing his son to the hospital, and I watched in the operating room the hand of "the infidel" bring relief to the son of the Moslem. And now tonight I look back over these three groups representing the old Church, the State and the State religion, and it requires no prophet to read the promise and the sure result, as they come now to this representative. Who is so blind as not to see that they will come in time to the King himself?

OROOMIAH, October 6, 1896.

Letters.

SIAM.

REV. EUGENE P. DUNLAP, D. D., *Bangkok, Siam*:—We have recently returned from one of the most delightful tours that I have ever taken in Siam. Mrs. Dunlap accompanied me, that she might labor for women, and to encourage the women of the little church in Nakawn. We were absent from home eleven weeks. We traveled in a small coast steamer or a canoe, on elephants, and afoot. We lodged in a bamboo hut or in the homes of the people, and many nights in canoes, and enjoyed throughout the tour the kind hospitality of the people. Two faithful colporteurs labored with us, and we appreciated their help. They were always ready to testify for the Master, and patient in teaching the individual inquirer. At Nakawn, one of the Christian women volunteered to help Mrs. Dunlap in the work among the women, and spent much time in accompanying us on several tours into the interior.

ON A STEAMER.

We left Bangkok June 1, in a small coast steamer. The steamer was crowded with Siamese, Chinese, Malay, Cambodians, Arabs, Christians, Buddhists, Mohammedans and Spiritualists. We had but little space to move about. No first-class, all steerage together; content with the small space allotted, we made the voyage without care. Fellow-passengers were friendly, and we found pleasure in presenting the gospel to them, and ministered to some who were sick. We stopped for a time at several ports, in which we proclaimed the gospel, and disposed of many portions of Scripture and tracts. The Christians gave us a hearty welcome in Nakawn. There was no little excitement over the first white woman and child that have visited the province. And during our sojourn in the city, old and young from far and near came to see the white woman and the little white boy. We held a daily preaching service throughout our sojourn of six weeks.

MRS. DUNLAP AT THE ORGAN.

At these services Mrs. Dunlap presided at the organ and led the singing. This helped attract the people. We had good audiences from first to last. The people listened so attentively that it was a real pleasure to preach to them. After service, we instructed inquirers, Mrs. Dunlap teaching the women inquirers. In this she was usually aided by one or more women, members of the little church. In fact, throughout the town the coöperation of the native Christians was very commendable indeed; they showed a real missionary spirit. We also held occasional preaching services by invitation in houses in the city.

TOURS INLAND.

We made a considerable number of tours into the interior, thus teaching a good number who had never before heard the gospel. One of the most interesting of the short tours was made on elephants to a little settlement in which there is considerable interest in the gospel. We passed through charming country, great broad rice fields, beautiful coconut and banana gardens, and had a grand range of mountains in view all the way. The disciples at the settlement received us gladly. They had prepared a room for our entertainment and for the

services in the home of one of the disciples. About the walls of the room hung inviting bunches of bananas, soft cocoanuts, pine-apples and palm fruit. The disciples united in entertaining us and our fellow-workers, not forgetting our elephants and drivers. So many seemed eager to hear the gospel that we held all-day services.

WOMEN THRONING MRS. DUNLAP.

The women thronged Mrs. Dunlap, and listened to her stories of the Saviour. The disciples seemed revived; they resolved to build a chapel in the village. One gave a lot for the chapel. It was my joy to baptize four women, wives of the disciples, and six little ones offered by their parents, and to add a good number to the inquiry class. Afterward I baptized five men from the settlement, and ordained one as elder in the little church of Nakawn. There is much joy from seeing these little centres of influence established, and it is a pleasure to note that the interest in this settlement is largely due to the missionary spirit of the young man who was ordained elder. He is zealous in proclaiming the way of salvation to others. It was not easy to say good-bye to the little band of disciples so happy in the gospel. Our thoughts and prayers often turn to them.

KOREA.

REV. H. G. UNDERWOOD, D.D., *Seoul, Korea* :—During the part of a year that has passed, the work has been varied by two trips to Chang Yun, on both of which stops were made and work carried on in many towns and villages. When Dr. Wells was with me a large quantity of medicines was dispensed and all the sick who came were directed to the Great Physician of the soul. A stop at Song Do of a day showed the possibilities of work at this commercial centre of the whole land. In the morning a large crowd gathered, and after listening attentively to the gospel for over an hour, quickly purchased tracts to the tune of over ten thousand (10,000) cash. The Christians who are there soon hunted us up, and, with inquirers, the still, small hours of the night wore away.

POSSIBILITIES.

We were much impressed with the possibilities of the place as a centre from which influences would reach far and wide. We plan for more than one visit to this city in the coming year.

Haija of Whang Hai Do also gave us a good reception, and the influence of Mr. Miller's previous visit was seen in extended sales of books, not a few people stating that they knew these books were good, for they had bought some when Min Hyo Sa (Mr. Miller) had been around.

FREQUENT STOPS.

All the way to Chang Yun we stopped as often as circumstances would permit, to see the sick and preach the gospel. Arriving at Sorai, in Chang Yun, one of the first things that struck us was the new church. Right on the site where but a little while ago the village deities had been worshiped, in a beautiful little grove, was the first Christian church built entirely without foreign aid by the Koreans themselves. The work of Mr. McKenzie and the life that he led in this village has left its indelible mark upon the place and the surrounding country.

HIS DECEASE.

He who "doeth all things well" took him home to himself. This church is left as his work. It was his plan that no foreign funds should be used in its construction. He denied himself the privilege of giving. He told the people what they ought to do. One gave all the wood except the twelve main stanchions, which were given by another. Others gave rice; many gave labor; one poor widow who had nothing, although a Korean lady, walked to the seaside, and up to her knees in mud, dug clams, sold them and gave all the proceeds to help in the Lord's house. Every Sunday this same woman walks forty odd li (thirteen English miles, to church, and when I was there she had not missed a Sunday, rain or shine, since her conversion almost a year before. This work has not gone on unhindered.

PERSECUTED.

Persecutions of a petty kind have not been entirely wanting. During the Tong Hak disturbance many were the threats by the Tong Hak leaders of death to the Christians and to their foreign teacher; but in the strength of God they trusted, and God so honored their faith that though on three different occasions the day was set for the razing of the village and the death of their foreign teacher, not once did they get there, and strangest of all, if we have a right to call God's doings strange, this village of all the villages for miles and miles around was the one that did not suffer from the Tong Hak depredations. God seemed to cause a fear and awe to fall on all who would oppose their simple childlike faith in him.

NEW CHURCH.

When but a few funds were in they commenced work on the new church, a poor widow having given the site. Slowly they pushed forward the work. At first it was to be only a straw-thatched house. Funds came in and they decided to make it with a slate roof; but more funds came in and now a nice, substantial tiled house is their church home, where they meet from time to time to worship the one true and only God. It is all their own work, built through sacrifice and self-denial to show their love to their Heavenly Father for the gift of his son Jesus Christ. For some time past a good work had been going on among the people. Mr. Saw Hyeng Jo, their leader, positively refused to accept a salary from Mr. McKenzie, either as a teacher or Christian worker, for fear the people would think he was a Christian for what he was getting. Mr. McKenzie had been carefully instructing the people in Bible truth, and had asked me to come down and with him, catechise and baptize a number of applicants.

BAPTISMS.

Those whom he thought ready were not more than about one-half of those who desired baptism, but he wished to go slowly. Those of whom he had spoken were examined in the presence of Dr. Wells and the three leading Christians there. Nine women and ten men were baptized while I was there. The communion also was administered. While there, too, we also had the privilege of dedicating the church, organizing a Sunday-school and putting the work on such a basis that, with two or three yearly visits by missionaries, the natives can carry on the work.

COLLEGES AND ACADEMIES.



College Avenue, Princeton, Ky.

PRINCETON COLLEGIATE INSTITUTE.

REV. J. M. RICHMOND, D.D., PRESIDENT.

A beautiful plot of ground lying within the town limits was donated by Dr. T. L. McNary, and the present fine college edifice was erected thereon in 1860.

During the war the work of the college was temporarily suspended. In 1881 the property was purchased for the Presbyterians by Dr. H. H. Allen, then pastor of the First Church of Princeton; Dr. E. P. Humphrey and Mr. L. L. Warren, of Louisville, and other eminent Presbyterians of the State, giving substantial encouragement.

Dr. Allen became principal and, gathering about him an efficient corps of teachers, made the institution a power for good, and laid foundations upon which future generations may safely build.

The trustees are appointed by the Presbytery of Louisville, under a liberal charter granted by the Legislature of Kentucky.

The location of Princeton is in its favor. There are extensive territory and large population to draw from, and railroads bring the whole valley of the Mississippi within a few hours of its classic shades.

Our aim is to make Princeton Collegiate Institute a first-class academy. The academic stage of an educational course is in

many respects the most important. It receives young people as they take their first determined step towards a liberal education. Here many get their first experiences of life away from home. Here the foundations of learning are laid, habits of study are formed—the pupil learns how to learn—and, more important than all, habits of life and character are moulded. If proper associations are entered into, wise methods of study adopted, right habits formed and thorough and honest preparation made, in the academy, the subsequent life of the student in college will be a delight and an inspiration.

The work of the academy is twofold.

First, to provide thorough preparation for college. Our four years' course is designed to fit students for Sophomore or Junior year in college, if desired.

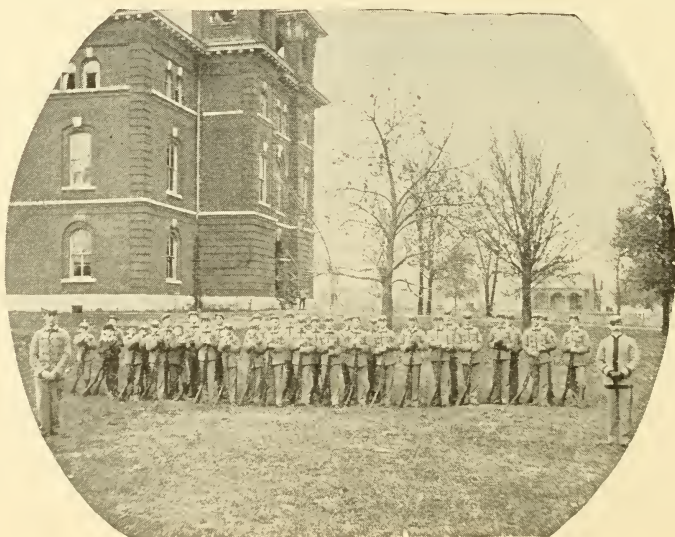
Another and hardly less important object is to give to those who cannot go to college the fullest possible furnishing for their life's work. To meet this need, we have introduced some studies that strictly belong to a college course.

A prejudice against coeducation exists in some quarters: but the trend of thought among advanced educators is in favor of coeducation, and many colleges and universities of this and the old world are opening their doors to both sexes. This has its decided advantages. It furnishes to both



sexes a stimulus to study. It has a refining and ennobling influence, largely precluding rowdyism. Where young ladies and gentlemen are together in the daily exercises of the college, the notions of life obtained, the conception of the relations of the sexes formed, the manners acquired and the characters developed are more normal than could be hoped for in separate schools, and pupils are better prepared for society in which the sexes mingle freely. Princeton Collegiate Institute, like all educational institutions, has many needs, and friends of Christian education will find here opportunities of

placing their money so that every dollar will do good and result in blessings to coming generations. The great need, however, is more earnest, ambitious students. The faculty consists of nine teachers—earnest, refined, cultured, Christian and thoroughly equipped for their work. The life of the institution is that of a refined Christian home—a safe and in every way desirable home, in which parents and guardians may place their children with confidence, and in which the surroundings, appointments and atmosphere are elevating and educating in the highest degree.



EDUCATION.



Magdalen College, Oxford, England.

COLLEGE TRAINING FOR DIVINITY STUDENTS.

Our Form of Government expresses the settled judgment of the Church as to the kind of preparation which should be required of candidates for the holy ministry in Chap. xiv, 6, as follows: "That the most effectual measures may be taken to guard against the admission of inefficient men into the sacred office, it is recommended that no candidate, except in extraordinary cases, be licensed, unless, after his having completed the usual course of academical studies, he shall have studied divinity at least two years under some approved divine or professor of theology."

"The usual course of academical studies" evidently means the classical course pursued at college. This is made plain by the recommendation in section three of the same chapter that "the candidate be required to produce a diploma of bachelor or master of arts from some college or university; or at

least authentic testimonials of his having gone through a regular course of learning."

The obvious reason for this recommendation is that *the college furnishes the best and most truly complete training which our resources can provide*. The minister of Christ fills the most honorable, exalted, and responsible office which exists among men. He is the ambassador of Christ, the prophet of God, the spokesman of the Almighty, the agent and instrument of the Holy Spirit. He is sent forth to be a leader and guide of the people. It is a dishonor offered to God and an injury done to men when the Church fails to give to such a man the best training within her power.

It is perfectly true that God loves to take "the foolish things of the world," that is the things which in the world's esteem are foolish, "to put to shame them that are wise," and "the weak things of the world that he might put to shame the things that are strong." It is evident, however, that he never intended to put a premium upon

imbecility, stupidity, laziness or ignorance. When he wanted a man to bring Israel out of Egypt and to constitute a nation, to frame its laws, and establish its religion, he caused the man of his selection to be taught all the wisdom of the Egyptians, and subjected him to the discipline of a forty years' sojourn in the desert. And it was still true, when he sent that man to Pharaoh with the demand, "Let my people go that they may serve me," that he was taking that which was weak, and that which was despised, to put to shame that which was strong and confident and proud in conscious supremacy. When we have selected the brightest and most promising of our young men, when we have given the very highest training which our best colleges can afford, if God accepts them for his service, it will still be true that he is taking that which is weak, *utterly* weak, in comparison with the "principalities," and "powers," "the rulers of the darkness of this world," and "the spiritual wickedness in high places," which they will be commissioned to overthrow. If our ministers at their best are, relatively, utter weakness, what folly would it be not to adopt God's method in the case of Moses; not to give them the very best furniture for their work which our means can command!

MANLINESS A PRODUCT OF COLLEGE LIFE.

A candidate for leadership among men needs to be a man himself. It is not the discipline of books; it is not the discipline exercised by the faculty; but rather the discipline to which the student is subjected by his fellows, which makes college life so helpful in developing the manliness of those who have the privilege of sharing it. A college graduate of observation and intelligence once asked us whether a young man, in whom we were both interested, intended to omit the Freshman year. He hoped we would exert our influence to prevent such a mistake. Sometimes the experience of a Freshman is not pleasant; but, taking it for all in all, it is wholesome. The foibles of all kinds, the conceit, the ignorance of the world, the general freshness, the half-weaned attitude of mind, which the new-comer displays in greater or less degree, find a cure, if a cure is possible, in the rough-and-tumble of contact with those who have experienced the cure before them. The deep interest in athletic sports, now universal

among college men, and a measure of participation in them, tend to promote vigor of body, and a corresponding healthful tone of mind and feeling. It is no mean advantage when a candidate for the ministry is able to consecrate a well-developed body, and a manly spirit governing it, to the work of his divine Master.

THE COLLEGE A SCHOOL OF DUTY.

What the tendency of college life is may perhaps best be learned by an observation of its products. A very large proportion of college graduates have been the faithful servants, the liberal benefactors of the general public. This has been largely due to the fact that true religion has been ever so important a factor in our American colleges. Their founders have commonly been men whose great object was the glory of God and the good of mankind. These men, in their work of prescribing the curriculum, and ordering the life of these institutions of learning, made them *schools of religion* in a most distinctive and characteristic sense. It can be well understood that men trained to live and move and act and think under the eye of God, and a sense of responsibility to him, will be men free from the temptation to spend their lives in easy self-indulgence, men prompt to respond to every call of duty, men in sympathy with that great love of God which gave his Son for the redemption of the world. And such has been the experience of our American colleges with reference to her graduates as a class. It is no mean advantage when a candidate for the ministry is permitted to spend four years breathing the atmosphere and subject to the influences which prevail in such institutions; for, above all other men, *ministers of the gospel, as their very name implies, are set apart for service*; even as their Master, and their Model, "the Son of Man, came not to be ministered unto, but to minister, and to give his life a ransom for many."

THE COLLEGE A SCHOOL OF CONSERVATISM.

In a new country like ours the danger is specially great that we should, as a people, commit some serious blunder, in the zeal and rush of our headlong progress, through simple ignorance of the lessons of experience. A knowledge of the history of other peoples and of the olden times, a familiarity with the ancient classics, the literature which has

stood the test of time, and brings to us the thoughts which belong to humanity in general; an intimate acquaintance with the experiments which have been tried, the failures which have been experienced, the successes which have been achieved, through the long centuries of the past, must be the means of guarding our generation from mistakes which might prove disastrous in the extreme.

The world is not still in its childhood, although each individual comes as an infant upon its scenes. The accumulating treasures of the storied past are put at the disposal of each successive generation, and the children take up the work at the point where the fathers laid it down. Only the foolish and the thoughtless make sport of a conservative spirit, or speak contemptuously of it as though inconsistent with progress. He will make progress most safely and surely who takes advantage of foundations already laid, and who directs his work according to principles which have been tested in the world's long history. The classical, historical, and philosophical studies of the college course, give to the student the benefit of the experience of the ages, and of the highest culture to which the human mind has attained. Dr. Arnold of Rugby has well written with regard to the study of the ancient classics: "Expel Greek and Latin from your schools, and you confine the views of the existing generation to themselves and their immediate predecessors; *you will cut off so many centuries of the world's experience, and place us in the same state as if the human race had first come into existence in the year 1500.* . . . The mind of the Greek and of the Roman is, in all the essential points of its constitution, our own; and not only so, but it is our own mind developed to an extraordinary degree of perfection. Aristotle and Plato and Thucydides and Cicero and Tacitus are most untruly called ancient writers; they are virtually our own countrymen and contemporaries; but have the advantage which is enjoyed by intelligent travelers, that their observation has been exercised in a field out of the reach of common men; and that, having thus seen

in a manner with our eyes what we cannot see for ourselves, their conclusions are such as bear upon our own circumstances, while their information has all the charm of novelty, and all the value of a mass of new and pertinent facts, illustrative of the great science of the nature of civilization." (The italics in this extract are ours.) President Noah Porter, in his book on American Colleges, expresses the wish that the taste for classical studies "should be fostered in the colleges of our country as one of the essential conditions of a generous and refined culture."

THE COLLEGE AND SOCIAL PROBLEMS.

Interest has centred largely of late years upon questions of political economy and the agitation for social changes. Our young candidates for the ministry are under training to become leaders of the people at a most interesting and important epoch of our national experience. No one who is acquainted with a minister's life, both in our rural and city charges, will fail to recognize the extent of the influence which he has the opportunity of exerting, not only over his own parishioners, but throughout the community in which he resides. If there has ever been a time when he should have the help which the true conservatism of college training affords, that time is the present. In college he has the opportunity to learn "the ripe thought of the world, the thought which it has tested and established, the principles which have stood through the seasons and become at length part of the immemorial wisdom of the race." From the college halls he comes forth prepared to communicate what he has learned, by patient and toilsome study of the past, to his less favored fellows, to save them from foolish experiments and fatal mistakes, to guide them in such a way that any changes made may be in line with the steady progress towards the ideal life in the ideal community which the race has been making under the leadership of the able and wise statesmen and ministers of religion who have preceded him in a life of toil and service for mankind.

PUBLICATION AND SABBATH-SCHOOL WORK.

CHILDREN OF THE SOUTH.

At the first Synodical S. S. Convention of the Synod of Catawba, held last September, the Sabbath-school missionaries were invited to speak to the question, "What the Presbyterian Church is doing for the children of the South," and the subject was very successfully handled. The work during the summer of 1896 was particularly trying owing to the extreme heat even for the Southern States, where sunstrokes among the Negroes were unusually prevalent, but the missionaries organized during the season in the Synods of Atlantic and Catawba no fewer than twenty-five new Sabbath-schools among the poorest portions of the population. They also organized and conducted several institutes for the training of teachers. In the light of these results the churches throughout this region are manifesting increasing interest in this work. Children's Day was more extensively observed last year than ever before, and our synodical missionary, Dr. Dillard, has conducted many revival services.

A SCHOOL IN A SORGHUM MILL.

Mr. James M. Bain recently organized two Sabbath-schools in a district in Wisconsin which, although it had been settled for many years, had never enjoyed the blessing of a preached and taught gospel. One of these schools was organized in an upper room in a sorghum mill, used also as a feed and saw-mill. Willing hands, with fork, shovel and mop cleaned the flooring. Many of the seats were of boards resting on bundles of shingles. A sorghum mill and barrels of sugar were disposed of in corners, and the music of the school recitations was intermingled with the noise of the water rushing over the wheel underneath the floor. But the people came promptly on time with their families and completely filled the room, and many were the "God bless you's" that followed the missionary as he took his departure, with the promise of visiting the school in the near future.

A CHURCH ASKED FOR.

Our missionary, the Rev. C. T. McCampbell, in Iowa City Presbytery, joyfully reports that at a recent meeting of the presbytery a petition signed by fifty-eight persons was presented for the organization of a Presbyterian church, the outgrowth of Sabbath-school work. He feels confident that a church of one hundred members will soon be gathered, consisting of Germans, Scotch, Irish, Welsh, English, Norwegians and American-born citizens. This is the best possible way of harmonizing and assimilating a foreign-born population. Win them to Christ by a loving presentation of the gospel, and there will be no room for a false socialism.

NEW WORK ON OLD FOUNDATIONS.

Rev. William Travis, our missionary in the Presbytery of Portland, Oregon, gives interesting particulars about the beginning of a new enterprise at a place called Buxton, a straggling village about forty miles northwest of Portland. A Sabbath-school was organized here in 1892, and about a year ago the people petitioned the presbytery for stated preaching. The presbytery was unable to do anything, but a gentleman in Portland, not a professing Christian, who owns land in the village, gave an acre in trust for a Presbyterian church, and the village people took up a subscription of money, lumber and labor, and the prospects are that a neat chapel will be put up. The pulpit is the joint gift of two Seventh-Day Adventists, and denominational differences are being forgotten in the zeal for a house of prayer. This is what comes of a liberal Sabbath-school policy. Our missionary will do his best to keep up the school and preaching services until the Home Mission Board can intervene, and he is meanwhile trying to collect \$150 in Portland to furnish the interior with sittings and other accessories.

PIONEER WORK IN MISSOURI.

Mr. S. A. Meredith, our missionary in Palmyra Presbytery, has had a trying year. What with the extreme heat of last summer, the numerous destructive storms, the hard times, and other drawbacks, he has often felt discouraged. At some points the precious work of years seemed on the eve of a break-up. Some good people seem to think that Missouri is too greatly afflicted with denominationalism in the existence of scores of little sects to give a fair field to Presbyterian Sabbath-school missions. In reality this is one of the strongest reasons for persevering in our work. By dint of strenuous labor and constant vigilance our missionary has averted disaster from several of our mission schools and the churches which have sprung from them, and if he were to give his entire time for the next year to strengthening and saving these posts he would certainly find plenty to do without organizing a single new school. He has also kept the subject of Sabbath-school missions before his presbytery and synod, being greatly aided and counseled in this by the chairman of the Synodical Sabbath-school Committee, Rev. J. R. Gass, and other brethren. It is gratifying to know that the outlook for the future is getting brighter in Missouri. The church building at Enterprise was completely wrecked by a hurricane last August, and the mission school had for a season to be suspended, but the people set to work and rebuilt their church and the cause will receive a new impetus from this very blow.

GATHERING IN SPIRITUAL RESULTS.

Traveling back and forth among the scattered towns and settlements of the territory of Oklahoma, our missionary, Mr. William Davis, finds abundant proof of the fruitfulness of Sabbath-school work. At one place, where our mission school is the only means of grace in an extensive region, he lately spent four days, canvassing and holding revival meetings. At one of these an old lady of seventy-five and a young girl of ten stood up to confess their faith in Christ, and several others expressed deep interest in the subject of a personal salvation. He reports a good opening there for preaching and the organization of a church. It is truly hard to leave such places when the

gospel seed is beginning to spring up without the prospect of soon returning to carry on the good work. Synodical missionary Rev. Theodore Bracken recently spent a week with Mr. Davis visiting some important localities, preaching nightly, and gathering in spiritual results. Upon many ears the word preached falls with welcome sound, and many hearts are touched. Not a few rise up and express their desire to become Christians, and who can tell the train of influences with such efforts are sure to set in motion? Several communities throughout this interesting region are almost ripe for church organization.

AN APPEAL FOR CLOTHING.

Our Presbyterian Sabbath-school missionaries, in their house-to-house visitations on their fields, are finding, this winter, many families in need of clothing. These families consist of persons who do not beg. Though they suffer, they hide their poverty as long as possible. They are willing to work. They hate idleness and sloth. But in some places crops have failed, times are hard, and the wolf is at the door. Many of them have seen better days, but now dark clouds rest upon their homes. Suffering abounds. The children and the parents also cannot attend the mission Sabbath-school, which is their only stated means of grace, because they have not decent clothes in which to go.

Our Sabbath-school missionaries have been found accurate in their accounts of destitution. They personally visit the homes of the poor. They know when, where and what to distribute, and they know when to withhold. They know how to help the deserving, and how not to encourage or support the unworthy and the indolent. They do not pauperize while they assist. Clothing in their hands is made to go as far as possible. Our experience has confirmed our confidence in their common sense and care.

We have in former years witnessed the willingness and generosity of our Presbyterian women toward worthy objects of charity, and we know they only desire certainty as to the need, as to the desert and as to the reliability of the persons distributing their gifts.

A note of inquiry addressed to me will be answered by my sending the name and address of a Presbyterian Sabbath-school

missionary to whom the barrel or box may be sent. Please state the part of the country to which you prefer to send assistance.

JAMES A. WORDEN,

Supt. S. S. and Mis'ry Work,
1334 Chestnut street,
Philadelphia, Pa.

Approved: E. R. CRAVEN,
Secretary.

CALLED HOME.

Mr. William Henry, one of the little band of our devoted Sabbath-school missionaries laboring in West Virginia, departed this life October 7, 1896. He had, only about two months before his death, followed his beloved wife to the grave, being summoned hurriedly from his missionary travel to her deathbed, and arriving only four hours before her departure. Grief and exposure to malarious influences brought on typhoid fever, under which he succumbed. He was a faithful and successful worker, and held in high esteem and affection throughout a wide extent of country. A few days before his death he received an urgent invitation to assist in the dedication of a chapel on his field, and especially to sing, he being an excellent singer, but on the day named he was singing the song of Moses and the Lamb in the Temple made without hands, eternal in the heavens.

Mr. Henry was in his fifty-fourth year at the time of his death. During his connection as a missionary with the Sabbath-school work in West Virginia, a period of eight years, he organized no fewer than 148 Sabbath-schools, gathering into them 709 teachers and 6094 scholars. He traveled the State, mostly on foot, 28,438 miles, visited 10,504 families and distributed 10,368 volumes, 384 Bibles and Testaments and 769,768 pages of tracts.

CONTENDING WITH IGNORANCE AND PREJUDICE.

In some parts of the country the Presbyterian Church is very little understood. Our missionary, the Rev. D. N. Good, writes from Tennessee: "I am pushing out into the neglected regions as fast as I can, though in one sense I find no neglected regions, for a certain kind of religious teaching has been going on almost everywhere; but it is often very poor in quality.

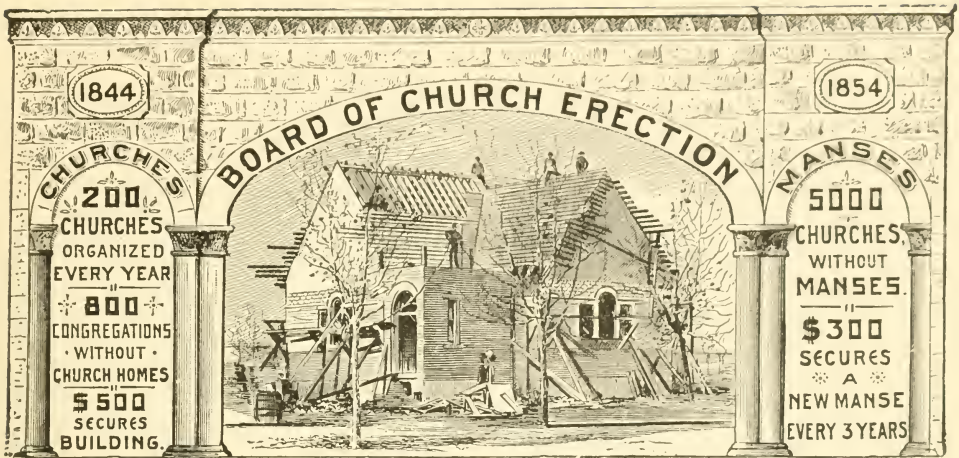
We need to have more patience here than is required in the West and Northwest. Many of the people are very ignorant about our Church and full of prejudices against it. I have in many instances been able to overcome these prejudices and in time they will disappear. I have been able during the spring and summer of 1896 to plant sixteen schools, and have put our Presbyterian Lesson Helps in every one of them.

DOES IT PAY?

In discussing this question from the standpoint of Sabbath-school missions, among the colored people of the South, Missionary Yancey calls attention to a wonderful change in the character of the population in Patrick county, Va., since these missions have been widely organized there. He writes: "The people who used to spend their Sabbaths hunting, fishing, drinking and frolicking, have learned to value and love the Sabbath-school and many of them spend most of the Lord's day in learning to read the Bible and in its study. Recently about fifty conversions have taken place in that county, and these will be the means of bringing many others to Christ. The Sabbath-school work was the prime agent in bringing about this reformation."

ONLY INSTRUMENTALITY POSSIBLE.

Writing concerning a settlement in the extreme western part of Nebraska, where a Presbyterian church has just been developed from our Sabbath-school mission, the Rev. J. B. Currens says: "This neighborhood, composed of thirty families and situate on the Upper Platte Valley, now under irrigation and destined to be one of the richest and most thickly settled districts in Nebraska, existed fourteen years without the gospel. Seven years ago we planted a Sabbath-school which has now a membership of about sixty. We are working other neighborhoods in the same valley. A student from Hastings College is preaching at three points and will have charge of the church for the present. Our work in this valley will result in several churches. No instrumentality in our Church can minister to the spiritual wants of this region in its present condition but the Sabbath-school missionary."



EXCEPTIONAL CASES.

One of the most constant experiences of the Board is to be confronted with what are represented as "*exceptional cases.*" Not simply every month, but more commonly every week, letters are received concerning pending applications in which the statement is confidently made that the case in hand is exceptional, and therefore should receive peculiar consideration and privileges in excess of those designated in the rules laid down by the Assembly for the Board's guidance.

Three such appeals have reached the Board this week. One writer says: "If the Board can ever make exceptions, is not this case the most peculiarly exceptional that has ever come before it?" Another writes: "This church, it is no exaggeration, is an exceptional case." And a third replies: "We seem to have utterly failed in our attempt to impress upon you the fact that we are not an ordinary case or instance."

Now the interesting fact is that all these brethren are right. All alike give reasons that are eloquent and convincing for the claims they make. There is not one of them that does not present some feature that is exceptional and which appeals strongly to the imagination. But what no one who did not have the privilege of correspondence with all parts of our wide missionary field would apprehend is also the case, viz., that wherever there is an earnest, whole-hearted minister, giving himself unselfishly to his work, there there will always be an *except-*

tional case. The work will grow spiritually, and its promise will ripen faster than can be properly sustained by the material resources at command.

Soon to the aroused and zealous pastor it will be evident that unless exceptional help can be secured, there must be a partial failure in results. In truth, it is hardly possible that any man will be inspired to do his best, unless he is burdened with the thought that his field is an exceptional one, and that every day is the supreme day, or, as Carlyle puts it, "the day of judgment."

The reason that so many cases that come to this Board are exceptional, is simply because the Board was organized to help in exceptional cases. If they are not so, if they are to be measured according to the ordinary rules of church progress and church support, then they should not come to the Board at all. It is this, too, that makes the service the Board tries to render so interesting and that should make it appeal so eloquently to the churches for their support.

Take the cases that we give below, drawn from the applications of the current month, and who would not say of any one of them that it is exceptional?

Having said this much, it is hard to have to add that inasmuch as the rules of the General Assembly for the Board's guidance were framed, in the first instance, to meet these exceptional cases, it is not open to the Board, which has to face them all alike, to violate the rules in particular instances. It must act within the explicit directions of its

charter even though in so doing it has to deny itself the privilege of meeting in full the wishes and expectations of brethren who are nobly bearing the burden and heat of the day. But let such brethren be assured that in every instance of failure to meet their wishes, the reason is found in the inability of the Board and not in the lack of sympathy and appreciation upon the part of its members.

TYPICAL YET "EXCEPTIONAL" CASES.

LAGO, UTAH.—We have recently organized a church in southern Idaho, in what is known as Gentile Valley. It is a Mormon settlement, but in this valley there are several families who have abandoned Mormonism and a few perhaps who have never been Mormons. It is a region which has been developing for years, families moving in, ranches improved, people growing sick at heart of Mormonism, and yet nothing but Mormonism on the ground, unless we plant the agencies of the gospel there. That has been done, and the Master has sent us an earnest consecrated minister who speaks the Danish language—it is a Danish settlement. He also preaches in English. We must ask you for a sum beyond your usual appropriation, for there is not a Christian church building nearer than twenty miles.

HEBRON, ILL.—Our church proper is two and one-half miles in the country. The drift of change and removal is towards the town. When I came here five and one-half years ago, I had but one family in the town. Now I have seventeen, with fifty-two members. The parsonage proper is in town. The town is growing very fast, and the Germans are buying up the farms while the old farmers are moving to town. I believe that if we had not commenced services in town at night and commenced building the chapel (for which aid is asked) there would not have been ability in the country church to maintain services out there much longer. Now we have a new spirit and a little bit of rivalry that is healthful and I have larger congregations there than ever.

FLORENCE, COLO.—This town is but a few years old. Located in the unusually fruitful valley of the Arkansas, with farm

products, orchards and small fruits in great abundance, it will always be the centre of a considerable population.

In the mountains, from two to four miles away, coal is found in unlimited supply for rail shipment or local use. Manufactures may therefore be increasingly expected.

The great elevation of the Cripple Creek region, which is from twenty to forty miles north and connected by railroad, compels family residence at a lower point, and Florence is especially favorable for this purpose and steadily grows in desirable population.

The climate here is admirable in its mildness, and for invalids with pulmonary affections presents special excellence. As a result we have a large population of those who are here because they have to be—not a few of them our best Christian workers, giving us really an exceptionally capable corps of members. Most of these, however, are of very limited financial ability—some of them, indeed, dependent often upon the church for common supplies.

WARSAW, MO.—You will notice that the church is an old one. Before the war it was a church of some importance. We have had no building since the war, as at that time it was sold and the money went, I think, to the Jefferson City Church. Since then the town has been left outside the march of progress and the church's existence has been hardly more than nominal. There is now said to be a good prospect for growth. The Ladies' Aid Society are giving constant assistance. In its behalf one of the ladies writes as follows: "You may know of our struggle to build a little church in Warsaw. We have only twenty-five members, and mostly persons of small means. Thus it is a great task for us to raise the necessary money. One of our ladies has composed and had published 'The Osage Valley March,' a copy of which we mail you with this. This music is to be sold at twenty-five cents per copy as a benefit to said church fund. We very earnestly appeal to you to aid us in disposing of this music by giving us the names of a few persons who might permit us to mail to them four to eight copies for disposal. The music is a bright little teaching piece and well worth the money to any one who plays."

FREEDMEN.

OUR LETTER FILE.

A brother, laboring to build up a school in Arkansas, without other aid from our Board than his own salary, writes :

We are in the building, but without ceiling or windows. Will the Board please advance the remainder of my salary for this year to the amount of eighteen dollars per month. This will be close living, but I will do that, believing the Lord will soon send help. Please send the amount at once, as we cannot get credit for brick to build flues. One of the members of our Board of Trustees—a colored man—has given us his services, and also the lumber to build a blacksmith shop, and harness shop, which will be built on the grounds by the first of January. It is true I am forced to live very close, but this is a life of a true missionary. I cannot see my people suffer, and not try to help them, although I have to suffer with them. A young man came to us Monday who wishes to stay with us at least three years, and work his way through school. He has only fifteen dollars to pay. He is also poorly clad for the winter. But I think of this text and can turn none away: John 7: 37. I really think that God has given me these people that are so anxious to come. Therefore I should in no wise turn them out.

Help us to help each other, Lord,
Each other's cross to bear,
Let each his friendly aid afford
And feel each other's care.

I cannot sing this verse, and then say to them that have no money, "You cannot come."

Another brother, who has been very sick, but on whose heart the burden of his people rests, writes :

I am truly glad to say to you, thanks to the Lord, that I am recovering from my illness through the mercies of God. We are trying to shelter ourselves from the cold. On my work I have not any building for my people to worship in, and I hardly know what to do. This year they have bought a fine lot at a station, but are unable to build.

So I wish to ask a favor of the Board, in the name of the Lord. Please send me the sum of \$25, and deduct the same out of my salary, at the rate of \$3 per month, until the same is returned, in order that I may take this amount and help build a little shelter for my people. Dear brethren, please give this matter your serious attention. Believe it is a matter of life and death. I am willing to suffer in order that my people may live. I have nothing to mortgage for the money; only I will remain in the cause of Christ, and the service of the Board.

The brother who writes the following will not consent to be discouraged even in the face of difficulties that would depress a less hopeful soul:

I received the \$150 granted by the Board to pay the last note due on the new church lot, and the matter was attended to at once. On this note interest was due to the amount of \$28.60. My people were to raise the interest last night, and only raised one dollar of the amount. When I received the \$150 from you, I went and had it credited on the note, and also had the same credited upon the bond for title. So just as soon as they raise the interest I will then have the deed made and will send it to the Board. Many thanks for what you have done for us. May the Master crown your labors with unbounded success, by sending you that which will supply your great need, in pushing forward the noble work which you represent.

I have about worked up a new church seven miles above —, and hope we may organize it into a church before long. We cannot stop our work because the Board has not the money with which to put new men on the field. I feel that the ministers on the field should not stop until they can count at least one church in each county in every State. I have often carried this matter to the Master, and the only answer I can get is the need of consecrated ministers and more of them; more churches over the field and then, and not till then, will we redeem

our State. Our people are on wheels, and we must have a church here and there to save them.

A brother who labors in a large and growing city in the South, where his people are making great sacrifices to secure for themselves a much needed church home, writes :

Enclosed please find deed. We are very grateful to the Board for the warm interest manifested in us. We shall endeavor to show our appreciation by pushing the work to completion. Our plan now is, to concentrate all our forces, and if possible build the basement. We shall have an "ingathering" of what we have individually gotten together, on the thirtieth of this month. We hope it will be sufficient to complete the basement and allow us to move out of the hall into it, and save the Board further expense. Our people are all working and putting forth their best efforts. Each family in the face of these hard times will give \$10 at a great sacrifice. We shall write you after the 30th what we have done, and what we purpose to do. We trust you will continue to be interested in this field, because it has the opportunity of doing so much for our people in the South.

Another brother pleads for continuance of support where the Board for economy's sake thought of giving up the work.

It troubles me day and night that men will not love the Lord Jesus Christ, and join the Church faster; but should we give up this work because we have so few additions? I think not; one may sow and another reap. This Church is as helpless as the babes of Egypt and Bethlehem were. Now I cannot remain here and support my family without

your aid. If I could I would. We have the church here that will grow after a while in membership. Please save the children, and do not put them to death! Do what you will with me, but save the children to our Church. I have had the roof which was blown off put back upon the church. I myself am in debt \$40 for it. I do not know just what I will do to pay it; but I know this—all things work together for good to them that love God. If I do not work enough, please save the church by sending a man who will work more. Please save the church and do not cut it off.

Another brother, after living for several years in a miserable hut, rejoices at last over the fact that he has moved into his new manse :

We fail of words to express our thankfulness to the Board for all it has done for our field. Through the kind providence of God we were enabled to move into the parsonage last Wednesday evening. It is a building 18 x 28 feet, two stories high; three rooms on the upper floor, and two on the lower floor, with halls; an adjoining shed, 12 x 19 feet, with kitchen and study. It is a comfortable and convenient house. Our people are in a very needy condition; thus the whole responsibility of erecting fell on me. I did not fail to labor with my hands from beginning to end. Thanking God for bringing me through thus far, and trusting him for the future, I hope the way may open to finish paying expenses. Now we certainly feel like working with pleasure. We opened school last week and have enrolled forty-two scholars. Through our school last year about sixteen were added to the Church on profession of faith. Pray for God's blessing to rest upon us this year.

—The Commissioner of Education, W. T. Harris, gives these statistics in a recent issue of *Education*: The number of cities within the United States containing 8000 inhabitants and upward was in 1790 only 6; in 1840 the number was 44; in 1890 it had increased to 443. The urban population in this country in 1790 was one in thirty of the population; in 1840 it had increased to one in twelve; in 1890 to one in three. But if we count the towns on the railroads that are made urban by their close connection with the large cities and the suburban districts, it is safe to say that now one-half the population is urban.

"My pastor's discourses are not very brilliant," said an intelligent lady, "but his daily life is a sermon all the week." The "living epistle" of Paul was as sublime and convincing as any words that fell from his lips on the hill of Mars; for Jesus Christ lived in him. Our people look at us when out of the pulpit to discover what we mean when we are in our pulpits. Piety is power. Your aim is to produce Christian character, and what argument so strong, so constant, so pervasive, so heart reaching as the beautiful example of a life copied even imperfectly after Jesus Christ?—*Theodore L. Cuyler*.

Young People's Christian Endeavor.

"The book to read," said Dr. McCosh, "is not the one that thinks for you but the one that makes you think."

* * *

There are in the city of New York 6777 members of Christian Endeavor societies. In numbers the Presbyterians lead.

* * *

The Moderator of the General Assembly has a stirring New Year message in our pages this month for the young people of the Presbyterian Church.

* * *

Plans that have been successfully tried are reported in our pages called "Presbyterian Endeavorers." They are sure to stimulate others to new endeavor.

* * *

An Endeavorer in the Northwest Territories reports to the *Golden Rule*: "I am now in missionary work among the Indians, as a result of the missionary rally at the Boston Convention."

* * *

A creche, where parents may leave their children while they are at work, is conducted by a Christian Endeavor Society in Toronto. These same Endeavorers have opened a public reading room in the church building.

* * *

The Presbyterian Christian Endeavor Manual contains suggestive thoughts on the weekly topics, practical plans of work, helpful counsels, as well as a compact description of the nature, characteristics, growth and history of Christian Endeavor. Our young people will find it a useful and satisfactory handbook.

* * *

The late Dr. Jowett once expressed the opinion that we shall come in the future to teach almost entirely by the use of biography. Certain it is that this is a most attractive method of study to-day. Some who have taken up the Christian Training Course find that the biographical method awakens new interest in the work of missions.

* * *

A Christian Endeavor Society in Scotland, as reported in the *Free Church Monthly*, purchased a calf for £3. A young lady member living in the

country took charge of it, and the society provided the necessary outlay of £2, 10s. The animal was sold after a few months for £8, 10s, and the whole amount was handed over to the Livingstonia Mission.

* * *

What prayer does for the Christian is forcibly expressed in these lines by Archbishop Trench:

Lord, what a change within us, one short hour
Spent in thy presence will prevail to make—
What heavy burdens from our bosoms take—
What parched grounds refresh as with a shower.
We kneel, and all around us seems to lower:
We rise, and all, the distant and the near,
Stands forth in sunny outline, brave and clear.
We kneel, how weak, we rise, how full of power;
Why, therefore, should we do ourselves this wrong,
Or others, that we are not always strong,
That we are ever overborne with care,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with thee?

* * *

A few young ladies in a Philadelphia Presbyterian church, wishing to share with their poorer neighbors some of the love and good cheer of the Christmas season, began thirteen years ago by distributing twelve baskets of provisions. The work has developed so that now fifty such baskets are used each year. Each family is personally visited, delicacies for the sick as well as coal and clothing are distributed when needed, rents are supplemented and much kindly sympathy and advice given. And yet so modestly and unobtrusively has this beautiful work been carried on that very few members of the church knew of its existence.

* * *

Pastor Caruthers, of Delmont, Pa., has frequently asked, when making an address to young people, "How many in the audience can name the countries in which their own denomination is engaged in foreign missionary work?" Except in a single instance, the largest proportion of affirmative replies was nine in an audience of more than three hundred. He makes this suggestion: That those who are beginning to learn of the work of the Presbyterian Church commit the names in geographical order, thus—Chinese and Japanese in America, Mexico, Guatemala, South America, Africa, Syria, Persia, India, Siam and Laos, China, Korea, Japan.

CATECHISM FOR JANUARY.

Man's chief end is to glorify God and to enjoy him forever.

The Word of God, which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy him.

The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man.

God is a spirit, infinite, eternal and unchangeable in his being, wisdom, power, holiness, justice, goodness and truth.



1897 AND THE YOUNG PEOPLE OF THE PRESBYTERIAN CHURCH.

JOHN LINDSAY WITHROW, D.D., LL.D.

Was the poet's thought ever so true—"Life is real, life is earnest"—as it is now? With ongoing years everything human intensifies. In many particulars and respects it intensifies prodigiously. The sluggard has only the snail for his companion. The lubber and laggard are lost out of sight in the race for place, progress and power. It is those who are quick-witted, light of foot, fervent, self-denying and determined who win the prizes and help push the world's interests upwards. There are those who say that young people of the present have not the opportunities that were open to beginners a hundred years ago, because we have reached the stage of crowding when "struggle for existence" and "the survival of the fittest" are practical and painful realities in the realms of enterprise and endeavor. True it is that our day is unpromising for the poke who prefers his bed to the workbench, books, or whatever other thing he should set about using with the dawning of the day. There are far too many young people who consider themselves put upon if required to work more than six or seven hours for a day. Such should never expect to rise higher than humble stations of service. They are not developing leadership who dawdle rather than drive. There is ardent discussion of ways and means for meeting the industrial exigency which the increase of labor-saving machines has evolved. We produce more than can be sold; and that shuts down mills and turns men out of doors. Different, and some dreadful remedies are recommended; fiat money for financial reform, and co-operative instead of competitive methods of commerce, all under the paternal direction of government. But unless those who propose such schemes are bad, bats were never blinder at noonday than these are to the best interests of man. They think,

or say they foresee in such a reorganization a blissful time when no one will need to work more than two or three hours for a day's wage. Inquire among the most illiterate, debased and depraved tribes and peoples on all the planet and the lower you descend the less will they be found to labor. It is not less work that will do the world good. The needed thing is, a development of new wants. Imagine the result if all the labor-saving machines of the present had been suddenly introduced and set going the morning after the adoption of the Constitution of the United States. There would not have been hand labor enough left to occupy more than a paltry percentage of the people. Our respected ancestors could not have used but a very small part of the plethoric product which must have piled up on all sides. But with passing years new wants were created and so we have got on until now. But today production has overrun consumption; and the only healthful and happy method of relief is in discovering additional occupations, and thus developing new wants. We must all be kept at work or the old adage will come true, that Satan finds work for idle hands to do.

And for this stern and stirring emergency a wide door of opportunity stands ajar for young people to enter. Ever since the angels sang to the shepherds and the star stood over the place where the young child lay, the world has been growing more hospitable toward the young. And to the extent that Immanuel has become redeemer and ruler in any part of the earth the possibilities of youth have broadened until in our age and hour almost everything goes your way. They used to say: "Children should be seen, not heard." Now the ear is quickest to hear what the children say. Young men crowd the older, so that a gray beard and bald head has hardly standing room, in either business or professional affairs. The spirit of youth is imperial in state and in church. As much deference is shown to it as was in the day of Rehoboam. And with that we find no fault, if there is only very much more conscience and character than was in the council chamber of Solomon's son. The country and the Church need the courage, the faith and the fervor that are current in the hot blood of late boyhood and early manhood. In the Church the young can do much more than the older to keep the leader alive. The writer of this has a throng of young folks around him, fervently interested in various Christian activities, and his ardor is much due to their kindling influence.

Does some one evince a disposition to distrust you young people of our Church? Then change such a disposition by proving your denominational loyalty as clearly as your Christian consecration.

In an experience of thirty years of pastoral work I never have encountered the first, least inclination in young Presbyterians to act independently of their elders. But more than negative goodness is needed for this great hour and auspicious day. Positive and aggressive and enthusiastic coöperation is called for, with all the emphasis that pressing need can lay upon the call. And it need not detract the least from Christian loyalty for us to make new and deeper vows of denominational fealty for the coming great year of 1897.

CHRISTIAN ENDEAVOR IN MADISON, WIS.

MARY ELIZABETH YOUNG.

Last spring the Christian Endeavor societies of Madison took a new and, perhaps, unique step in the field of Christian activity. Dr. Philip W. Ayres, Secretary of the Charity Organization Society of Chicago, lectured before the students of the University of Wisconsin, at Madison, upon the need of wide-awake, intelligent workers in the associated charity work of great cities. His lectures were earnest and practical, and were listened to by a large body of students. Dr. Ayres stated that he was to conduct a summer class in Chicago, where those who attended would gain an intelligent knowledge of the work to be done and the forces engaged in it; and where they would learn the value and need of concerted action on the part of those who would be in the highest sense charitable.

One of the students of the university had already agreed to give an illustrated lecture before the Presbyterian Christian Endeavor society on "Children of the Slums." The idea was afterwards conceived to try and secure funds through this lecture to establish a scholarship whereby one of the university students should be sent to Chicago to attend Dr. Ayres' class. The matter was laid before the local union by the pastor of the Presbyterian Church, with the result that they joined heartily in the project, and "The Christian Endeavor Society Scholarship of the University of Wisconsin" enabled a bright, Christian young woman to start in what she hopes to make her life work.

This union of the religious and educational forces of a community is one of the most encouraging signs of the times. The writer believes that this coöperation on the part of church and state, in a field which at once demands the attention of patriot, philanthropist and Christian, will hasten the coming of the kingdom for which we daily pray.



Rev. Francesco Pesaturo.

AN ITALIAN Y. P. S. C. E.

P. A. CAVICCHIO.

The young people of the First Italian Presbyterian Church of Newark, N. J., organized a Christian Endeavor society, March 2, 1896, with ten members. This number has now increased to twenty-eight active and four associate members.

The constitution was translated from English into Italian by the pastor, Rev. Francesco Pesaturo and Mr. Albert Treichler.

The meetings are very interesting to both young and old, especially to new-comers who, with few exceptions, are Catholic, and have been brought up in ignorance of the gospel.

This society meets with a great deal of opposition from the Italian Roman Catholic priests, but this only serves to encourage the young people to work harder for "Christ and the Church."

Much credit is due to the Rev. Francesco Pesaturo for the success of this society.

This is the first Christian Endeavor society ever organized in an Italian Church. It intends to communicate with the churches of Italy and the United States in an endeavor to form new societies and supply them with the constitution.

The conversion of the world is suggested as the subject of prayer during the month of January, for the World's Christian Endeavor Prayer Chain. Pray that the beginning of the New Year may witness the beginning of a universal revival of religion. Pray for a great manifestation of the power of the Holy Spirit throughout the world, and that the unsaved everywhere may be turned to Christ.

CHRISTIAN ENDEAVOR IN BINGHAMTON,
N. Y.

The Christian Endeavor Union of Binghamton, N. Y., writes Mr. George J. Michelbach, the president, cares for twelve Fresh Air children from New York each summer. The expense for the same is borne by the different societies that compose the Union.

Bi-monthly public meetings, held in some one of the large central churches, are addressed by prominent Christian workers. The purpose of the meetings is to show the importance of Endeavor work, and to arouse enthusiasm.

During the fall and winter months members of the Union hold evangelistic services in the neighboring towns and villages, which are productive of great good.

GRACIOUS HABITS.

Miss Ruth L. Hulin, of Niles, Mich., having noticed the disinclination on the part of some young people to attend the regular church services, and believing that such attendance is necessary to intelligent Christian progress, writes us as follows :

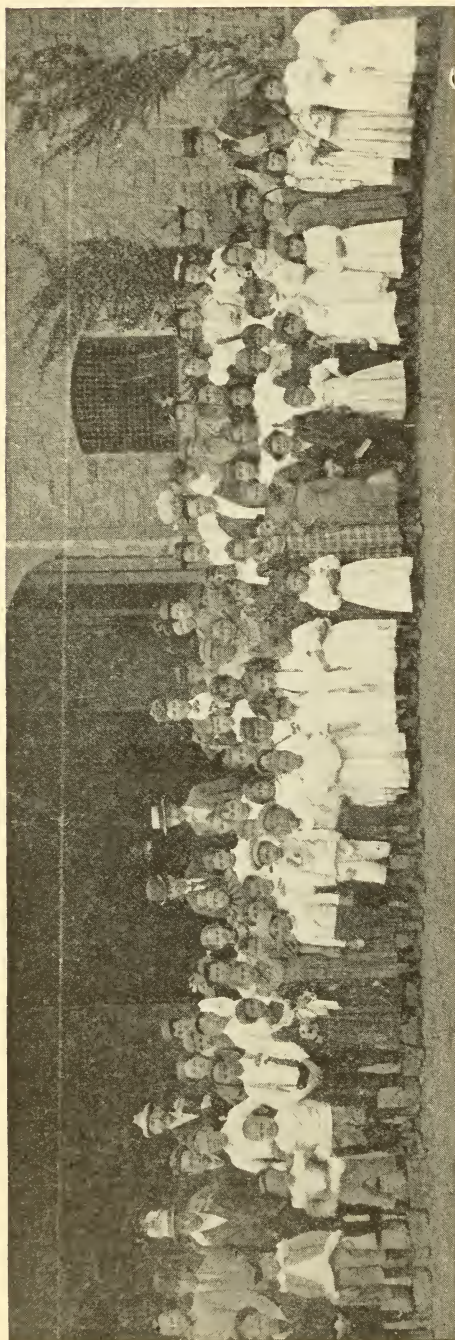
Is it not just possible that in our desire to avoid monotony and sameness, we become too restless and anxious for unusual methods ; forgetting that in cheerful, prompt attendance upon the regular and established church services we are forming habits that will be a "strong tower" to us all our lives ? Steady growth in any one direction is not secured by change. An eminent divine has said, "Pure religion is simply gracious habits ;" and while we earnestly and assiduously cultivate this gracious habit of regular church attendance let us do it *graciously*. Let us declare that we will find something of love and helpfulness at every service. Look for it, pray for it, expect it, and we shall get it.

In a similar strain Dr. F. E. Clark has written in *The Golden Rule* :

What is our whole system of Christian Endeavor if it is not a series of unconscious steps up invisible mountains ? The prayer meetings, in a sense, are routine affairs ; fulfilling the pledge, in our discouraged moments, may seem like a perfunctory obligation ; the committees, like the lifeless parts of a machine ; but one great object of the society is to form habits of well-doing, habits of confession, of devotion, of service. Walking itself, after a while, becomes an unconscious act, and moral hill-climbing an unconscious habit.

THE BOYS' BRIGADE.

The committee to which was referred certain matters relating to the Boys' Brigade reported at the last General Assembly that great good has been realized from the employment of this agency in many of our congregations ; that many Presbyterian ministers hold it in high esteem, and regard it



as a very helpful instrumentality in conducting the work of the Church.

The Rev. William A. Reid, Ph. D., who has had an experience of several years with the Boys' Brigade, both in Scotland, Canada and the United States, writes as follows :

The elements of success lie almost entirely in the officers. They need to be Christian men who love boys and who will not spare any trouble to reach and influence them. To use a colloquial expression, the officers must "have a way" with boys, and yet be firm, rarely threaten, always truthfully keep their promises, seek variety in the work, and always remember that boys will be boys.

Above all, success depends on continual insistence on the Christian aim of the Boys' Brigade. Let it be clearly known that drill, games, campaigning, are only means to reach the boys for Christ. At the same time let it be made clear that drill and baseball and football and skating and such like *are* right things for Christian boys to engage in, if they do not quarrel nor swear nor neglect their school duties or their work.

Wisely managed, the Boys' Brigade never fails. I am thoroughly in favor of it, and as time goes on I believe in it as a help for boys more and more.

THE CHILDREN'S INSTITUTE.

An artist who had painted a Scriptural scene was much praised by his fellow-artists for the beautiful faces he had placed on the canvas. "Where did you get those angel faces?" they asked. Pointing to a group of ragged Italian children, the painter replied, "I got my angel faces there."

A Presbyterian pastor in Philadelphia made a visit to that portion of the city where most of the 60,000 Italians dwell. He went through the narrow courts and alleys with their reeking tenements and tumble-down rookeries where the sunlight seldom falls and pure air is unknown. Then in a sermon he described what he had seen. This led a Christian Endeavorer in the congregation to go and see for herself that she might devise some practical method of relief. In an atmosphere of moral and spiritual degradation she found little children whose faces the spirit and love of Christ can transform and make beautiful. Those who possess most of the spirit of him who "sees with other, larger eyes than ours," are always able to discern beneath an unpromising exterior the possibilities of manhood and womanhood.

Esteeming it a privilege as well as a Christian duty to walk nearer to "the other half," lending to their darkness and gloom some of the brightness heaven has given us, this Endeavorer began the work which is now known by the name at the head of this article.



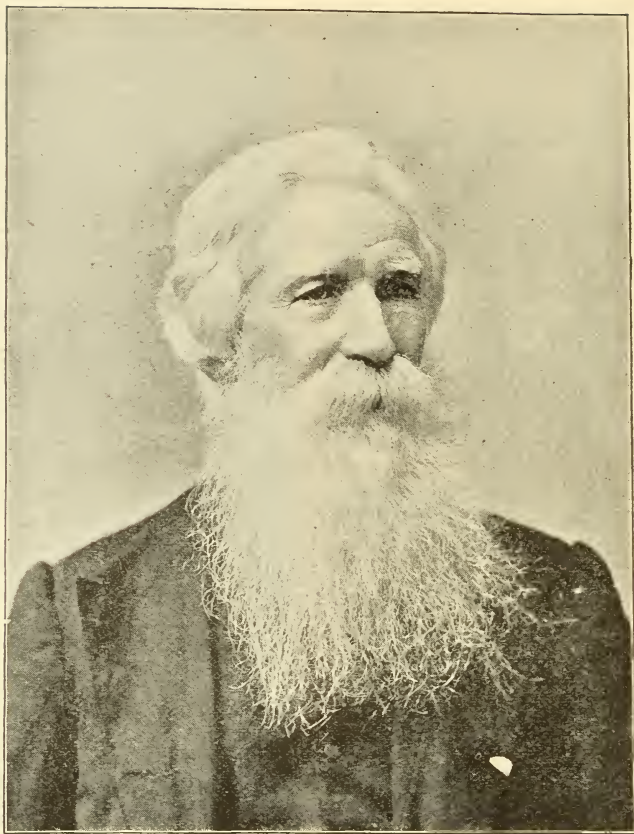
One purpose of the Children's Institute is to make the unhappy child happy. The group on the opposite page represents the Italian boys and girls while enjoying a delightful outing in the country given them by the Christian Endeavor society at Wyncote, Pa.

At present the services of teachers are given without compensation. It is hoped that as the work develops a regular night school may be held, with kindergarten, boys' and girls' clubs, etc.

Believing that "the children of to-day are the nation of to-morrow," the founder of this enterprize and those associated with her in the work are bringing to homes of wretchedness and ignorance and superstition the light and blessing of the gospel of Jesus Christ.

Mr. H. L. Pound, of Wyncote, Pa., is treasurer of the Children's Institute.





John G. Paton.

THROUGH the courtesy of the F. H. Revell Company we present the face of that heroic missionary to the New Hebrides, John G. Paton. The fascinating story of his life, as related in the autobiography, may now be read by a still larger number, since the two volumes are issued in one, at a reduced price, as noticed on another page.

A "GAME OF MISSIONARIES."

A children's mission band in central Pennsylvania has combined study, work and entertainment in making a game of missionaries similar to a game of authors. The opportunity for study was given when the leader put into the hands of each boy and

girl a blank paper with a different missionary's name at the top of each one, and the following questions with space for written answers :

- Where was he born ?
- From what society, to what country and at what date was he sent out ?
- Mention two events in his life, or two things that he did.
- Name the place where he is now, if living, or the place and date of his death.

The information was nearly all found in files of THE CHURCH AT HOME AND ABROAD, *Woman's Work*, *Over Sea and Land* and *Missionary Review*. From the written answers, after revision, cards were printed for the game and the children found more work and profit to their treasury in arranging the games and selling them.

CHRISTIAN TRAINING COURSE.

For Young People's Societies and Other Church Organizations.

[Prepared by the Rev. Hugh B. MacCauley and the Rev. Albert B. Robinson, and approved by General Assembly, May, 1896. See Outline B, with Helpful Hints, in the August issue of *THE CHURCH AT HOME AND ABROAD*, pp. 146, 147.]

GENERAL REMARKS.

1. Certainly now is a good time to do something for the Young People, and begin this training work. Why not get ready and begin in January? *Do six months' good work before summer.* Is the literature too expensive? Let us see: Speer's *Man Christ Jesus*, sixty cents; Smith's *Short History of Missions*, eighty cents; *THE CHURCH AT HOME AND ABROAD*, \$1.00. If your society thinks this is too much, then do this: Get subscriptions for Speer's book at the sixty cents; have the society purchase two copies of Smith's *Short History* for the Training Course Committee's use, and subscribe for two copies of *THE CHURCH AT HOME AND ABROAD*, one for the Committee's use, to be cut up if necessary, and the other for the *society's copy* of the magazine, to be kept on file. But by all means begin.

2. The material of this Course will furnish all that is needed at the Monthly Missionary Concert. Why not have young people meet with the adults

on that night, and then have the second programme of the month two weeks later, and have the adults with the young people and all stay a while for a short social with inexpensive refreshments. Try it.

3. Junior leaders are looking for a Course for Juniors. We say, take this Course, just as it comes for the Seniors, but omit the harder parts, and shorten the programme to one hour, and you will find some food that will make the Juniors grow.

4. There is no reason why five minutes could not be spent on the Catechism Drill either at the weekly C. E. prayer meeting or at the Training Course meeting. See this suggestion in December number, page 465. It is also to be kept in mind that our Outline A includes the whole Catechism for its Biblical department.

5. The headquarters for the literature required is the Foreign Missions Library, 156 Fifth avenue, New York. Enclose two-cent stamp for complete circular of Outline B, present year.

OUTLINE B. PROGRAMME No. 7, JANUARY, 1897.

1. **Hymn.** Pastor to open meeting.
2. **Prayer.** Biblical Leader in charge.
3. **Biblical,** Jesus, Study VII—Some Active and Passive Traits of His Character, Part 2.

Required reading: Speer's *The Man Christ Jesus*, pp. 87-105; Questions 32-37 on pp. 247, 248.

Ques. 32. How did he treat his enemies? Ans. pp. 87, 88. Ques. 33. What is tenderness? Wherein did Jesus show it? pp. 89, 90. Ques. 34. What special word or treatment had he for the poor? for children? for widows? for the bereaved? pp. 90-94. Ques. 35. What were the elements and evidences of Christ's courage? pp. 95-98. Ques. 36. Was he a patient man or impatient? p. 95. Ques. 37. Illustrate his knowledge of the weather and nature. pp. 99-104. Let the Biblical Leader look up the Scripture texts and give out a few important ones, the reference being marked on a slip of paper. Read the poetry. Sing hymns on forgiveness, mercy, care.

4. **Hymn.** The Historical Leader in charge.
5. **Historical,** The Development of the Missionary Idea, Study VII—Patrick and Ireland; Missions in the Fifth Century.

Required reading. Smith's *Short History of Missions*, pp. 59-64. Britain a Missionary Fountain, p. 59. The Early British Church, p. 60. Gildas the Wise (A.D. 520), and other early workers, pp. 60, 61. Ireland, "the Isle of Saints," "the University of the West," p. 62. St. Patrick, the first and greatest of Ireland's missionaries (395-493). pp. 62-65. Sing "There's a voice from Macedonia," "I gave my life for thee," "Take thou my hand," etc.

6. **Hymn.** The Missionary Leader in charge.
7. **Prayer.**
8. **Missionary,** Modern Missionary Heroes, Study VI—Robert Morrison and China.

Required reading. *THE CHURCH AT HOME AND ABROAD*, January, 1897, on Robert Morrison, pp. 68-70; also Questions on Robert Morrison, p. 73. Sing hymns on patience, etc.

9. **Prayer.**
10. **Hymn.**
11. **Dismissal.**

OUTLINE B. PROGRAMME No. 8, JANUARY, 1897.

1. **Hymn.** The Pastor to open the meeting.

2. **Prayer.** Biblical Leader in charge.

3. **Biblical,** Jesus, Study VIII—Some Active and Passive Traits of His Character, Part 3.

Required reading. Speer's *The Man Christ Jesus*, pp. 105-119; Questions 38-40 on p. 248.

Ques. 38. What traits of character were combined in him. Ans. 1. Thought, p. 105; 2. Action, p. 106; 3. Feeling, p. 106; 4. Teaching, p. 107; 5. Taciturnity, p. 108; 6. Discernment, p. 108; 7. Traits difficult to combine, dependent and independent, doing and suffering, majesty and humility, joyousness and seriousness, pp. 108-116; 8. Jewish and Universal, pp. 117, 118. Ques. 39. Was he a happy man? p. 117. Ques. 40. Was he a meek man? p. 114. There are many hymns on these traits, thus, "One there is above all others," "Jesus, whom angel hosts adore," "What grace, O Lord, and beauty shone," "O Master, let me walk with thee." It would be well to sing one for each trait, perhaps.

4. **Hymn.** The Historical Leader in charge.

5. **Historical,** Development of the Missionary Idea, Study VIII—Columba and Scotland; Missions in the Sixth Century.

Required reading. Smith's *Short History of Missions*, pp. 65-76. Columba, pp. 65-70. The Culdees, p. 67. The Roman English Church, p. 71. Pope Gregory: "Not angles, but angels," Augustin, the Missionary, pp. 71-73. The British Church absorbed by the Papal, pp. 73-75. Other workers, p. 76. Two beautiful hymns of Gregory's are Morning Praise, "Behold the shade of night is now receding," and Evening Praise, "Mid evening shadows let us all be watching."

6. **Prayer.**

7. **Hymn.**

8. **Dismissal.**

SUGGESTIONS.

Our subject for the Historical department might be entitled "The Coming of the Kingdom." While it is well to have lively, popular hymns, be sure to have "the great hymns." The Church Hymnal is the best book for the Training Course. When the Society can't sing the hymn, have it as a solo or read it. Carefully scan the poetry in the text-book with a view to reading it. Our Programme 8 has no Missionary Hero. This will give a place for the overflow from No. 7. Look at our January work—St. Patrick and St. Columba, Ireland and Scotland. Surely our "stout Presbyterians" will study this "Presbyterian history, doctrine and polity."

PRESBYTERIAN ENDEAVORERS.

San Francisco, Cal.

The missionary committee of Trinity Presbyterian Endeavor society has devised a unique method of distributing missionary literature, which is thus described in the *Golden Rule*: Several leaflets bearing on the topic, and a bright story or two, are bound together in pasteboard covers, ribbon-tied. Eight or ten names are written on the back, and each member, when he has read the booklet, passes it on to the person whose name is next in order, the last one receiving it returning it to the committee, which places a new booklet in circulation. Several of these budgets of missionary information are now going the rounds of the society, and the plan promises helpful results.

Denver, Colo.

The *Active Member* reports a Christian Endeavor missionary meeting, held November 15, in the South Broadway Presbyterian Church; the time was divided into periods of ten minutes each. The first period was devoted to the most interesting phases of mission work in Siam, Mexico and China. During the next ten minutes interesting and thrilling experiences in the lives of missionaries were given. The last period was devoted to miscellaneous reports, one of which—a list of statistics—was made full of meaning and interest, as given by the society's vice-president.

Chicago, Ill.

The Christian Endeavor society of the First Presbyterian Church during the present year, as for the past two years, have taken the two-cent-a-week pledge for foreign missions. For the next year it is proposed to make the pledge five cents a week, three cents for home and two for foreign missions. The society has the nucleus for a circulating missionary library. They also hope to have as circulating magazines for next year, *THE CHURCH AT HOME AND ABROAD* and *Woman's Work*, with perhaps another.

This society is now giving a series of five socials. Course tickets are sold for fifty cents, the money therefrom being used to defray expenses of the entertainments.—*E. C. R.*

A missionary social, held recently by the Belden Avenue Presbyterian Christian Endeavor society, was thus reported in the *Interior*: Each member of the missionary committee had gathered curios regarding a specified country, and for the evening was in charge of a missionary table, and gave all the information possible about the country.

Detroit, Mich.

In addition to their prayer meeting before service on Sabbath evening, the Young People's Society of Christian Endeavor meets every Tuesday evening. One evening in the month is devoted to Bible study, another to parliamentary law and the direction of public meetings, another to the business of the society, and another to social gatherings and entertainments.—*Michigan Presbyterian.*

The Christian Endeavor Mission Circle of the Woodward Avenue Mission meets every other

Tuesday evening. The chairman of the Missionary Committee of the Endeavor society is the presiding officer, and this committee arranges each programme, advising with the Musical Committee and that member at whose home the circle is entertained. The various mission fields are to be studied one after the other till the past history, the natural features, the customs, the people and efforts of missionaries are thoroughly known. These facts are brought out by carefully prepared papers, by informal talks and occasionally (as last Tuesday evening, November 24, when a native Armenian was with us), by some worker from the field. Response to roll call is given by using some Bible verse that bears on missions. The whole programme is enlivened by instrumental music, so that we enjoy all the pleasure of an entertainment, the benefits of a missionary training school and the devotion of a religious service. We make no effort to make money in these meetings, but to secure new endeavorers and enlarge missionary interest.—*F. G. E.*

Lansing Mich.

Mrs. Zimmerman, wife of the pastor of the Franklin Street Presbyterian Church, has been for two and one-half years superintendent of the Junior Endeavor society. At the first meeting she said: "Children, I have neither leisure, inclination nor ability to come here once a week to entertain you. You can get entertainment elsewhere; but if you want to meet to sing and pray and read the Bible, and talk about God and Jesus, I shall be glad to meet with you." Starting in this way, the interest has steadily increased. At a recent meeting when forty-six were present, forty-four took part—speaking, praying and reading the Scriptures. And now, of their own free will, many are asking to be received into the church, and some are bringing their parents with them.—*A. S. Z.*

Tecumseh, Mich.

The Christian Endeavor society of the First Presbyterian Church gave an afternoon reception to the older members of the congregation, November 13. The infirm ones were brought to the church and taken home in carriages. The church was prettily decorated, and easy-chairs and cushions were provided in abundance. A dainty luncheon was served. It would be hard to tell which enjoyed the afternoon more, the old people or the Endeavorers.—*C. E. in The Golden Rule.*

Good Will, S. D.

The Christian Endeavorers of the Church of Good Will, most of whom are connected with the Indian Mission School, have promptly forwarded their contribution to the debt fund of the Board of Home Missions, and, better yet, have made it up to seventy-five cents per member instead of twenty-five.—*H. P. C. in The Presbyterian.*

New Hartford, N. Y.

The Christian Endeavor society in this ancient church (founded August 27, 1791—the oldest church in all central and western New York) is neither very large nor very vigorous. It preserves, however, a measurably healthy life, and it is beyond doubt doing good to its members. We are giving steadily, in connection with other societies in our pres-

bytery (Utica), toward the support of Rev. Frank Gilman, at Hainan, China; and also toward the support of Rev. M. Bilman, a home missionary.

During the summer the society sends frequent contributions of flowers to the charitable institutions of Utica, and as often as possible boxes of flowers to New York city.

Besides our Sunday evening prayer meeting, we have occasional social gatherings, some of these in union with the young people's societies of the Baptist and M. E. churches in our village. A very cordial feeling exists between these societies.

One of our needs is to enlist the activities of more of our young men. For this we are hoping and planning and praying.—O. A. K.

Troy, N. Y.

The Music Committee of the Endeavor society in Memorial Presbyterian Church provides special music for the prayer meetings, and has a leader who stands near the pianist to lead the singing. Our Missionary Committee has pledged \$20 for foreign missions. The society contributes also to the Synodical Aid Fund, the Board of Aid for Colleges and to city mission work. The young people hold a meeting at the County House once a month, and are active in many other good works.—W. R.

Presbytery of Blairsville, Pa.

The Christian Endeavor societies of the Presbytery of Blairsville are supporting Rev. John B. Dunlap in Bangkok, Siam. They relieved the Foreign Board of his support more than a year ago and have had no difficulty in raising the required amount. Mr. Dunlap sends the bimonthly letter of the Siamese mission to all the societies, which is read with interest.—J. A. M.

Greensburg, Pa.

The missionary interest of the Christian Endeavor society of the Westminster Church of Greensburg has received a great impetus from the presence of Miss Martha E. Hunter, who returned from Barranquilla last spring. Miss Hunter was one of the original members of this society at the time of its organization almost five years ago. In the fall of 1892 she was appointed by the Board as missionary to the Republic of Colombia, South America. Last spring a severe attack of typhoid fever made her return to this country a necessity. She is entirely recovered and expects to sail for her field of labor December 19. During the summer she spoke to the society frequently and has been the instrument of quickening the interest of all the members. During the four years of her absence her name was called at every consecration meeting of the society, and was responded to by some one leading in prayer for her welfare and success.

The society adopted shortly after its organization the "two-cent-a-week" method of missionary contributions. It has succeeded admirably.—J. A. M.

Presbytery of Lehigh, Pa.

As one result of the Italian mission in the Presbytery of Lehigh, towards which the Christian Endeavor societies are liberal contributors, three Italian young men are under the care of the presbytery as students for the ministry. Two of them are in Princeton Theological Seminary, and one is in

Mr. Moody's school at Mt. Hermon, Massachusetts. Two of these students did good missionary work during their vacation among the 50,000 Italians of Philadelphia.—N. N. M'K., in *The Golden Rule*.

Philadelphia, Pa.

The Gaston Junior Society inaugurated a new method of working on Sunday, October 18th, for the purpose of securing better work, and to keep all interested in specific work. It is undeniably true that the best work can only be secured by a grouping of members of the same age. With a membership ranging in age from eight to fourteen years, four sections (A, B, C, D) have been formed to occupy certain portions of the room. From Section A, presidents will be selected. From Section B, secretaries. From Section C, vice-presidents, and Section D, treasurers. Each section will be divided into four parts for representation on the Lookout, Prayer Meeting, Social and Missionary committees. Each section of each committee will have its chairman, and these chairmen will compose the general committees.—J. B. R.

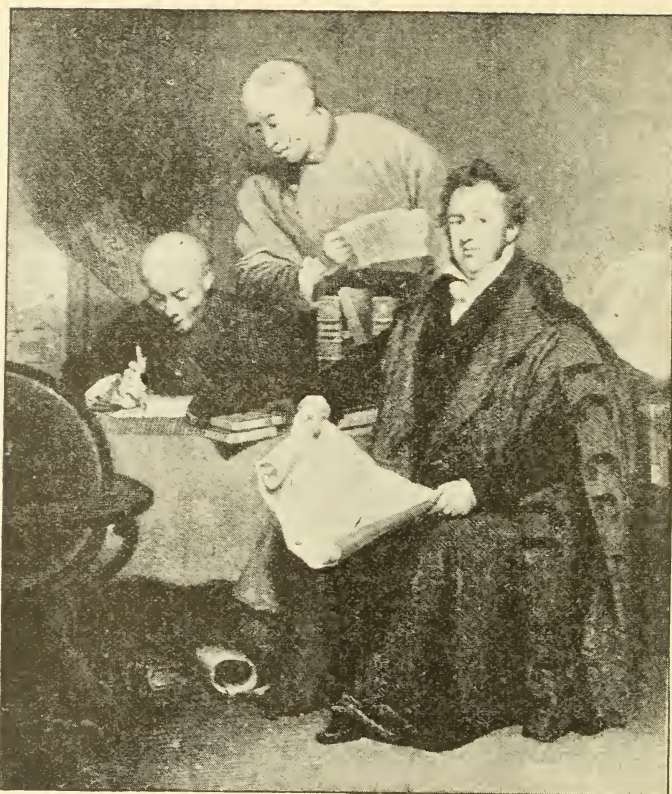
The money raised by the missionary committee of the Endeavor society in Oxford Presbyterian Church, Philadelphia, is about equally divided between home and foreign missions, and until two years ago it was our custom to hold an entertainment, the proceeds of which were devoted to mission work. We now have, however, a much better plan, namely that of voluntary subscriptions on the part of our members. We have found that when approached in a tactful and careful manner our members not only regard giving to missions a duty but a privilege. The results last year were quite satisfactory, and this year we hope to double our amount given to missions. I might mention that a wide-awake chairman is a necessary requisite for such work, as indeed the success of any committee depends on the life of its chairman and the support of individual members.—W. B. H.

Mediapolis, Ia.

The Juniors of the Presbyterian Church in Mediapolis have a scholarship in one of the Alaska mission schools.—*The Iowa Endeavorer*.

Poynette, Wis.

The two young men from Poynette Academy who are engaged in evangelistic work among the woodsmen of Wisconsin are encouraged by the results of their effort. Reaching a small lumber town one stormy afternoon they first secured permission to hold a service in the schoolhouse; then, after making the room comfortable, they started out through the slush and mud to invite the men to the service. Fifty-five responded, and were so much interested that they insisted on having another meeting on the following evening, when there were one hundred present. In another place, where about one hundred people gathered, the missionaries were told that it was the first preaching service ever held in that village. A much needed Sunday-school was organized in one village. During the first week in November nine religious services were held, and the gospel was preached to five hundred men, of whom twenty-two earnestly requested prayer.—A. T.



ROBERT MORRISON.

MRS. ALBERT B. ROBINSON.

[Prepared for the Christian Training Course. See Programme No. 7, Study vii, page 65].

Robert Morrison was the first to pave the way for the entrance of the gospel into China. He was born at Morpeth, Northumberland, January 5, 1782. Three years later the family removed to Newcastle-upon-Tyne, where the father established himself in business as a manufacturer of lasts and boot trees. Both parents were devotedly pious, and carefully trained their eight children. Robert was tenderly attached to his mother, who was possessed of unusual force of character and intensity of religious feeling. The faithful pastor, Mr. Hutton, also carefully taught the boy from the Scriptures. At the age of twelve he was able to recite Psalm 119. When fourteen he began to work as an apprentice in his father's shop, and, by diligence and attention to business, soon became his father's dependance in his failing health. He was converted when sixteen, and daily grew more and more interested in religious subjects. He now decided to enter the ministry, and with reference to this began to study systematically. Faithful as ever in business, he worked at his bench by day, with his open book before him, and also studied far into the night, and in eighteen months was well prepared to enter Hoxton Academy, London. A fellow-student said of him, "Others possessed more brilliant talents, a richer imagination, a more attractive delivery or

more graceful manners, but . . . there was no one who more happily concentrated in himself the three elements of moral greatness—the most ardent piety, indefatigable diligence, and devoted zeal in the best of causes."

Here he began to study the condition of the non-Christian world, and his sense of duty led him to choose a missionary life. He offered himself to the directors of the London Missionary Society, was at once accepted and sent to the Missionary Academy at Gosport, where he was soon found to be well prepared for his work. "It had just been proposed that a mission to China should be begun, limiting its immediate objects to acquiring the language and translating the Bible as the basis of future work for the evangelization of that country."

Mr. Morrison was appointed to this new enterprise, and in August, 1805, went to London to study astronomy and medicine and to gain an elementary knowledge of the Chinese language. His prayer at that time was, that God would station him in that part of the mission field where the difficulties were the greatest, and to all human appearance the most unsurmountable.

From Yong-Sam-Tak, a Cantonese, residing in London, he gained some knowledge of the spoken Chinese language. In the British Museum there was a manuscript harmony of the Gospels and the Pauline epistles translated into Chinese. Day after day this earnest young student was seen in the museum transcribing the entire manuscript, which formed the basis of his subsequent translation

of the New Testament. His study of the written language was further promoted by his copying the manuscript of a Latin and Chinese dictionary lent him by the Royal Society.

It was at length decided that he should go to China, via America, and he was ordained and consecrated to the missionary work January 8, 1807. No one was found to accompany him, and he wrote, "I am alone: to go alone. Oh! that I may not be alone, but that the good hand of my God may be upon me, and that the angel of his presence go before me. What is my object in leaving friends and country? . . . The glory of God in the salvation of poor sinners."

This first Protestant missionary to China sailed January 31, 1807, and after a stormy voyage reached New York April 20. During his short stay in this country he made many warm friends both in New York and Philadelphia, and obtained a letter from Secretary of State Madison to Mr. Carrington, United States Consul to Canton, soliciting his kind interest and protection for Mr. Morrison.

It is related that just before embarking on the *Trident* he stopped at the counting house of the ship owner. At the conclusion of their business interview, the ship merchant turned to Morrison and said arrogantly: "And so, Mr. Morrison, you really expect that you will make an impression on the idolatry of the great Chinese empire?" "No sir!" said Morrison, with dignity; "I expect God will." He sailed from New York the middle of May, and first landed at Macao, an island under the Portuguese government, ninety miles from Canton. After an interview with leading men of the East India Company, he realized even more fully than before the difficulties attending his enterprise.

The Chinese, he was told, were prohibited from teaching the language to foreigners under penalty of death, and the East India Company forbade any one to remain in the country except for purposes of trade. At Macao he met Sir George Staunton, President of the Select Committee of the East India Company, who became his life-long friend and promised to assist him in the furtherance of his plans. He arrived at Canton September 8, 1807, and at once presented Mr. Madison's letter to the United States Consul, who welcomed him cordially and received him into his own house; but he soon after removed to a more quiet, less expensive place in the basement of the French factory, whose supercargoes treated him with the utmost kindness. Anxious to be as little expense as possible to the London Missionary Society, he exercised the most rigid economy, and, to attract less attention, adopted the dress, food, and habits of the natives. But he soon found that this only made him look singular in their eyes and aroused their suspicions. So he abandoned this plan and afterward dressed like the other foreigners in straw hat and white jacket. His health soon failed under the pressure of anxiety regarding his position, his many privations and his unremitting study without food and exercise. He therefore went to Macao for a change of air; and here his depressing loneliness was relieved by a newly formed friendship with a Christian family, and later by his marriage with the daughter, Miss Morton. His difficulties had constantly increased till it became

impossible for him to remain as a missionary in any part of China. He had just decided to leave the country altogether, and from a distant point (Penang) to continue his study of the language till the way should open for him to reënter China. On his wedding day, February 20, 1809, a great surprise afforded him immediate relief, when he received an invitation from the East India Company to become their official translator, with a yearly salary of five hundred pounds. This offer was accepted with the full approval of the directors of the London Missionary Society, and "decided his destiny, and, to a great extent, the future of Christian missions in China. He could now remain in the country protected by his position from the hostility of the natives and the Romish emissaries." While faithful in the discharge of his duties to the company, he could also work in a quiet way for the advancement of the cause to which he had consecrated his life, and without being a tax upon the resources of the missionary society. Through all the subsequent years of his life he was never able to preach Christ publicly, but his godly example was in itself a sermon, and he privately labored with his teachers and servants, reading to them on the Sabbath the harmony of the gospels which he had transcribed in the British Museum. Then, as his knowledge of the language increased, he preached to a few Chinese in his own house behind locked doors. "These private ministrations gradually became well known throughout the limited circle of natives connected with foreigners, and during a course of years gave his household a religious character, the more noticeable from its peculiarity." It was not till seven years after his arrival in China that he saw any fruit of his unobtrusive labors, when he secretly baptized the first Chinese convert to the Christian religion. This man remained faithful till his death five years later. Another convert, Leang Afa, became the first native preacher of the gospel.

The imperial edict prohibiting the teaching of Christianity did not deter this dauntless man from his one great purpose, though he was obliged to be cautious in his movements. He was constantly hampered, also, by the fact that "the Directors of the East India Company, both in England and in China, considered it a visionary enterprise to attempt the conversion of the Chinese to Christianity, and also feared that such efforts might be opposed to the commercial interests of the company." He wrote to the society at home: "I must go forward, trusting in the Lord." About this time he printed one thousand copies of the Acts of the Apostles, the Gospel of St. Luke, some tracts in explanation of gospel truth, and a catechism for inquirers. A grammar, printed at Serampore in 1815, was of signal service to many who hitherto had found the acquisition of the knowledge too difficult for them."

Sir George Staunton was removed from China in 1812, and added responsibilities fell upon Mr. Morrison. The East India Company increased his salary one thousand pounds, which enabled him to contribute liberally in many directions to the cause he loved. In 1817 the University of Glasgow conferred upon him the degree of Doctor of Divinity in token of their appreciation of his labors as a philologist and a Christian teacher. Previous to this, in 1813, he gladly welcomed Mr. and Mrs.

William Milne from the home land, to share his labors. That Mr. Milne was a man of kindred spirit with Mr. Morrison is manifest from his words to the missionary committee at Aberdeen. "I am willing to be anything so that I can be in the work. To be a hewer of wood and a drawer of water is too great an honor for me when the Lord's house is building." The arrival of Mr. and Mrs. Milne caused great excitement among the English and Portuguese, and they were compelled in eighteen days to go from Macao to Canton; but it soon became evident that they could not prosecute the work in China. Mr. Milne traveled through the Indian Archipelago in search of a suitable location for a mission. It was finally decided that he should settle at Malacca, where he could labor publicly and without opposition. From this point he was able to assist Dr. Morrison in his great work of translating the Bible and in carrying out his long cherished plans for an outside, central point for the Christian evangelization of China. In Dr. Morrison's own words, "He served with courage and fidelity ten years, and then, worn out by useful toils and hard service, died at his post."

The printing of Dr. Morrison's translations had been greatly hindered by want of Chinese type. Therefore type was made by hand, with a chisel, on small blocks of type-metal, cast in suitable sizes, and the font was added to as the work required. It was employed in many books and gradually increased till it contained nearly thirty-five thousand characters and about a hundred thousand type of two sizes.

In 1819 Dr. Morrison, with the assistance of Mr. Milne, had completed the translation of the whole Bible, which caused widespread rejoicing among the friends of missions throughout Europe and America. Dr. Morrison was engaged sixteen years on the Anglo-Chinese dictionary, which was published in 1823 by the East India Company at a cost of twelve thousand pounds. Each of its six quarto volumes exceeded in size a large family Bible; it contained four thousand five hundred and ninety-five pages, and recorded forty thousand words expressed by the Chinese character.

His literary labors were but part of his work for China. He was deeply interested in the Anglo-Chinese College at Malacca, long under the care of Dr. Milne, and in a similar institution at Singapore. Filled with pity for the sick and suffering poor who crowded the streets of Canton, lacking intelligent medical care, he established a free dispensary, which was stocked with good Chinese medicines. Two hours daily he was himself in superintendence there. He placed it in charge of a reliable Chinese physician, and supplemented its value by a Chinese medical library of eight hundred volumes.

Dr. Morrison's home had been made desolate by the death of his wife in 1821 and the departure of his two children for England. He now decided to visit his native land after an absence of sixteen years. He was attended by a faithful Chinese servant who had become a Christian. He took with him a valuable Chinese library of ten thousand books, which was finally deposited in University College, London, for the benefit of all who might desire to study the language, and was called "The Morrison Library." Many honors awaited Dr. Morrison on his return home. He was presented

to the king, George IV, who graciously accepted a copy of his translation of the Bible and the map of Peking. He was elected a Fellow of the Royal Society and one of the directors of the London Missionary Society. He greatly enjoyed a visit to his old home, Newcastle, where a public dinner was given in his honor. He wrote: "It is interesting to me to revisit the streets and fields where I lived happily as a poor bashful boy, thirty years ago."

"Probably no missionary ever received so marked an ovation by all classes of his countrymen as did Robert Morrison in the year 1824, owing partly to the combined religious and political duties he had fulfilled in China." He visited France, Ireland and Scotland, also, and was warmly received by leading men everywhere, "as he sought to create a deeper interest in the spiritual condition of China and other oriental nations." With this in view he wrote for leading magazines and papers. In 1824 he married Miss Eliza Armstrong, and in 1826 again set sail for China. He was gladly welcomed back by the faithful native evangelist Leang Afa, whom he had left in charge of the religious work of the mission, and he soon gathered around him his old servants and hearers. For eight years after his return, Dr. Morrison labored with the same fixed intensity of purpose as before, constantly busy in his official duties, with his Chinese writings, and in a multiplicity of ways by which he sought to advance the kingdom of Christ in China. Debarred from proclaiming the gospel publicly, he sought constantly to reach the natives through the press, and sent many Bibles and tracts to far-reaching points. Dr. Morrison once wrote to Dr. Mason of New York for missionaries to be sent to China by the American Church, and the reply was that it would be thought chimerical. No missionary to any foreign land had then left our country, but in 1830 Dr. Morrison joyfully welcomed to Canton the American missionaries Abeel and Bridgman, and others followed later. At the termination of the charter of the East India Company in China, Lord Napier was appointed chief ambassador of the English court to China, and on his arrival confirmed Dr. Morrison's appointment as Chinese interpreter to the Crown. In this capacity he accompanied Lord Napier to Canton. On the way exposure to a storm of wind and rain brought on a severe cold which resulted in his death, twenty-seven years after his first landing in Canton.

"The dawn of China's regeneration was breaking as his eyes closed on the scene of his labors, and these labors contributed to advance the new era, and his example to inspire his successors to more and greater triumphs."

"He lives to-day in the deep and growing interest in the Chinese empire and in the intense enthusiasm which is being manifested for its conversion."

"His was the work of a wise master builder, and future generations in the Church of God in China will soon find reason to bless him for the labors and example of Robert Morrison."

—To the Chinese, Christianity means clean clothes, one day of rest in the week, better houses, better food, and a higher standard of living in all respects.—*Dr. William Ashmore.*



Mission House at Aniwa.

Book Notices.

JOHN G. PATON. *An Autobiography*. Complete edition—two volumes in one.

In the introductory note to the first volume, Rev. A. T. Pierson, D.D., said: "Even among the riches of missionary biography few such volumes as this are to be found." In a similar introductory note to the second volume the same writer said: "We have no hesitation in pronouncing this second part the most fascinating narrative of missionary adventure and heroism and success we have ever met."

This eulogium has been so well justified by the many thousands of delighted readers, that the publishers—Fleming H. Revell Company—have issued this new edition of the two volumes in one in their usual handsome style. By their courtesy we are able to give our readers the portrait of Dr. Paton on page 64, and a view of the Mission House at Aniwa on this page.

JAPAN: ITS PEOPLE AND MISSIONS. By Jesse Page. Fleming H. Revell Company, New York, Chicago, Toronto. 160 pages, $5\frac{1}{2} \times 3\frac{3}{4}$ inches. Price, 75 cents.

The promise of its title is as well fulfilled as so large a title could well be in so small a volume. It is largely a compilation from larger works, but its extracts are well chosen and are connected by judicious observations weaving them into a very readable narrative. We commend it to those who have not time to read extensively.

THE ZENANA, volume III, is a bound volume

of the monthly magazine of the Zenana, Bible, and Medical Mission for 1896. Its illustrated pages are filled with fact and incident regarding woman's work in India. The mission was founded in 1852, and has its offices at 2, Adelphi Terrace, London. Price of the volume, half a crown.

Judson, Duff, Mackenzie and Mackay are the four typical missionaries of whom Mr. Harlan P. Beach has written in his *KNIGHTS OF THE LABARUM*. These were chosen, says the author, from among the many mighty men on the mission field because they represent four different lines of missionary effort, as well as four different countries. We heartily recommend this book to those who are taking the Christian Training Course, since Judson and Duff are our missionary heroes for April and May. [Student Volunteer Movement, Chicago. Cloth, 40 cents; paper, 25 cents.]

"Every member of the Anglo-Saxon race, who studies Gordon's life and character, must feel a thrill of pride that he is of the same blood as that immortal Englishman," writes Mr. G. B. Smith in the preface to his *GENERAL GORDON*. The publication in February, 1896, of Slatin Pasha's "Fire and Sword in the Soudan," and the graceful act of Li Hung Chang, who placed a memorial wreath on Gordon's monument at Trafalgar Square, have added new interest to the life story of this Christian soldier and hero. [Fleming H. Revell Company. 160 pages, 75 cents.]

Mr. Willis Boyd Allen has written for American boys and girls a story of the days preceding the

American Revolution, called A SON OF LIBERTY. In its prominent incidents the story is a true one. The author has attempted to weave in with the fortunes of his hero, Will Frobisher, the actual occurrences of the stirring times immediately preceding 1776, and to give a vivid picture of the home life of the colonists. [Congregational Sunday-school and Publishing Society. \$1.25.]

The Rev. Charles M. Sheldon, pastor of Central Congregational Church, Topeka, Kans., states that HIS BROTHER'S KEEPER was written during the winter of 1895, and first read, one chapter at a time, on successive Sunday evenings to his congregation. Some of the scenes are based upon events which occurred during a strike among iron miners, and which were witnessed by the author. The book relates how a rich young man was led by the perplexities of a labor trouble to see that his money was not given him for his own individual pleasure and profit alone. [Congregational Sunday-school and Publishing Society. \$1.50.]

As a recognition of the worth of his little volume, THE TESTIMONY OF THE LAND to THE BOOK, Dr. David Gregg, pastor of Lafayette Avenue Presbyterian Church, Brooklyn, has been made a member of the Philosophical Society of Great Britain and Victoria Institute. In presenting this "outside argument" in favor of the Bible, the author points out three correspondences: between the land and the book as both universal; between the statements of the book and the physical features of the land; between the land and the prophecies of the book which relate to the land. The argument from the discoveries of modern exploration are stated with great force and clearness. Three witnesses that confirm the statements of the book are enumerated, viz., the great foundation-stones of the old temple of Solomon; the Moabite stone; the tablet found at Lachish. In conclusion Dr. Gregg says: "Our religion is the religion of the book, and the book is absolutely safe. It is tried and proved." [E. B. Treat, New York. 35 cents.]

The pastor of the Presbyterian Church of the Covenant, Chicago, has issued one of a series of studies of the Christian doctrine of prayer as a booklet of 56 pages entitled, PRAYER AND THE HEALING OF DISEASE. Conceding the reality of the alleged cures of those who reject remedial agencies and claim supernatural powers, Dr. Bryan shows that the cures may be accounted for by the healing power of nature, the power of concentrated attention, and the exaggerations of human testimony. After pointing out that sad aspect of the work of these healers, their silence as to failures, he maintains that the claim of special supernatural power, made on the ground of these cures must be denied. [Fleming H. Revell Company. 25 cents.]

WITH THE MAGAZINES.

FRANK LESLIE'S POPULAR MONTHLY for January contains articles on "The Order of the King's Daughters and Sons" and "Bryn Mawr College."

"The Sunday-schools, Their Shortcomings and Their Great Opportunity," is the title of an article in the December *Review of Reviews*, by Walter L. Hervey, President of the Teachers' College, New York.

Among the articles in the beautifully illustrated December issue of *The Biblical World* are "The Home of Our Lord's Childhood," "The Child Jesus in Painting," "Christianity and Children."

Facts illustrative of dominant traits in President Lincoln's character, particularly his solicitude for the welfare of the private soldiers of the Union army, are narrated in an article in the December *North American Review*.

The article in the December *Forum* by Dr. J. M. Rice, on "Obstacles to Rational Educational Reform," is the first of a series of papers likely to prove valuable contributions to pedagogical science. The same issue of the *Forum* contains an article on "Princeton in the Nation's Service."

Among the many attractive features of *Scribner's Magazine* for 1897 are the following: a group of articles, richly illustrated, on "Japan and China since the War," a series on "Undergraduate Life in American Colleges," "London as seen by Charles Dana Gibson," two articles on "How to Travel Wisely." The magazine is published at \$3.00 a year. 25 cents a copy. Charles Scribner's Sons, 153-157 Fifth Avenue, New York.

It is a well-known fact that many of the permanent contributions to American literature first appeared in the pages of the *Atlantic Monthly*. During the year 1897 articles are to appear in the *Atlantic* interpreting our great educational movements; also a series of papers on six "Masters of American Literature," Irving, Cooper, Bryant, Hawthorne, Emerson and Longfellow. In a series of articles surveying the great activities of the nineteenth century will be one on "A Century of Exploration." Houghton, Mifflin and Company, Boston, Mass.

Littell's Living Age, the eclectic weekly, founded in 1844, has occupied a prominent place among the foremost magazines of the day. Its aim has been to winnow the wheat from the chaff, and give to the American reader each week a fresh compilation of gleanings from the field of British periodical literature. An important new feature recently introduced is a monthly supplement devoted to American literature. This supplement, which adds three hundred pages annually to the magazine, consists of readings from American magazines, readings from new books and a list of the books of the month. No addition has been made to the price, which remains at \$6.00 per year.

The *Youth's Companion*, which celebrates its seventy-first birthday in 1897, is to give its readers a series of articles on the national events of the coming year, by such writers as Secretary Herbert, Postmaster-General Wilson, Attorney-General Harmon, Senator Lodge and Speaker Reed. The non-partisan editorials in the *Companion*, as well as the departments of Current Events, Nature and Science, are of especial interest to students and to all who wish to keep informed of the doings of the world. Successful men in various walks of life are to furnish practical articles based on their own experience. The first of these is by Mr. Andrew Carnegie, on "The Habit of Thrift." A beautiful four-page calendar, lithographed in four colors, is sent to new subscribers. \$1.75 per year. The *Youth's Companion*, Boston, Mass.

QUESTIONS FOR THE JANUARY MISSIONARY MEETING.

[Answers may be found in the preceding pages.]

WORK AT HOME.

1. Give an outline of the life and work of Miss Sue L. McBeth. Pages 17-19.
2. What States and Territories are included in the region known as the New West? Page 20.
3. Give facts and figures showing population and Presbyterian growth in this region. Pages 20-22.
4. What are the special needs to-day of the Board of Home Missions? Pages 16, 23.
5. Tell the story of the Indian boy and the feather pillow. Pages 19, 20.
6. What incident from Alaska illustrates the persistence of old burial customs? Page 24.
7. How does a home missionary illustrate the refining influence of the gospel? Page 25.
8. How do Indian medicine men in Colorado believe that they receive help from the stars? Page 26.
9. Relate the story of the death of an Indian girl. Page 27.
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29. How is the spirit of his associate, William Milne, illustrated? Page 69.

30. What literary work was accomplished by Dr. Morrison? Page 69.

31. What were the results of his work as a teacher of the gospel? Page 70.


TWENTY QUESTIONS ON THE BIBLE AND FOREIGN MISSIONS.

For the use of Sabbath-schools and Young People's Societies.

1. Give an Old Testament and a New Testament passage setting forth God's reign over the whole world.
2. Give an Old Testament and a New Testament passage showing God's love for all men.
3. Give verses to the effect that God is no respecter of persons.
4. Tell briefly the story of Jonah, the first foreign missionary.
5. For whose sins is Christ "the propitiation?" Give several parallel passages.
6. Give a passage setting forth Christ's expectation and desire that all men should come unto him. Give an example.
7. Repeat Christ's last command. Give parallel passages and describe circumstances.
8. What condition is attached to Christ's promise to be with his disciples always?
9. Repeat God's words to Ezekiel regarding the punishment of disobedience.
10. What were the disciples to do before they went forth in obedience to Christ's command? Why?
11. What was the relation of the Holy Ghost to the sending out of Paul and Barnabas? To all missionary work?
12. Which book of the New Testament is virtually a history of apostolic foreign missions? Outline the narrative.
13. Where and by whom was foreign missionary effort in Europe begun?
14. State three foreign missionary motives.
15. Why did Paul become a foreign missionary? Are the reasons applicable to us?
16. In what ways can those of us who cannot personally go to heathen lands obey Christ's command to teach all nations?
17. What "people and nation" did John hear singing the "new song" in heaven?
18. What countries were meant by foreign missions at the death of Christ?
19. How far had the apostles carried Christianity by the end of the first century?
20. To what extent did the missionary spirit pervade the apostolic Church? Give an illustration.

—A religious tramp is no more to be desired, and is no more likely to have settled habits of action, than a civil one. The rolling stone on the hillside has its counterpart in the Church among those who are here to-day and there to-morrow. The branch must be literally grafted into the vine and remain there if there is to be any budding and blossoming and the bearing of fruit. Every Christian in addition to having a name to live should have also a local habitation, and be found at home when there is a call for his services, and be ready for work when he is called.—*Wm. L. Ledworth, D.D., in the Oxford Journal.*

Ministerial Necrology.

 We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both.

DIMOND, DAVID, D.D.—Born at Groton, N.H., April 26, 1819. An only child, he grew up on the farm with his mother, until fifteen years of age; united with Congregational Church in Brighton, Mass., February 8, 1835; fitted for college at Phillips Academy, Andover, Mass.; graduated from Dartmouth College, 1842; Andover Theological Seminary, 1845; licensed by the Andover Association, April 8, 1845; with nine other young ministers started west, led by Rev. Artemus Bullard, resting every Sabbath on the two months' journey; ordained in St. Louis, Mo., April 21, 1846, by the Presbytery of St. Louis; preached a few months in St. Charles, Mo., then in Troy, Mo.; "kept college" and supplied the Presbyterian church, erecting a new house of worship free from debt; called to Collinsville, Ill., 1850; united with Alton Presbytery, April 17, 1852; professor of Latin and Greek in Webster College, ten miles west of St. Louis, and acting pastor of Rock Hill Church, 1855-1859; called to Brighton, Ill., 1859; to Shelbyville, Ill., 1865; to Anna, Ill., 1866; there built a new and commodious house of worship; from overwork in heat of summer lost eye-sight, 1870; D.D. from Dartmouth College, same year; called back to Brighton, Ill., as pastor; adding soon after preaching every other week in Monticello Seminary at Godfrey, Ill., which continued fifteen years; resigned the pastorate in Brighton, 1885; made pastor emeritus. On the death of his mother, 1888, conveyed the home farm, 150 acres, to his Alma Mater, "that had honored him with three degrees in letters."

Married, August 8, 1848, Miss Augusta Coffin, Hanover, N.H.; five children. Wife died 1871; four children had previously died. Soon after the fifth died. Married, October 8, 1872, Miss Mary W. Waldron, of Great Falls, N.H. She died May, 1896. He died Sabbath, November 22, 1896.

Distinguished for modesty, humbleness of mind, intimate associates and friends understood and appreciated his scholarly attainments, his great ability and rare worth. Among these were Drs. Bullard, Nelson and Norton. With talents and acquirements sufficient for the highest stations, he cheerfully served for the

most part in the humblest. His life was full of deep affliction. He buried one wife and her five children in the midst of his ministry. The second one he laid in the grave six months before his call came. He ceased to read in 1870, and lived the rest of his days in almost total blindness; continuing his ministerial labors nevertheless with cheerful courage and marked acceptance until old age prevented further toil. His end was peace; his final words were, "Safe in him," "Safe in him." S. H. H.

HAMILTON, WILLIAM E., D.D.—Born at Orange, N. J., May 30, 1822; graduated from Princeton College, 1849; ordained by the Presbytery of Florida at Tallahassee, 1850; pastor Monticello, Fla., 1850-63; twenty years on the Home Mission Field: Iowa, Nebraska, Minnesota, Wisconsin, Colorado, Wyoming, 1868-88. Died October 17, 1896.

Married, 1851, Sarah Sylvester; married, 1863, Francis L. McRinne, who survives him. Of eight children—four by each marriage—only two daughters survive him, one by each marriage.

McCLUNG, JOHN N.—Born in Adams county, O., September 24, 1831; graduated from Missouri University, 1856; admitted to the bar in Hamilton county, O., 1858; seventy-fourth regiment, Ohio volunteers, 1861; licensed by Presbytery of Portsmouth, 1873; ordained, 1873; first charge, Decatur and Russellville, O., two years; Decatur and Winchester, O., two years; Paola, Kans., 1878-81; Wellington, 1881-85; Presbyterian Evangelist, Presbytery of Emporia, 1885; Junction City, Kans., 1886-91; Oswego, Kans., 1891-93; Church of the Covenant, St. Louis, 1893; Monett, Mo., 1894-96. Died at Springfield, Mo., December 7, 1896.

Married, at Bainbridge, O., September 30, 1856, Penelope Taylor, who, with five children, survives him.

ROBINSON, WM. H.—Born at West Hebron, N.Y., 1861; graduated from Princeton College, 1885; and Princeton Theological Seminary, 1888; ordained by the Presbytery of Emporia, at Wichita, 1888; pastor of the North Wichita Presbyterian Church, Wichita, Kans., 1888-91, and of the Presbyterian Church at Paola, Kans., 1891-93; July, fell ill; 1894, January, resigned. Died July 11, 1896.

Married, August 29, 1889, Miss Sarah E. Walsh, who survives him. Also two children, George Edward, aged 6 last June 12, Anita Grace, aged 3 last March 14.

Park Church Tidings tells the story of a good man in a certain parish who regularly gave every Sunday five dollars for the support of the church. A poor widow, a member of the same church, who supported herself and her six children by washing, was just as regular in making her offering of five cents per week, which was all she could spare from her scant earnings. One day the rich man came to the minister and said

the poor woman ought not to pay anything, and that he would pay the five cents for her every week. When the pastor called and told her of the offer she replied, "Do you want to take from me the comfort I experience in giving to the Lord? Think how much I owe him. My health is good, my children keep well, and I receive so many blessings that I feel I could not live if I did not make my little offering to Jesus each week."

RECEIPTS.

FREEDMEN, NOVEMBER, 1895 AND 1896.

	CHURCHES.	SABBATH-SCHOOLS.	WOMAN'S EX. COM.	MISCELLANEOUS.	LEGACIES.	TOTAL.
1895.....	\$2,873 25	\$233 82	\$767 02	\$8,326 67	\$795 00	\$12,995 76
1896.....	4,079 76	218 05	1,559 90	209 25		6,066 96
Gain.....	\$1,206 51		\$792 88			
Loss.....		\$15 77		\$8,117 42	\$795 00	\$6,928 80

TOTAL RECEIPTS TO DECEMBER 1, 1895 AND 1896.

	CHURCHES.	SABBATH-SCHOOLS.	WOMAN'S EX. COM.	MISCELLANEOUS.	LEGACIES.	TOTAL.
1895.....	\$19,252 49	\$1,480 99	\$13,777 09	\$17,975 02	\$2,061 67	\$54,547 26
1896.....	18,303 23	1,358 42	13,166 54	10,812 48	7,170 25	50,804 92
Gain.....					\$5,108 58	
Loss.....	\$949 26	\$122 57	\$616 55	\$7,162 54		\$3,742 34

FOREIGN MISSIONS, NOVEMBER, 1895 AND 1896.

	CHURCHES.	WOMEN'S B'DS.	SAB.-SCHOOLS.	Y. P. S. C. E.	LEGACIES.	MISCELLANEOUS	TOTAL.
1895	\$15,330 12	\$18,218 35	\$1,754 37	\$1,263 61	\$11,695 67	\$2,456 47	\$50,718 59
1896	17,976 74	13,451 75	1,001 49	1,703 92	938 20	3,635 85	38,707 95
Gain	\$2,646 62			\$440 31		\$1,179 38	
Loss		\$4,766 60	\$752 88		\$10,757 47		\$12,010 64

STATEMENT OF RECEIPTS, MAY 1 TO NOVEMBER 30, 1895 AND 1896.

	CHURCHES.	WOMEN'S B'DS.	SAB.-SCHOOLS.	Y. P. S. C. E.	LEGACIES.	MISCELLANEOUS	TOTAL.
1895	\$75,707 23	\$56,066 40	\$7,329 24	\$10,116 96	\$47,151 63	\$40,819 85	\$237,191 31
1896	65,299 52	55,276 84	5,562 39	10,772 38	43,722 27	32,358 43	212,991 83
Gain				\$655 42			
Loss	\$10,407 71	\$789 56	\$1,766 85		\$3,429 36	\$3,461 42	\$24,199 48

Gifts through Reunion Fund not included in this comparison.

FINANCES, DECEMBER 1, 1896.

Appropriations made May 1, 1896.....	\$904,224 78	Received from all sources to December 1, 1896....	212,991 83
Appropriations added to December 1, 1896.....	35,449 60	Amount to be received before April 30, 1897, to	
		meet all obligations.....	\$758,936 05
Total appropriated.....	\$939,674 38	Received last year, December 1, 1895, to April 30,	
Deficit of April 30, 1896.....	32,253 50	1896.....	648,200 47
Total needed for year.....	\$971,927 88	Increase needed before the end of the year.....	\$110,735 58

WILLIAM DULLES, JR.,
Treasurer.

CHURCH ERECTION.

NOVEMBER, 1896.

GENERAL FUND.

Contributions. \$2,909 01
Miscellaneous. 1,424 09
————— \$4,333 10

LOAN FUND.

Amount collected on loans. 1,634 15

MANSE FUND.

Amount collected on loans. . . . \$931 29
Contribution 5 00
Miscellaneous 25 40
————— 961 69
\$6,928 94

GENERAL FUND CONTRIBUTIONS.

Eight months current year. \$22,314 01
Same period last year. 23,271 71
Loss \$957 70

MINISTERIAL RELIEF.

NOVEMBER, 1896.

Churches and Sabbath-schools. \$6,679 00
Individuals. 2045 00
Interest 4,133 94
For Current Fund \$12,857 94
Permanent Fund. 1,018 00
Total Receipts. \$13,875 95
Total for the Current Fund since April 1,
1896 \$80,931 95
For same period last year 86,255 88

W. W. HEBERTON, *Treasurer.*

HOME MISSIONS, NOVEMBER, 1895 AND 1896.

	CHURCHES.	WOMAN'S EX. COM.	LEGACIES.	INDIVIDUALS, ETC.	TOTAL.
1895.	\$22,205 78	\$9,653 05	\$11,170 10	\$3,824 50	\$46,853 43
1896.	64,794 45	14,286 35	14,167 10	5,693 98	98,941 88
Gain.	\$42,588 67	\$4,633 30	\$2,997 00	\$1,869 48	\$52,088 45
Loss.					

FOR EIGHT MONTHS ENDING NOVEMBER 30, 1895 AND 1896.

	CHURCHES.	WOMAN'S EX. COM.	LEGACIES.	INDIVIDUALS, ETC.	TOTAL.
1895.	\$100,163 43	\$94,011 80	\$126,325 96	\$24,221 39	\$344,722 58
1896.	135,536 25	106,490 23	49,886 53	36,538 12	328,401 13
Gain.	\$35,372 82	\$12,478 43	\$76,489 43	\$12,316 73	\$16,321 45
Loss.					

EDUCATION.

NOVEMBER, 1896.

Churches, Sabbath-schools and C. E. So-
cieties. \$5,493 32
Miscellaneous sources. 84 80
Invested Funds. 138 63
Total. \$5,716 75
Previously acknowledged. 23,532 81
Total since April 15. \$29,249 56

PUBLICATION AND S.-S. WORK.

NOVEMBER, 1896.

Contributions from Churches. \$1,601 10
“ “ Sabbath-schools. 1,506 20
“ “ Individuals. 358 05
\$3,465 35
Previously acknowledged. 71,796 88
\$75,262 23

The Church at Home and Abroad.

FEBRUARY, 1897.

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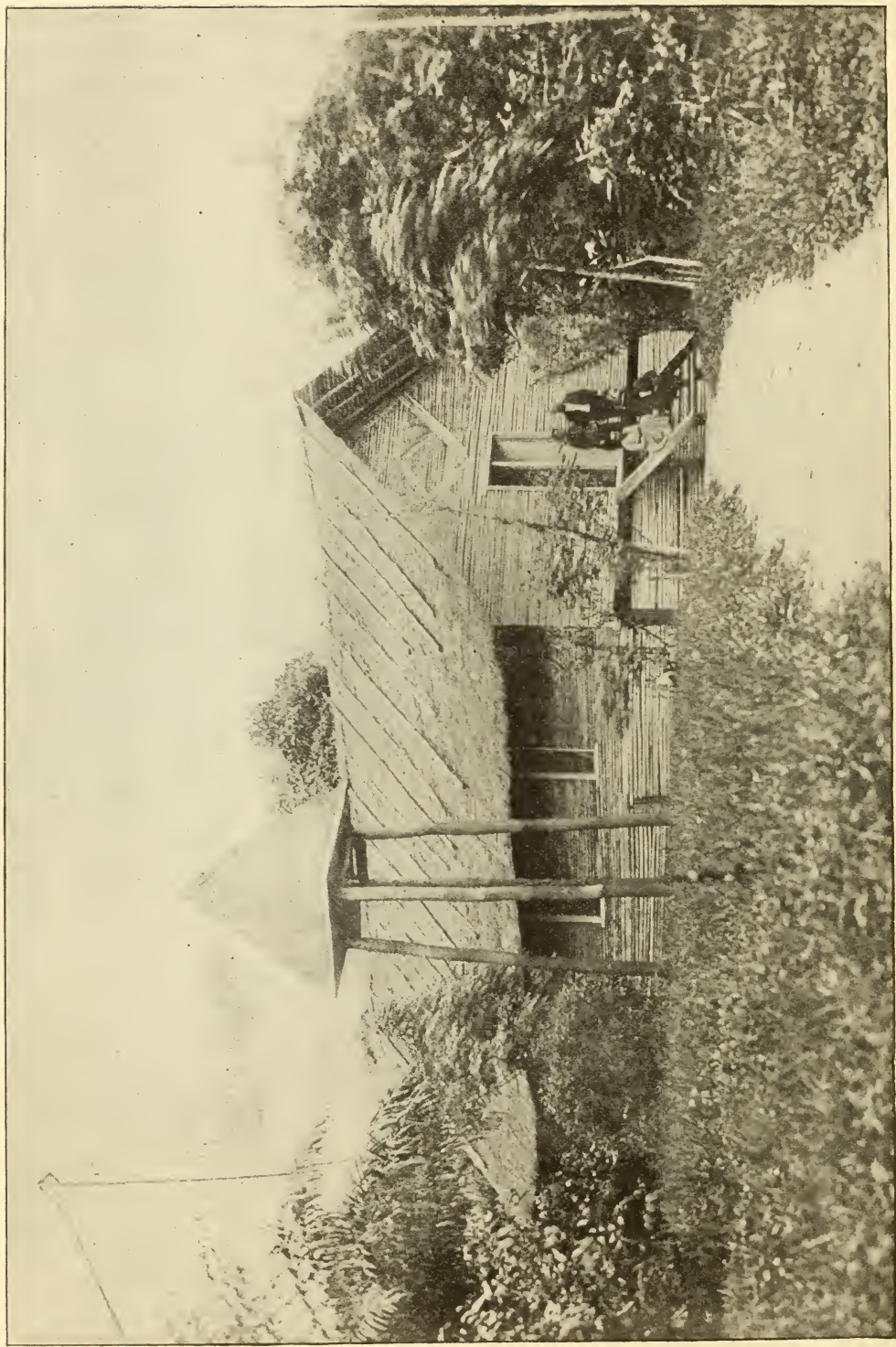
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Church in Benito, Africa.

THE CHURCH

AT HOME AND ABROAD.

FEBRUARY, 1897.

CURRENT EVENTS AND THE KINGDOM.

Stambuloff's Murderers.—It is a significant fact that the three men who were clearly proven guilty of the brutal assassination, July 15, 1895, of Bulgaria's premier, were sentenced to only three years' imprisonment.

Labor Pensions.—Krupp, the famous gun manufacturer, pensions those of his employes who are unable to work after twenty years' service, the pensioner receiving about fifty per cent. of his last yearly earnings. Thus a laborer earning \$300 per year receives \$150, though the amount is increased proportionately if the pensioner has served longer than twenty years. In 1896 there were nearly one thousand persons on the pension list, including widows and orphans.

The Twentieth Century.—It was Dionysius Exiguus who, in the sixth century, proposed that the birth of Jesus Christ be made the starting-point of modern chronology. He, however, named the year of Rome 754 as the date of that event. If, as is now generally believed, our Lord was born as early as 750 (B.C. 4), the Christian era began four years late, nineteen hundred full years have passed since the Advent, and we are now living in the first year of the twentieth century.

Immigration in Germany.—Germany, since her victory over France and her unification probably the most prosperous country in Europe, has to pay the penalty of wealth by an alarming influx of immigrants. In the eastern provinces of Prussia the number of Polish and Russian settlers is so large

that the German element is nearly swamped. The Government has now decided not to grant naturalization papers to foreign-born persons unless they have learned to speak German.—*Literary Digest*.

The Value of Human Life.—During the year 1896 there were in the United States 10,625 homicides committed, an increase of 125 over the record for 1895. In 1890 the number was 4290, and the average for the past seven years has been more than seven thousand per year. The number of suicides reported in 1896 was 6520, an increase of 761 over the previous year. Instruction in morals, the preaching of righteousness, vigorous opposition to every thing which contributes to crime, and the bringing of the gospel to the hearts and homes of all the people, are essential factors in the problem. We need also to emphasize the sacredness of human life.

Rinderpest in Africa.—The *Review of Reviews* mentions this disease as one of the strange results of Italy's attempt to conquer Abyssinia. Introduced by plague-stricken cattle, sent to supply the Italian army with food, it has steadily moved southward, destroying nine-tenths of the herds of Africa. The Zambesi did not prove a barrier, and only 15,000 cattle were left out of 200,000 in Rhodesia. In Khama's country 800,000 were destroyed. "So terrible a visitation, extending over so wide an area, is almost unknown in the annals of Africa. The grievous murrain that smote the herds of Pharaoh was but a parochial epidemic compared with this continental disaster."

Central America.—The Greater Republic of Central America, which includes Salvador, Nicaragua and Honduras, was formally recognized by President Cleveland, December 23. It is believed that Guatemala and Costa Rica will soon join this federal union, when the word "Greater" will be dropped from the name. The Diet, composed of representatives of each State, held its first session in Ampala, Salvador, and will meet in turn in the capital of each member of the union. Several similar attempts have been made, the first in 1824. The Central American States had been a part of the empire of Mexico under Iturbide. Mexico became a republic and they formed a federation, which, however, continued but a few years. The present union is the outcome of an effort made by Nicaragua and Honduras after having entered into closer commercial relations. It is a union in the interest of peace.

Italy and Abyssinia.—The special delegate whom Pope Leo sent to Menelek to persuade him to liberate the thirteen hundred Italian prisoners was not successful. He found the victorious ruler of the Switzerland of Africa determined to secure all the fruits of his victory over the invading Europeans. Finally, on October 26, 1896, Major Nerazzini, in behalf of Italy, signed the preliminaries of a treaty with Abyssinia. It revokes the treaty of Ucialli, never acknowledged by Menelek, in virtue of which Italy claimed a protectorate over his country; it declares that the boundary between Abyssinia and the Italian colony, Erythrea, shall be clearly defined within a year; it also provides that the prisoners shall be released when Italy has compensated Menelek for the expenses of keeping them. In honor of Queen Margherita the Negus liberated two hundred of these prisoners on her birthday, November 20.

Philip Melancthon.—The four hundredth anniversary of his birth will be celebrated February 16, 1897. He took his Bachelor's degree at Heidelberg at the age of fourteen, his Master's degree before he was seventeen, and when he had completed his twenty-first year he was already famous; but it was a fame, writes President Ethelbert D. Warfield, of Lafayette College, in the January *Presbyterian and Reformed Review*, resting upon solid character and attain-

ments. While he was the most irenic spirit among the noble group of the great reformers, he desired no peace at the sacrifice of conscience and truth. His Latin oration on taking the Greek chair in the University of Wittenberg was the cornerstone of the new education in Germany. He did not suffer Luther to forget that God has not left himself without a witness in any age or people. The continuity of Christian thought thus testified to is one of the most important services of Melancthon's life, and it was this which gave the Reformation its hold upon the educated and thoughtful men of Germany. But his most enduring work, his permanent contribution to the Reformation, is the Augsburg Confession.

Benevolent Gifts.—Writing of the bright side of 1896, the *Advance* says it was one of the most notable of all years for its generous gifts to colleges, churches and charities. Without taking account of the small sums collected by various organizations through the usual methods, the aggregate of special contributions and large gifts was \$33,670,000, nearly \$5,000,000 more than in 1895, and \$13,500,000 more than in 1894. Of this amount \$10,854,000 went to charities, \$2,135,142 to churches, \$16,814,000 to colleges, and \$2,000,000 more to museums and art galleries. After specifying some of the larger contributions, this article continues: These large donations by the living and the dying show the strength of the benevolent sentiment which is spreading over the country. It is no longer possible for the rich to live respectably or die respectably without contributing to the many enterprises and causes which appeal for help. That so large a part of such contributions goes to colleges and similar institutions, is another proof of the profound faith of the American people in education. We are often sneered at by critics of the Old World as a lot of money makers, wholly absorbed in material things; but no other nation can point to such a multitude of generous givers to higher institutions and higher causes.

Peace with England.—Twice in our history has it been proclaimed through our land as tidings of great joy: once, when the treaty was made which acknowledged our independent nationality, and, again, at the close of the war of 1812. Now, without war,

and in order that there may be none again, a treaty has been carefully negotiated and solemnly signed by the proper diplomatic representatives of the two powers, pledging them, for five coming years, to refer questions of right between them to a judicial tribunal, representing the conscience of the two nations, instead of two armies or two navies representing only their strength.

This treaty is now before the Senate, and we are not willing to entertain a doubt that it will be ratified by it and by the proper authority in England.

The following circular was intended by the gentlemen whose names are subscribed to it to appear in an earlier number of this magazine. By a misunderstanding as to the preparation of it, it was not made ready in season for our January issue.

At their request, we gladly and thankfully place it upon this page of the magazine of which these brethren speak so kindly.

May we not reasonably hope that those who read it here and those who receive it as a circular will unite with the Secretaries in their effort to extend the circulation of a magazine which men whose official position and large intelligence judge to be so well fitted to promote all departments of the great work to which their time and strength are devoted.

TO THE MINISTERS, ELDERS, AND PEOPLE
OF THE PRESBYTERIAN CHURCH.

The New Year offers to our Church new opportunities for mission work at home and abroad. But opportunity implies obligation. That the Church may discharge her obligations, there is needed among her members a wider diffusion of knowledge than at present exists concerning the doors open before her and the agencies by which those doors may be entered. We therefore would now call your attention to the magazine established and maintained by the General Assembly to promote the great work of our Church administered by its Boards and Permanent Committees, viz: THE CHURCH AT HOME AND ABROAD.

It is now ten years since the consolidation of several papers into that magazine. By some the consolidation was regarded with misgiving; by all, even the most hopeful, it was felt to be an experiment. In quality, the magazine has grown better year by year. As an organ for presenting to the Church the work and needs of the Boards, it has been increasingly effective. To-day it stands in the

That it excepts from its provisions all questions affecting "national honor" puts its *letter* on the low level of the obsolete "code of honor" of the duelists, a code no longer honored in Christendom. Let us trust that the *spirit* which is in it—the public opinion of two great Christian nations—will make that incongruous exception a dead letter within the five years, and make it impossible to continue it in the treaty of 1902. Then let it evermore be true, that, in all Anglo-Saxon Christendom, *silent arma inter leges*. Laws, not arms, be our *code of honor*.

front rank of missionary periodicals. We, therefore, as secretaries of the Boards, commend it most earnestly to the friends of the vast and varied work of our Church.

The magazine, however, that it may do for that work what it is capable of doing, and what it ought to do, should have many times its present circulation. That would mean fuller knowledge, deeper sympathy and larger contributions. It should have a place in every household of our Church.

Will not every minister, every elder, every thoughtful Christian, strive to bring about this most beneficent result?

WILLIAM C. ROBERTS,
Secretary of Board of Home Missions.

D. J. McMILLAN,
Secretary of Board of Home Missions.

F. F. ELLINWOOD,
Secretary of Board of Foreign Missions.

JNO. GILLESPIE,
Secretary of Board of Foreign Missions.

ARTHUR J. BROWN,
Secretary of Board of Foreign Missions.

EDWARD B. HODGE,
Secretary of Board of Education.

E. R. CRAVEN,
Secretary of Board of Publication and S. S. Work.

ERSKINE N. WHITE,
Secretary of Board of Church Erection.

W. C. CATTELL,
Secretary of Board of Ministerial Relief.

EDWARD P. COWAN,
Secretary of Board for Freedmen.

E. C. RAY,
Secretary of Board of Aid for Colleges and Academies.

Although not a Secretary at the time it was resolved to send out this circular, I cheerfully give it my endorsement.

B. L. AGNEW,
Secretary of the Board of Ministerial Relief.

GOOD NEWS FROM SECRETARY SPEER.—The cable message received by Treasurer Dulles, Jan. 13, is: *Will leave as soon as possible. All well.*

We understand this to mean that at that date Mr. Speer was able and nearly ready to go forward on his journey, from Hamadan, where the fever arrested his progress, to Teheran. In reading this, our readers may think of him as in that capital, and may cheerfully hope that he will be able to continue and complete his round-the-world tour, and come home across the broad Pacific, through the Golden Gate, across the whole breadth of his native land—thankfully contrasting it with the oriental lands he will have traversed

“*All well*” of course includes Mrs. Speer, who has shared with her husband the affectionate and prayerful solicitude of their fellow-Christians in both hemispheres. How thankfully will he and Mrs. Speer always remember Hamadan and the “beloved physicians” and other fellow-disciples who have thus ministered to them in his name!

A PERSONALLY CONDUCTED tour through Home Missionland may be had cheap by reading the letters on pages 99–102. You will stop off to talk with the folks in as many as nine States; and your tour will reach as far east as New York; as far west as California, and as far north as North Dakota. Do not fail to call on that good woman in North Dakota, who engaged the missionary to preach a “funeral sermon” for her father who died *ten years* before.

You smile at this, but I see a tear in your eye. She had not seen a minister in all those years, and yet had not forgotten that ministers of Christ are “Sons of Consolation,” sent to bind up the broken-hearted.

You want also to call on Miss Walker in Utah, and get her to introduce you to the girl in her school who wrote on November 25: “To-morrow is Thanksgiving. I’m again to thank the Lord and give the poor some grub.”

Then you want to turn back to page 95 and introduce yourself to Dr. Henry S. Little, and ask him to enroll you as one of the company of H. M. tourists whom he conducts over Texas. Had you any adequate idea of the size of that State? It would not be a bad plan to study up the geography of Texas, as he pictures it. If any reader should catch him in any mistakes, he will take it with good humor. His article will remind old readers in Indiana of his father, Dr. Henry Little, who did for Indiana in its early H. M. days what Dr. Timothy Hill did for Kansas—the very same that this “chip of the old block” is now doing for Texas.

Having thus done Texas, you may as well hitch on to that Permanent Committee (p. 96), and go

up to the State of Washington. Better wear warm clothes, going straight from Texas; but under the lead of D. O. Ghormley you will move so briskly, and be breathing such a tonic air, you need not fear freezing while you explore that “magnificent territory as great as New England and New York,” and find its incalculable resources and its vast variety of productions, and make acquaintance with its heroic men and women.

But I must not give you here all the plums in that home mission pie—turn over to those pages and hunt them with your own thumb.

NOW GO. Did ever any of our boy readers, or any old men when they were boys, have part in a foot-race? Remember how you all stood in a row, careful, each one not to have his foot unfairly beyond the line, nor an inch short of it, and how eagerly you listened for the signal words; “One to begin; two to show; three to make ready; and four to—Go?”

Want to see pictures of that? Find them on pages 110, 112 and 113.

“Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so closely cling to us, and let us run with patience the race that is set before us.” See Heb. 12:1, noticing the marginal reading.

Volunteers, reading that article by Dr. Hunter Corbett, do you not feel that China is a grand arena for the running of that race?

On other pages before and after that Rev. John Forman, Rev. W. S. Bannerman and Rev. W. S. Holt will stir your blood with just as vivid picturing of the race grounds they know about.

And then you want to walk with Mrs. Dale in her round of “house-to-house visitation” (p. 116), or, not to disturb or embarrass that beautiful work, go to her home and draw her out in friendly, sympathetic talk about the Syrian people into whose homes and hearts her visits have carried so much light and so much holy comfort—not comfort in the sense of mere soothing, but in the better sense of strength and courage.

SYSTEMATIC PRAYING.—Rev. Henry S. Butler thinks that to systematic study and systematic giving should be added systematic praying. He says: “While nothing should interfere with the spontaneity of prayer, there are certain great interests which require frequent mention at the throne of grace to which it is difficult to do justice

without a plan. Such a cause as Foreign Missions, for example, needs to be mentioned with more or less of detail; but this is likely to be difficult, if not impossible, if it has to be one of many special subjects of entreaty urged at the same time. A plan like the following will allow much more satisfactory mention of specific subjects and give a wider range of petition." He suggests the setting apart of each day in the week for special prayer for some one great object—Home Missions, Foreign Missions, Education, the Ministry, etc.—and adds:

"Of course, such a scheme will be varied to suit personal convenience and sense of propriety; the object is, so to divide these subjects of prayer as to mention each regularly and with greater detail than would be possible if the attempt were made to mention them all every day."

FROM ALEPPO a statement was lately received by missionaries in Syria, that a very large number of Christians in Aintab had agreed to turn Moslems, saying their lives were very bitter, and to become Moslems outwardly was better than death. But one of the professors in the college heard of this, and on Sunday afternoon preached a sermon to a congregation crowding the church from the text, "Will ye also go away?" As he talked and reasoned with them they wept aloud, and as he closed his discourse with this same question, "Will ye also go away?" they replied, almost with one voice: "To whom shall we go? thou hast the words of eternal life."

Rev. Dr. Josiah Strong furnishes the following instructive figures and statements about the debts and retrenchment plans of the Mission Boards of several denominations which we commend to our readers as well deserving careful and sympathetic study:

The Presbyterian Board of Foreign Missions closed its fiscal year, April 30, with a debt of \$32,253. Appropriations much below those of two years ago. *Receipts for seven months show a decrease of \$24,199 as compared with the corresponding period of last year.*

The Presbyterian Home Board at close of its fiscal year, April 1, was in debt \$299,062. *Its receipts for the first eight months are \$6321 behind those of last year for the corresponding period.*

The Baptist Missionary Union two years ago incurred a debt of \$203,000. Notwithstanding expenditures have been cut down over \$100,000, the debt at the close of the last fiscal year, March 31, was \$163,000. *Receipts for the first seven months of this year show a decrease of \$103,316 as compared with the corresponding period of last year.*

The Baptist Home Mission Society closed its year (March 31) with a debt of \$86,245. The receipts for eight months of this year compared with

the corresponding period a year ago show a decrease of \$103,784.

The debt of the American Board (Congregational Foreign Missions) August 31, 1895, was \$114,632. During the past year this debt has been wiped out, *but not without a retrenchment of \$70,000.*

The Congregational Home Missionary Society closed its fiscal year, April 1, with a debt of \$51,000. While this debt has been reduced by \$16,000, *the receipts for seven months have fallen off \$110,000 as compared with the corresponding period of last year.*

The American Missionary Association (Congregational) closed its year with a debt of \$66,572. It had *cut its work down \$26,000 below that of last year, and \$75,000 below that of three years ago.*

The Congregational Church Building Society borrows no money, but is in debt to its work \$25,000.

The Methodist Episcopal Missionary Society (Foreign and Home) opened no new work during the year, and after cutting the old work *seven per cent. closed their fiscal year, October 31, with a debt of \$175,000.*

The Board of the Reformed Church (Dutch) closed their year, April 30, with the debt reduced to \$7500, having *retrenched eleven and a half per cent.* The Board undertook no new work, and was unable to commission new missionaries or to send back old ones.

The great work of the American Bible Society is suffering. *It needs at least \$250,000 a year, and its receipts from all sources during the first half of the present fiscal year amount to only \$32,307.*

While the debt of the Presbyterian Home Board is the largest, its falling off in receipts is the smallest. By reference to the Treasurer's statement on another page it will be seen that there was a gain in receipts from all sources except legacies. For the nine months closing December 31, 1896, there were gains over last year in receipts from churches of \$55,749.19; from Women's Societies, \$13,040.18, and from individuals, \$14,814.36; but there was a falling off in legacies of \$88,632.01, which overtook the gains and made a small loss of \$5028.28. Of course the receipts from legacies are variable and uncertain.

But how did this Board get so deeply into debt? The General Assembly transferred Indian work from the Foreign Board to the Home Board to the amount of \$21,000 a year, and instructed the Home Board to receive no further aid from the Government in the management and support of all Indian contract schools, and to assume support of the same. This cut off \$32,000 a year of income from the Government, which the Church has not made up. These two items for three years account for \$159,000 of the debt, leaving a balance of \$140,000 to be attributed to the same

cause or causes which threw all the other Boards into debt. This amount is a great deal smaller than the debt of either the Methodist Society or the Baptist Missionary Union, and not much above that of the American Board or of the two Congre-

gational Home Boards, doing similar work. It is in fact below the average debt of these four, which is \$141,564. It is alike true of all these Boards that special efforts were made last year through their churches to pay their debts.

MISSIONS AT HOME AND ABROAD.

There is no better keynote for the anthem of missions than that which the ancient psalmist struck "to the chief musician on Neginoth," thus: "God be merciful *unto us* and *bless us*; cause his face to *shine upon us*; Selah—that thy way may be known *upon earth*, thy saving health *among all nations*" (Ps. 67).

Narrowly national, selfish, exclusive, have you imagined Judaism to be—caring only for Israel and disposed to despise, to hate, to curse the "uncircumcised?"

It surely was not so with the Judaism taught in the Old Testament—sung in the inspired psalmody of Holy Scripture. God's ancient promise to Abraham was: "In thee shall all the families of the earth be blessed" (Gen. 12:3). This promise was renewed to Jacob as he lay on that stone at Bethel, and looked up the stairs on which angels were going up and down. Two significant words were then added: "In thee and in *thy seed* shall all the families of the earth be blessed." Always a world-wide blessing, a blessing for all the families of the earth, was that of which Jehovah's covenant made the people of Israel the custodians. Prophets and psalmists, in all the Hebrew Scriptures, wrote and sung in a tone and spirit suitable to that gracious covenant, representing "the wideness of God's mercy like the wideness of the sea," embracing all lands and laving all shores.

JUDAISM SPOILED.

When Judaism became narrower than that, it became sour and rotten. The genuine Abrahamic Judaism was restored by Christ, and exemplified in that sometime Pharisee, narrowest of that narrowest sect, whom his effectual grace transformed into an apostle of the Gentiles, proclaiming the salvation-bringing grace to circumcised and uncircumcised alike—to all mankind.

If in the preceding centuries this world-wideness of the gospel call greatly lost its hold upon the Christian Church, certainly in the century now closing its power has been greatly revived. Far from claiming that the entire Church "has done what she could," we should thankfully testify that "God hath done great things" in her and by her, as well as for her. This divine power vivifying and energizing the Church of Christ has indeed made this a wonderful century. In humbling ourselves for what we so culpably have failed to do, let us not forget nor disown the grace of God which has wrought in us to will and to do so much. The thankful joy of this is surely the joy of the Lord which should be our strength for future and greater achievements.

A MISSIONARY CENTURY.

It is not extravagant to call this a missionary century. If it began with a general indifference and ignorance represented by the famous sneer of Sydney Smith, it is ending with a world-wide public opinion which holds that sneer famously contemptible, and honors, as it honors few other men, "the consecrated cobbler," at whom that sneer was flung.

As to our American Christian sentiment, we believe it to have been rightly represented by a minister whose home was beyond the Mississippi, who said to a General Assembly, "We do not wish you to send into our western region, for its evangelization, any ministers who are not warmly interested in *foreign missions*, for we have no confidence in a kind of Christianity in which that element is lacking." It was so eminent a laborer for home missions as Timothy Hill, who said in a Missouri presbytery, "Home missions and foreign missions are so blended that no man can tell where one ends and the other begins, and

no man can have the true Christian spirit without being heartily interested in both."

In the first year of the publication of this magazine, its editor received from a home missionary pastor of a very small congregation in Kentucky, a contribution of that little flock to the treasury of the Board of Foreign Missions, as a thank-offering for a remarkable triumph of law and order over sons of Belial who had insolently disturbed their Sabbath-school in its Christmas festivities. Was not that particular direction of that thank-offering significant of the interest in the "wide, wide world" which our home mission evangelism cultivates?

Within twenty-four hours of the reception of that letter, there came into our office from Teheran a letter written for the Eastern Persia Mission, enclosing a draft for ten dollars, to pay for seven copies of *THE CHURCH AT HOME AND ABROAD*, for themselves, and for three copies to be sent as a brotherly gift from them to three *home missionaries*. The writer of that letter had himself labored with conspicuous energy in Nebraska for a few years before he went to Persia. Nowhere is there more intelligent zeal for foreign missions or more frequent consecration of young lives to foreign mission service than in the colleges and schools and homes of the West; and nowhere is there warmer love for home missions, or more prayerful desire for the complete evangelization of our own country, than in the homes and hearts of our countrymen who are foreign missionaries.

The time is past when the living Church can be justly charged with indifference to the work of God abroad in comparison with the work of God at home.

OUR OWN LAND A FOREIGN MISSION FIELD.

We usually think of foreign missions as missions to foreign lands—sent *from* our own land, not planted *in* it.

Another providential aspect of the work of missions deserves serious consideration. The very first work of foreign missions to which Christians in this country were called was to the aboriginal pagans among whom they had come to dwell. That work, continued until now, has made such names as Eliot, Brainerd, Mayhew, Worcester, Whitman, Riggs and Williamson conspicuous in missionary annals; nor was his ministry to the Indians an insignificant addition

to the world-wide and enduring fame of Edwards.

The very success of this work in Christianizing the aborigines has gradually changed the aspect and the methods of it so far as to render it proper to regard it as a *home* mission, and to transfer the superintendence of it to the Board of Home Missions. The Board of Home Missions now has supervision of much other work in Arizona, New Mexico and Alaska, which is more foreign than American in most of its features, but which tends to Americanize, while Christianizing, those populations—fitting them at once for citizenship in our republic and in the kingdom of Christ.

STILL COMING.

Nor is this home mission work for foreigners limited to those regions which have been added by conquest and by purchase to the original national domain. Foreigners have come to us from their native lands across the seas, by millions. They are in our great cities—in some of them outnumbering those whose ancestors came a few generations ago; they are serving in our kitchens; they are delving in our mines; they are grinding music along our streets. Some of them, not lacking in intelligence, industry and thrift, are doing business and acquiring wealth, social standing and political influence.

With these, let us thankfully remember, have come not a few intelligent and faithful Christians, coming with thorough knowledge and appreciation of the regulated liberty of which we boast, and the Christian principles which are its elements; desiring and qualified not only to enjoy, but to help us perpetuate our regulated liberty, and to save from corruption and decay the institutions which were framed to realize and protect it. Many such, in our mercantile, manufacturing and financial enterprises, in our civil and military service, in our educational institutions and in our pulpits and ecclesiastical assemblies, are not a whit behind the foremost in intelligent piety and patriotism. None more intelligently than these appreciate the obligation and the opportunity to evangelize the greater number of immigrants, whose coming, unless they are promptly evangelized, is an enormous peril to all that makes our country worth coming to or being born in. Endangered, as

doubtless the purity and honor of American citizenship is, by the ignorant and degraded multitudes rushing into it from other lands, let us not forget that they are not a few who, of their own intelligent choice, have come hither to obtain this citizenship.

Nor has this wholesome, helpful, valuable immigration ceased. Let us hope that it will not cease.

A GROWING WORK.

In such ways, the work of *home missions* has grown upon our Church, calling us to deal with various populations speaking divers languages—almost, if not quite, as many as our foreign missionaries encounter. The work, in its extent and variety, has overtaken the resources of the Board of Home Missions, and burdened it dangerously with debt.

But let us not take despondent views. We can pay that debt, and our self respect forbids us to leave it long unpaid.

After such payment, what? We see good omens and fairer prospects. The

Board of Home Missions—twenty-one hard working faithful men in New York—are not to struggle alone with all the problems and demands of a work extending over a field of continental breadth and of so complex conditions. Synods and presbyteries are recognizing their responsibility for the evangelization of their own fields. Many of these are finding that they can relieve the Board at New York of all appropriations for the work within their bounds and all care and labor in the administration of it, and not discontinue nor diminish but actually increase their people's contributions to the general treasury. The simplest arithmetic shows what financial relief this assures; and experience already shows what wholesome educational effect it has upon the synods that are able to be self-supporting and more, and upon those not able to do this in exciting them to healthy and honorable endeavor to become so at the earliest possible day.

Such reflections as these cheer us, and give us hope and courage to bid *Missions, at home and abroad*, a **HAPPY NEW YEAR.**



Muir Inlet, Alaska.

Just as we go to press comes a letter from Rev. J. A. Eakin, of the Siam Mission, telling of the sudden death of Mrs. Eakin, at Anderson, Ind., January 2, 1897. He says:

"Her last days upon earth were spent in a constant struggle for life. She had a very strong determination to get well. Only a few days before her departure, she was talking with me about something we were to do when we would go back to Siam next summer. I think she never relinquished that hope while she had consciousness."

Two little children are thus left motherless, but Mr. Eakin's sister, of the same mission, promptly offers to take motherly care of them.

HOME MISSIONS.

NOTES.

A MODEL COMMITTEEMAN.—He says: “It would seem as if a great deal of work requires to be done in the Territory, and if I am to remain a member of the Home Mission Committee of presbytery I will not rest until I have visited all the mission stations and preaching places and seen for myself what work is being done, for I often feel at a loss to know what to recommend to the Board.”

“OLD DWIGHT MISSION,” in the Cherokee Nation, which was established in 1829, where so much good has been done, where so much history has been made, has been practically abandoned as a boarding-school. Malaria developed and did dreadful work among teachers and scholars. It would have been inhuman to require them to remain there longer. It may be that the old graveyard just above the mission buildings is a source of the trouble. It certainly is true that the increase of decaying vegetable matter is a prolific source of trouble. The clearing away of forests in the vicinity and all along the river in order to prepare the land for agricultural uses exposes large and increasing areas to the action of sun and rain, and thus rank annual growth springs spontaneously from the rich soil, and decaying, impregnates atmosphere and water with disease and death.

The boarding-school has been practically removed to Talequah, and consolidated with that flourishing school. The mission work at Old Dwight is confined to day-school and preaching service.

A MODEL HOME MISSION church in Missouri.—Its pastor says: “The membership of our church is small, but every member is a part of what is undoubtedly to this community the little leaven. They are poor with respect to this world’s goods, but I know that some are giving to the cause of Christ nearer one-fifth than one-tenth of their income. I am not aware of a single household in the church that is not a Bethel having its family altar.”

A HOME MISSIONARY’S WIFE who loves the cause sends a small remittance, accompanied with the following note: “On May 23, our little son, Robert May Clare, died. He was just one year old. At his birth a friend gave him a dollar. Here it is. We want it to go to the Home Mission Board. May his life live on among us.”

WHOLESOME WORDS.—Any one who believes that home missionaries are not faithful in efforts to develop the giving power of their churches, may read with profit the following extract from the sermon before the Synod of Washington by the retiring Moderator. They would be wholesome words for some churches that are not on the mission field, and for some people who reside in other parts of our country. Among other good strong things Dr. Lackey said: “And I believe, dear brethren, that if the eyes of our people were to be opened so they could see Jesus sitting there in one of the pews, the habit of our churches would appear to them *awfully criminal*. There are Presbyterians in the bounds of this synod whose taxes are \$200 a year, who pay \$5 a year to the support of the gospel. There is many a church where Jesus would give them such a look as he gave Peter—a look that ought to send them out to weep bitterly and to plead: ‘Oh! Master, we never knew before how it looked! We are ashamed and conscience-smitten! Oh! Master, forgive us, and we will do so no more; we will be glad to deny ourselves a little and pay for our preaching ourselves; to bear at least a light cross for thee who hast borne so heavy a cross for us!’”

MRS. A. W. STOWELL, of Vancouver, Wash., who is doing a wonderful work in the States of the remote Northwest, organizing women’s missionary societies and encouraging and strengthening those that are already organized, writes:

On my stage trip of one hundred and five miles, we nooned one day at a station called Orondo, Washington. There was only a post-office with

eating house attached, and a landing for the "up-river" steamboats. I was the only lady passenger, and as I sat alone in the dining-room for two hours I had time to look around.

The majesty of the mountains and the mighty rush of the river were in strange contrast with the barren sand and temporary dwelling without paint, porch or shade. The barren interior indicated nothing of comfort or rest, while a weary-looking young woman busied herself with preparations for the dinner. When the opportunity offered, I asked her how long she had lived there. "About five years too long," she said with a hopeless kind of utterance that made me long to know if she possessed the "indwelling presence" of joy and hope through which one is able to say "all things work together for good," etc. I learned that she was from a city in Pennsylvania, a Presbyterian, a former worker in the missionary society. She seemed so hungry to talk with a woman that, going without her dinner, she sat by me until I left. "I am afraid I am losing my religion; I don't enjoy it as I used to. We have no church privileges; our neighbors are so far away and we work so hard that when we could get out in the evening the distances are too great. We always used to have family worship, but I am the only one to do it. My husband is not a Christian, and I find it so hard I cannot do it." I told her my errand, and gave her sample copies of H. M. M. and W. W. She clasped them with such hungry eyes, and said as pen cannot say, "Oh, I used to always read them, and I am so glad to see them again." After a while she gave me a dollar, asking that they be sent to her address, and I presume that ere this you have a new subscriber at Orondo. Holding my hand in both of hers as we parted, she said, "Don't forget me, and if you have any influence with presbytery ask them to send at least an occasional minister." I am sorry that the Lord's treasury is so empty that such fields cannot be reached. I wish there were more apostles who would go even though "no scrip" were prepared for their journey, and among such a community the "two coats" would be an unusual comfort.

I was entertained by a woman (in another place) who came to me the morning I left, and handing me one dollar said, "I think we will have a missionary society but I can't wait; take this for your board. I couldn't say my prayers this morning for thinking of those poor Chinese women you told about, and I didn't know of the needs in our own land." This woman's husband is a saloon keeper, and alone she prays night and morn that God will take their business from them. "I would take in washing or do anything rather than have such money."

These glimpses into the privacy of home and sorrowing hearts are too sacred for unsympathetic eyes, but I ask that such needs be mentioned in your meetings for prayer. They will feel the answer, I am sure.

Our oldest contributor writes from Fort Scott, Kansas:

In the early part of November my aged and dear sister gave me five dollars to forward to the Board of Home Missions. She died at midnight, November 11, aged ninety-one years and seven months.

Mental occupation and pressing events and the infirmities of age, being now four months in my ninety-seventh year, have delayed the transmission of it to you.

Please find five dollars enclosed for the treasury of the Board.

Concert of Prayer For Church Work at Home.

JANUARY.	..... The New West.
FEBRUARY.	..... The Indians.
MARCH.	..... Alaska.
APRIL.	..... The Cities.
MAY.	..... The Mormons.
JUNE.	..... Our Missionaries.
JULY.	..... Results of the Year.
AUGUST.	..... The Foreigners.
SEPTEMBER.	..... The Outlook.
OCTOBER.	..... The Treasury.
NOVEMBER.	..... Romanists and Mexicans.
DECEMBER.	..... The South.

THE INDIANS.

The total Indian population of the United States, exclusive of Alaska, is 249,273, but it must be understood that these are not all in the native wild state, neither armed with bows and arrows, nor caparisoned with feathers, red blankets and beads, nor provided with tomahawks and scalping-knives. Indeed very few tribes remain to this day in the garb and habit of the typical Indian. The encroachments of the white race have narrowed his wild hunting grounds to the tame reservation and deprived him of the energy and the ambition of his forefathers. Contact with the whites has either elevated him by the agency of the missionary into intelligent citizenship, or degraded him, by the contaminating influences of the vicious adventurers, into a very degraded and treacherous creature.

It is well, at the outstart, to consider the various classes into which our Indian tribes have been segregated by the various influences that have been at work among them. We can arrive more speedily at a fair conception of the Indian question at the present day by considering them in eight classes:

1. *The Six Nations*, St. Regis, and other Indians of New York, number at present, according to the United States census, 5304.

These have been so long removed from wild and savage life as to be tractable, and but little removed from the simpler life of our poorer whites.

2. *The Five Civilized Tribes* residing in the Indian Territory, namely, the Cherokees, Chickasaws, Choctaws, Creeks, and Seminoles, number in all 66,289. Among these tribes the gospel has been preached and schools have been maintained for several generations, so that among them are seen to-day few traces of the native Indian habit of life.

3. *The Eastern Cherokees* of North Carolina who refused to go westward with the great body of their tribe sixty years ago, and remained among the mountain homes of their forefathers. This remnant numbers at present 2885.

4. Indians who are *self-sustaining citizens*, taxed or taxable, living almost exclusively away from the reservations, and generally owning land in severalty. These number at present about 34,567.

5. Indians on *reservations* under control of the Indian office, not taxed or taxable, numbering 131,382.

6. *The Pueblos of New Mexico*, descendants of that ancient and remarkable people, who are neither war-like nor migratory, dwell in houses which they or their ancestors have built of adobe bricks after a style of architecture peculiarly their own. They number at present 8278.

7. *Apaches* who are under the control of the War department, prisoners of war, 384.

8. Indians who are in State, Territorial or National *prisons*, numbering, according to the recent census, 184.

This classification gives some intimation of the progress which has been made by the various agencies for the elevation of the American Indians. We cannot go very fully into a discussion of the various theories of dealing with this people, but we can confidently affirm that the great problems that now confront us are their civilization, education and religious training. The first of these we have not space to discuss, but must pass it by with the single remark that it involves the breaking up of the tribal relation, the allotment of lands in severalty, and the equal protection of the Indian with all other citizens under the laws of our common country. Very gratifying progress has been made in this direction.

EDUCATION.

The work of education belongs to the general government, upon whom the Indians have indisputable claims, both as wards and as pensioners. It must be conceded, however, that the foundation of all real progress in educating the Indians was laid by the mission schools of the various religious denominations who have wrought among them all through this century. In the earliest stages of such a work methods were needful which the government could not employ, but taking the educational work at a certain stage of its progress the government has wisely assumed the entire expense and control of a large part of it, while all the Protestant denominations have relinquished government aid, and have continued educational work entirely at their own expense in the spirit of Christian missions. But with all the efforts of government and mission boards, less than half of the Indians of school-going age are provided with instruction. The mission schools have led up to the organization of churches.

SPIRITUAL INTERESTS.

The spiritual interests of Indians are left, of course, to the care of the churches and their missionaries. The results have certainly satisfied all reasonable expectations. The Presbyterian Church very early in the history of our country began its work among them. The first attempt seems to have been made among the Indians of Long Island 155 years ago, and the first missionary was the Rev. Azariah Horton, who entered upon his work in 1741. He was followed two years later by Rev. David Brainerd, who began his work in Connecticut, but afterwards continued it in New Jersey. He was succeeded by his brother, Rev. John Brainerd. Being encouraged by the results, the Synod of New York extended the work, supporting missionaries as far west as among the Delawares in Ohio. At the beginning of the present century the Synod of Virginia sent three missionaries to certain tribes in Ohio and Michigan. In 1803 the General Assembly appointed the Rev. Gideon Blackburn to labor among the Cherokees in Tennessee. He established two schools within three years. In five years he had taught four or

five hundred youths to read the English Bible. Among them were a number of hopeful conversions. But we need not speak in detail of the progress of the work from that time until the present.

The facts and statistics of the Presbyterian Church among the Indians at the present time may be briefly summed up as follows:

We have churches in ten States and three Territories, and among 18 different tribes.

In the State of New York, among the "Six Nations," there are six churches with an aggregate membership of 469, and five Sabbath-schools with 364 scholars. Among these there are two white ministers and nine Indian helpers.

In Wisconsin we have one church among the Stockbridge Indians with fifteen members, one among the Chippewas with fifty members, and a Sabbath-school with thirty scholars.

In Minnesota there is one church with thirty-one members, and a Sabbath-school with forty-eight scholars.

In Nebraska there is one church among the Winnebagoes, with seventeen members, and a Sabbath-school with one hundred and twenty scholars. Among the Omahas in that State there are two churches with fifty-one members and two Sabbath-schools with sixty-seven scholars.

In North Dakota there are three churches among the Sioux with one hundred and three members, and three Sabbath-schools with forty-two members. Each of these churches has an Indian pastor.

In South Dakota we have eighteen churches with 1146 members, fourteen Sabbath-schools with 529 scholars. These churches are ministered to by fifteen Indian and three white ministers. The enrolment of the Sabbath-schools does not tell the whole story of the religious instruction of the youth. There are connected with all these churches schools for religious as well as the industrial training of the children.

Among the Sioux in the northeastern part of Montana we have one church with fifty-two members, and 243 scholars in the Sabbath-school. An Indian minister has charge of this church. The churches and ministers of North Dakota, South Dakota, Minnesota and Montana constitute an Indian presbytery.

Among the five civilized tribes of the

Indian Territory, we have twenty-two churches with 1144 members, fifteen Sabbath-schools with 700 scholars, all under the care of seventeen white ministers and eleven Indian ministers, evangelists and helpers. There are scores of Indian members connected with our white churches in this Territory that are not enumerated in the membership given above.

Among the Pueblos of New Mexico, situated at the Pueblo of Laguna, we have a church of eleven members, a Sabbath-school at the same place and one at the neighboring pueblo of Seama with an aggregate enrolment of fifty scholars.

Among the Pimas and Papagoes, affiliated tribes, we have one church of 203 members with half a dozen mission stations under the pastoral care of Rev. Charles H. Cook and two Indian helpers. The Sabbath-school in connection with this church has 200 scholars.

Among the Nez Perce Indians in Northern Idaho we have five churches with 425 members, four Sabbath-schools with 301 scholars. Nine Indian ministers are in charge of these churches, all of whom were trained by that remarkable woman, Miss Sue L. McBeth. Just over the line in Oregon there is a church among the Umatillas of sixty members and a Sabbath-school of fifty-four scholars, and over in eastern Washington, among the Spokanes, another tribe closely affiliated with the Nez Perce, we have two churches with seventy-six members and two Sabbath-schools with eighty scholars. This work all rests upon the solid basis of sixty years of faithful training which was begun by those faithful missionaries, Drs. Whitman, Spaulding and Eells. In the western part of Washington near the city of Tacoma, among the Puyallup Indians, we have three churches with 170 members and two Sabbath-schools with 294 scholars, all under the care of one white minister.

So far as these great results can be tabulated, the aggregates are sixty-nine churches, 4030 members, fifty-four Sabbath-schools, with 3078 scholars, fifty Indian ministers and twenty-eight white ministers laboring among the Indians. They contributed last year to congregational expenses and the Boards of our Church, \$12,745.05.

In all this statement no account has been taken of the school work, and only occasional reference has been made to outlying

mission stations among the tribes. There is not space to mention individually the noble missionaries who are carrying on this great work. At best, cold figures convey an inadequate idea of the religious, social and moral results among the aborigines of our country. They give a sadly inadequate conception of the general uplift of the tribes

among whom we are laboring. In it all no mention is made of the many tribes that are as ready for the missionary as these, and among whom no missionary of the Cross has ever yet been sent, and who in the very heart of this great, rich, Christian land are passing on to death without a knowledge of the Saviour who died for them.



Mt. St. Elias, Alaska, 18,000 feet high.

PUYALLUP INDIAN RESERVATION.

REV. JOHN M. PAMMENT.

At the beginning of the fall work the missionary decided upon a series of special preaching and prayer meetings in the houses of the Indians, which continued through October and November. The first happy effect was seen in rallying the people together in a remarkable way. Many came to the meetings who had long neglected the services of the sanctuary. One young Indian of considerable influence, and for whom much prayer had been offered, began to show a deep interest in the things pertaining to the kingdom of God, and at the weekly prayer meeting at the manse, he confessed his faith in Christ and has thrown himself most heartily into all the work and services of the church. Many times have

we thought that should he become converted he would be a great blessing to the young men around him, and now we gratefully praise the Lord for what he has done. Another case is that of an older man, father of a grown family, and for many years considered one of the best men of this tribe. But seven years ago he became addicted to the use of strong drink, and became a poor drunkard. Fierce and passionate, he seemed like one possessed with an angry demon, and repelled all efforts to try to lift him up. But the death of his only son seemed to touch his heart and prepared him for our visits, and for reading the Scriptures and praying with him. He soon professed a desire to lead a different life before all his people at the Sabbath service. Knowing the terrible hold drink has had on him, we made earnest prayer that God would keep him, and to this time he has

been continually with us at church and prayer meeting. At the last prayer meeting of the old year he brought with him an Indian and his wife, both of whom have been falling into the sin of drink, and these confessed their sin and stated their earnest desire to lead a new life. Thus, like the poor demoniac of old, out of whom the Saviour cast the legion of devils, this Indian is going to his own people and telling them what great things the Lord hath done for him and hath had compassion on him. Others are receiving spiritual blessing and our prayer is that God will continue to bless his word among these people. The prayers of those who read this short account are desired to the same end.

A DAY WITH RED MEN.

[Condensed from the Pocatello Tribune.]

Messrs. Goodwin and Hoyt, of the commissioners to treat with the Indians of the Fort Hall Reservation, and Senator F. T. Dubois, met the chiefs and headmen of the Shoshones and Bannocks in council at the Ross Fork Agency. The chiefs, headmen and leading Indians of the two tribes to the number of 200 were present at the conference, which lasted about two hours, and was most satisfactory in every particular. An excellent feeling prevailed; the Indians were friendly and anxious to discuss the questions pertaining to the reservation; to give their views and ask for information on points that they did not understand. Most of the chiefs and headmen remembered Senator Dubois from the time when he was an employé at the agency. They knew his present position and accepted his statements as authoritative.

The conference with the chiefs was held in the big council hall, beginning at 2 o'clock and lasting until after 5 o'clock. The chiefs sat silent and dignified until Captain Jim, a powerful Indian, with the calm and benevolent face of a philanthropist, opened the council. The guttural tones of the Shoshone tongue fell from his lips in sentences that were not without rude eloquence of their own, and the assembled chiefs grunted their approval.

Senator Dubois spoke substantially as follows:

"As a member of the Great Father's Council at Washington, I am for the Indian

as well as for the white man. The Great Father wishes for the best for the Indian and white man. All are his children alike, and his protecting care is given to all alike. Your treaties are now expiring, and the Great Father wishes each of you to take his own land and to improve it so that your children may have something after you are gone. In order that you may improve your lands, the Great Father is building a big irrigation ditch, and has sent three wise men with whom you may arrange to sell part of your lands so that you may have money with which to build homes and buy tools. Your treaties are expiring; game is getting scarce; the laws are made for both white men and Indians. You must now prepare to become self-supporting. Whatever arrangement you make with the commissioners, I shall be in the Great Father's Council to see that your wishes are carried out exactly according to the terms of the agreement."

Two men of the Bannock tribe, called Jim Balard and Big Joe, spoke with "rugged eloquence and force" in "dignified but firm opposition to the sale of any of their lands," and "with mournful disquietude for the future of their race."

SPEECH OF POCATELLO JIM, A BANNOCK CREEK SHOSHONE.

"All our old chiefs are dead. I scarcely know what to do. I want to do what is best. I am old, and for me it makes little difference, but I wish my children to rise above me. All things change. Laws and customs change as men go forward. The coat I wear was once new, but now it is old. The game I once hunted is now gone. The law of the white man has taken the place of the law of the red man. I know not what is best. Once the red men spoke tongues that ran all the same way; now their tongues talk in lines that lead them far apart. I believe that the Great Father wishes for our good, and, for my part, I am in favor of doing as the Great Father asks us to do."

In spite of the guttural tone, Pocatello Jim's voice was musical, his gestures were graceful and his bearing dignified. He wore a full suit of citizen's clothes, made of clay-colored overall stuff. He was followed in much the same strain by Captain Jim and by Pat Tyhee, a son of the old chief of

that name, and many others. Jack Hoyt, the war chief of the Bannocks, and a number of the young Bannocks, expressed themselves in much the same way—anxious to do what was right, and confident in the friendship and good will of the Great Father, and willing to do what he thought best. The only opposition to selling a part

of their lands came from Jim Ballard and Big Joe.

The scene was a most interesting study. Nothing could exceed the dignity of the old chiefs as they rose, laid aside their blankets and solemnly shook hands with the Senator and the commissioners, and then delivered their orations.

ANNUAL REPORT OF REV. H. S. LITTLE, D.D., SYNODICAL MISSIONARY TO THE SYNOD OF TEXAS.

It is with special satisfaction that I make my report to the Synod of Texas this year. We have multiplied causes of gratitude. For instance, the synod gave seventeen per cent. more to home missions this year than last, and more than any previous year, save one, in its history.

But there is another type of facts that are both surprising and interesting. Some of the things that I say hinge on the fact that deep water has been secured at Galveston and at Sabine Pass, or Port Arthur; and there are good reasons to believe that it will be secured in two other places. Vessels of the largest size have actually been loaded at both of the above places.

I have a surprise for you and I wonder if it will impress you as it did me when my attention was first called to it. St. Paul, Minn., Bismarck, Dak., Helena, Mont., and Salt Lake City, Utah, are not so far from the northwest corner of Texas as that same corner is from Brownsville, in southern Texas; these two points are 800 miles from each other. Chicago and Cincinnati are nearer to Dallas county, Texas, than is Galveston, on the Gulf; St. Louis is nearer to Lipscomb county than is Galveston; Texarkana is nearer to western Virginia and North Carolina than to El Paso, Texas; San Diego is a nearer neighbor to El Paso than is Galveston. In fact 1000 miles of the Pacific Coast is nearer to El Paso than is any part of the Gulf Coast. Kansas City is distant from New York 1333 miles; from Galveston, Texas 885, and from Port Arthur, or Sabine Pass, 767; from Savannah 1186; New Orleans, 881. The tonnage during the past year of grain in bulk was 341,934 tons, against 217,468 tons the previous year, being an increase of 124,466 tons, or fifty-seven per cent.; and arrangements have recently been made by various transatlantic steamship lines for regular service to Galveston. This service includes the North German Lloyd, Hamburg-American, Harrison and the West Indian and Pacific companies.

All this means that shipping from the North and Northwest is to be taken away from the East and given to Texas. New Orleans already begins to feel the influence of deep water at Galveston, and when the direct line of railway, almost completed, from Kansas City to Port Arthur is finished, the impression will be vastly deeper. Texas now has three railways across the western border; three into the Southern States; six into the Northern States, with two more in prospect, one of them, the Kansas City, Pittsburg and Gulf Railroad, almost completed to Port Arthur.

What does it all mean? A population as dense as Illinois would give us 14,650,000; as New Jersey, 63,800,000. Only six per cent. of the area of Texas is under cultivation, and there are but eight persons to the square mile; for while Dallas county has seventy-four persons to the square mile, Castro county has but one person to 100 square miles. "Winter wheat can be planted from September to January, corn and cotton from February to June, millet and sorghum from February to August, fruit trees almost any time between October and April." Vast sections are splendidly adapted to fruit. All this means that Texas is to be trodden under foot of the Gentiles; Palestine under Solomon was not more the centre of things than Texas is to be, if only we can regulate the water supply; and thousands of acres have been redeemed already, and time will solve the question for other thousands. But other facts are beginning to manifest themselves. Fruit grows in the gulf region most wonderfully; its variety, its quantity and its early season are to be noted. In the latter respect we can rival California.

There are manufacturing interests developing in various places, inviting many to settle here; instance oil mills, cotton mills, car shops and coal mines. Half of a Northern crop is necessary for winter feeding which we escape, together with expenses for fuel common to the North. Then our climate is unrivaled: thousands come to Texas for health's sake.

Moreover, great revolutions are taking place in Texas; party lines are being broken up, a great

variety of people are locating here, new sets of ideas and methods are constantly appearing, men farm differently, are more industrious; there is more enterprise than ever before. And what is much to us, more people of Presbyterian proclivities, and disposed to our type of Presbyterianism, are coming to Texas than formerly. Of course we are not blind to the fact that Presbyterianism is greatly in the minority as compared with other leading denominations, nor do we close our eyes to the fact that many of our people drift into other churches, but it is refreshing to know that, as never before, new-comers prefer Presbyterianism and desire our phase of it. We have lost what we can never recover as a result of the financial restrictions of the past three years. And yet prejudice has been allayed by this delay and we are in better position to push now than ever, if only we had the means to do it with. More and better ministers are offering to come to Texas than ever before; there is a very great change in the world's treatment of Texas. We could easily double our ministerial force in a single month, if only we had the means to do it with. And you would be surprised to know who they are that offer to come to Texas. Could we have gone on to supply the large cities, as we intended before the financial strain came, we could have had several competent men for each place.

I have preached 133 times; have written 1193 letters; have held thirteen protracted meetings. At Denison I preached two months when that church was vacant and in confusion. A pastor was secured the 1st of January, since which time Denison has had the most prosperous period in its history. The Rev. A. F. Bishop is now its pastor. Lampasas has been vacant and has been frequently supplied by your synodical missionary. That church is now greatly delighted by its new pastor, Rev. R. C. McAdie. A few sermons at Corperas Cove brought eight persons into the Lampasas Church and gave to Austin Presbytery a preaching point that is destined to develop into a church some day. It has been a pleasure to secure for El Paso the Rev. Henry W. Moore, a man of very rare ability. He enters upon his work next Sunday. Fort Davis and Marfa on Mr. Bloys' field secured a part of a week of my time in another of the annual camp meetings that have proved such a blessing for several years. Of the ten he received into the Fort Davis Church, nine were men. Sloan and Sweden on Mr. Irvine's field employed my time for two weeks with good results. Deep Water, Texas City and Clear Creek, on Mr. Olmstead's field, demanded some of my time, and in the latter place a church of nine members was organized. Wichita Falls and Henrietta have received the services of

Rev. E. H. Hudson, from Danville Seminary, and Seymour and Throckmorton are being supplied by Rev. J. F. Walton from the same seminary. Gainesville has called Rev. William McPheeters, of Guthrie, I. T., and Taylor L. D. Noel, a graduate of Princeton Seminary last year, a rare man.

In closing let me offer the following resolutions:

1. We express our confidence in the management of the affairs of the Home Board; and we as a synod assure our brethren at New York, through their representative here, that we approve of their methods, confide in their wisdom, appreciate their faithfulness and commend their diligence.

2. That we express our sorrow at the death of the Board's faithful Treasurer, Mr. O. D. Eaton, and extend to the Board and to the bereaved family our deepest sympathy.

3. That we approve of the ten per cent. cut and are willing to bear our part in meeting the present emergencies.

4. That we heartily approve of the rule that requires two lists of names to accompany applications for aid, and that we instruct presbyteries to rigidly enforce the rule.

5. That we request Presbyterian Home Missionary Committees to adopt some plan to develop self-support in every church as far as possible, and we suggest that just before the time for a church to make a new application the Committee should find some method to instruct and exhort the church to liberal giving.

6. That we request Home Mission Committees of presbytery to use special effort to see that churches meet their financial pledges to ministers before applications are approved.

7. That ordinarily an application ought not to be approved until a collection has been taken by the church applying for home missions, and that churches be required to state whether this has been done before an application is considered.

8. That we recommend that Home Mission Committees undertake new work even at the expense of some of their feeble churches. Of course this is to be temporary, to be continued only so long as there is a necessity for it.

All of which is respectfully submitted,

H. S. LITTLE.

REPORT OF THE PERMANENT COMMITTEE ON HOME MISSIONS OF THE SYNOD OF WASHINGTON, MOSCOW, IDAHO, 1896.

The trials and perplexities of the missionaries and mission churches for the past year will never be written with pen and ink.

Only the great Head of the Church has recorded these things in his book of remembrance. Probably no year in this quarter-century has more thoroughly tested the loyalty of missionaries and mission churches than this one. How to meet necessary expenses upon the most economical basis, has been the daily problem for three hundred and sixty-five days, and the end is not yet. Some persons affirm that ministers are not safe financiers. We venture the assertion that the Presbyterian home missionary who has lived on his meagre salary and brought his church through the past year without involving himself or his church in debt may be safely intrusted with any reasonable sum of money without fear of it being squandered. But some have done even more than this. They have lived and paid interest and some back debts.

HOW LONG?

No man knoweth, yet they hold on, keep up courage and continue to preach the gospel as faithfully as in the years when prosperity encouraged them to do their best. Brave men and women, these home missionaries and their loyal wives. True servants of him whose reward is unaffected by financial depression. They have preached the comforting gospel of Jesus Christ faithfully to the poor and oppressed of this world. Truly the Master's words, "to the poor the gospel is preached," have been fulfilled in the home mission churches for the past twelve months. Nor is the end reached. The future is not propitious. If the past has been trying, the future promises to add to the perplexities of life. Already the meagre salaries are placed between the mill-stones to be ground down one-tenth. The debt of the Board must be paid, and the missionaries and mission churches must be taxed to meet the emergency. Three hundred thousand dollars must be raised before the home missionary can hope for relief. It will require a vast amount of faith, fortitude and consecrated patience on the part of the fifteen hundred home missionaries of the Presbyterian Church to stand in their several places and preach the gospel while this great sum of money is being raised.

THE MEN TO DO IT.

These men can safely be trusted to hold the outposts while the Church is coming up "to the help of the Lord against the mighty." It is not our purpose to comment upon the causes of this debt. We have no criticisms upon the course pursued by our Board of Home Missions. We leave that to the General Assembly and the religious press. Our confidence is unshaken. We believe that the brethren who compose that Board are in full sym-

pathy with the missionaries and their work. We believe farther that these brethren are giving of their time, judgment, means and prayers for the relief of the missionaries. And we would take this opportunity to assure the Board that the Synod of Washington, which is one of the great missionary synods of the Church, has not lost confidence in the wisdom of its methods and believes it is faithfully discharging the trust committed to its care by the great Church it represents. And farther that we will cheerfully assume our share of the great burden of debt which now rests upon the Board's treasury.

WAYS AND MEANS.

With this expression of confidence let us consider ways and means of relief. To meet the debt is the present problem. In this the whole Church should be interested. There is neither North nor South, East nor West, but all should be one. Each synod, each presbytery, each church and each member ought to feel their responsibility, and assume it cheerfully and promptly. If this were done the burden would be lifted and the debt vanish, vanish like the fog bank before the morning sun. A contribution of thirty-five cents from each member of the Presbyterian Church would wipe out the debt. But this is difficult to get.

As a synod we have our part to bear. We are strictly missionary in character. We have a magnificent territory stretching from the Bitter Root Mountains westward to the Pacific Ocean, and from the Columbia and Snake rivers on the south to the British possessions on the north, with Alaska thrown in. A territory as great as New England and New York, with all of Alaska for our playground.

Our resources are incalculable—mountains ribbed with precious metals, forests of unbounded extent, plateaus, table lands, and valleys of richest soil, producing every variety of grain, grass, vegetable and fruit indigenous to a mild climate in the greatest abundance. Our fisheries are but in the beginning of their productiveness. Such resources, under genial skies, make us an empire the future of which no man knoweth. In this vast heritage, the Presbyterian Church, through the earnest, self-sacrificing efforts of her home missionaries, has a fine foothold. Her 118 churches have been organized by home missionaries, and so far as we are informed each one has received aid for a time from the Board of Home Missions.

Too much of service for Christ and consecrated mercy have been expended in our territory to allow us for one moment to think of yielding a single point. The future also promises too much to allow

a moment's doubt as to present duty. With such a heritage, we have everything to gain by pressing forward even under the most depressing circumstances. We dare not be idle. The fields are white for the harvest, we are the reapers, and the great Head of the Church waits to see how faithfully we will enter in and gather the golden grain. The How is the question. The information at the command of the committee assures us of the anxiety and faithfulness of the brethren in this matter. To meet present demands churches are being grouped. The voluntary assumption of more work on the part of the missionaries, that fields may not be left entirely without the ministrations of the sanctuary, indicates the heroic spirit which prevails. We are happy also to note the willingness on the part of the people to do what they can to make the burden light.

But we are persuaded that even greater proficiency in reaching and interesting the people must be expected. After the grouping and reductions by presbyteries, pastors and sessions must seek the best methods to reach and interest the members. The work must be organized in each church with a view to having each one bear a just proportion of the whole burden. The day is past when any church can afford to depend upon the few to do everything. One of the demands of the present crisis is more efficient organization in each church to the end that each member may be brought in touch with the needs of Christ's causes and realize that the Master is personally calling each to a special service. It is as true now as ever in the history of the Church that the gospel must be preached. It must be preached with greater emphasis than ever before to church members that they must not be idle, that theirs should be a life of service, active and earnest. And how can this be done effectively, except by carefully giving to each one a work to do and expecting them to do it. We believe this is where too many pastors and sessions fail. They presume that the people are not capable or ready to bear their share of the work, and, therefore, no effort is made to show them their great mistake. We can preach by organizing. The organization must be flexible and adapted to the people, but must be firm and to the point. Make it mean all that it is intended for. Give each person a place where he can do something and let him understand that you expect him to work. Do not assign work and then do it yourself. By such a course you lead the person to believe that you suspect him.

PATIENCE.

Be patient. Study your people. Don't scold, but help over the difficult places. If you have an

awkward squad, give it a little time, for out of these come the well-trained soldiers. Show the people the why and the wherefore and the ranks of willing workers will soon fill up. Of course some will refuse to learn and stand aloof and find fault. Never try to whip the growler into line. Push forward with the force you have and leave the fault-finder behind. If they have the love of God in them they will see their mistake and fall into line. If they have not the love of God in their hearts, wait until they are converted and then they will gladly lend a helping hand. Never be discouraged because some of whom you expected much fail to fill the bill. Learn to use what you have and push forward. I once knew a pastor who had what he called a woman's church. Had a few men but they would not work. Could not have a session. Finally he received three or four boys into membership. They brought with them the vigor and zeal of youth. He soon made elders of two or three of them, and from that time that church began to grow.

Some cry out against so much organization. That is simply the wail of the disappointed. The church that expends its strength in the development of its resources is the church of the times. The churches of power and influence are the organized churches. They develop in every direction. Every man, woman and child has a place and the pastor and session see that the place is filled. Never do yourselves what you can get somebody else to do, is a righteous rule for pastors and elders. Avoid anything akin to bossism. If there is such a thing as a holy terror it is the church boss. Ruin follows all such. The Master never drove his followers. He went before. He led. He helped. He was gentle and kind. Pastors and sessions are not above their Lord. A well-organized flock is much easier to lead than one that runs pell-mell in every direction. But you ask what has all this to do with the present crisis?

THE WAY OUT.

By this route only can we reach the desired end. Bring every member of the Presbyterian Church into organized touch with the spirit of the Church and every shadow will disappear and we will come into the noonday splendor of success. But you say, we are home mission churches. We are few in number and limited in means. The greater reason for careful organization, that the forces may be kept closely together. The only way to make a small body efficient is to concentrate its power in one direction. In our great synod we have but five self-supporting churches. Is it not possible to more carefully husband the strength of

our churches by the development of their latent forces? These churches do not know what they can do until they are led into an earnest and continuous effort. At this time that effort must be in the direction of support to the missionary. Every energy should be turned in that direction. Wisdom must be used not to press this beyond discussion, but this one thought should be the centre of effort. Let all the fragments be gathered up that nothing go to waste. Churches should seriously consider the support they are giving their missionaries. Let the missionary be a sharer in that which the people have. If they do not have money, then other things which can be used in the minister's home must be given instead. In the Presbytery of Walla Walla, one of the small churches advanced fifty dollars in its support of the missionary. Little money is paid, but butter, eggs, vegetables, flour and such things as the people have are given freely, and I have never heard their missionary complain. True, all churches cannot do this, but the people should learn to give of that which they have, and not withhold because they cannot give money. Each church should be organized with this in view, and the result would surprise even the most sanguine.

The Board's new plan of subscription evidently has this in view, and we should insist upon its fair and impartial trial. If this plan were faithfully followed we believe every church in the synod would take an advanced step towards self-support.

Of our needs we can say but a word. New and inviting fields claim our immediate attention. Under the present arrangement of the Board with the presbyteries in regard to the use of funds, it is hoped some of the most important points may be occupied.

By the liberality of the First Presbyterian Church of Auburn, N. Y., Nez Perce and adjacent points, a most strategic centre in the recently opened Nez Perce Reservation will soon enjoy the ministrations of the stated missionary. In the Presbytery of Spokane, a very important mining region is now open to missionary effort. By the faithful labors of our synodical missionary, a church has been recently organized and a building erected at Northport, a field of great promise. Other places of equal importance in other presbyteries are waiting for the missionary.

Brethren, let us not grow weary in well doing, but, with courageous hearts and increased confidence in God's promises, stand fast in the faith. Quit ourselves like men and be strong.

In behalf of the Committee.

D. O. GHORMLEY,
Chairman.

Letters.

CALIFORNIA.

REV. J. E. ANDERSON, *Walnut Creek*:—On account of lack of funds the church has felt at times almost compelled to close its doors. But we have struggled on, keeping our financial needs out of sight, as much as possible, putting our trust in God. If Walnut Creek had been our only field this year we might have saved the large expense of horse and buggy until times were better, but with Concord seven miles away over bad mountain roads it has been impossible. Lately we have met with a heavy loss. A few weeks ago on our way to Concord, our horse, frightened at something, ran away, smashing our buggy to atoms. It took a portion of last year with our small salary to pay for the buggy and now, it is not. Our horse is not yet paid for. We find it very disagreeable and often impossible to borrow a vehicle for our work. At times it has seemed very discouraging. The Lord alone knows why such a thing should happen in our circumstances and while doing his work. Times have never been so hard, farmers are deeply involved in debt and no money apparently is in circulation.

COLORADO.

MR. W. C. BUELL, *San Pablo*:—We are hoping soon to have a large bell as it has been on the road for some time. By the sale of the stove and the old organ, which had been used at San Luis, I realized \$16.25. A good friend of the work in Colorado has added \$20, making a total of \$36.25 and with this money we will have a good bell which will cost \$36.-10 laid down here. When we came here a little over three years ago the Board owned no property or furniture. We then needed many things but although it has been "hard times" the house and ground were purchased and one by one the needs have been supplied. First came windows, doors, floors and partition, then stove, desks, maps, charts, Bibles and hymn books. Last winter the long desired organ was secured and now the bell, and as it is the last of all the things we have asked for, I have engraved upon it the Scripture words, "Come, for all things are now ready." This invitation extends to all who have an interest in "the work."

MISSOURI.

FRENCH AND ITALIAN MISSIONS OF ST. LOUIS, *Filippo Grili*:—The French services have been held regularly, but for various circumstances have not yet a full attendance. At the Italian Sunday evening services we have had an average of nineteen people, the ladies being pretty well represented, which is unusual in a mission among Catholics. Our regular prayer meetings show an average of a little more than thirteen.

Besides the Wednesday prayer meeting in the Bethel, we have now two cottage meetings in two different parts of the city with an average of eight people in each.

The Sunday-school is pretty well attended with an average of twenty-three scholars, both children and grown people. The sewing schools and night

schools began a few nights ago and give us hope of their being fruitful in their branches. We expect to have a full attendance from now on.

As an interesting fact I may mention the following—A man who has been for a long time a gambler and a drunkard, beating his wife almost every day, had once the opportunity of hearing the gospel. He liked it so much that he became a regular attendant and grasped firmly the teachings of the Master. He is now a peaceful citizen, a temperate and loving husband and father. Nor is that all. As soon as he believed, and was made a new creature, he began to preach the gospel to his relatives and friends. His wife is now converted; his father-in-law, brothers-in-law, and cousins are all regular and interested attendants at our meetings, and he urged us to open a new hall for the preaching of the gospel in that part of the city in which he lives. But as we have no means of paying rent, I asked him to open his own house; he gladly agreed to my proposal and we now have a regular cottage meeting there every Thursday night with a goodly number of friends and inquirers.

Though he is not an educated man, he is always ready to give his testimony and lead the congregation in prayer. He knows the Bible pretty well and is a good defender of the truth among our fellow-countrymen.

MINNESOTA.

REV. W. H. HORMEL, *Austin*:—Knowing the great necessity for the help of our Board throughout the great northwest, and especially in our presbytery, we have determined to be self-sustaining as a church from March 1, 1897. We need help as much as we ever did during the past three years, and it will be only by hard work (preaching four times each Sabbath) and self-sacrifice that we shall be able to stand alone.

REV. T. V. KELLEY, *Brown's Valley, Traverse County*:—My ordination took place on October 14, and on November 1, we held the first communion the people have had here for a year. Eight were received into church fellowship, four of them by profession. Two joined by profession at Bethel. Plans are being set on foot for new buildings at both stations, which plans will doubtless materialize if we secure the necessary assistance from the Board of Church Erection. We have only a hall at Brown's Valley owned by the organization, and only a schoolhouse at Bethel through the courtesy of the school board.

Notwithstanding the severe weather the attendance in the country, Bethel, has been good, while in the valley it is on the increase. There were fifty-one at Sabbath-school yesterday.

20° below zero is a low thermal record for November. That record was reached twice last month. We have been sleighing more than four weeks. So far as we know none of our people are suffering greatly, but one faithful elder seven miles in the country is living in an unplastered house, while his family cannot all come to church at one time for want of sufficient clothing. He offers \$25, for our new church and has promptly paid \$12 for my salary.

An old Indian paid me a call the other day and introduced himself as Mr. Laurance, a convert of

S. R. Riggs, D.D., LL.D., who was forty years a missionary among the Sioux. I was struck by the dignity and Christian character of the old man. Dr. Riggs in his book, "Mary and I," writes of some Indian boys who attended school in the East. Mr. Laurance is one of the boys. He came to me to ask clothing in behalf of an old lady also a convert of Dr. Riggs. I procured the articles, drove out and found the woman in dire need, blind, lame and unable to rise from the floor. She crawled to me, shook my hand and said she knew my coming was because of the faith. These people trust implicitly in the Lord. We missionaries have to rough it sometimes more than we like, but we have our pleasant diversions also. This afternoon I propose to accept Mr. Laurance's invitation to fish through the ice on Lake Traverse.

Our church is now praying together with the Methodists for a baptism of the Spirit during the coming winter. Entreat the Lord in our behalf.

NEBRASKA.

REV. SAMUEL B. MOYER, *Edgar*:—In the matter of their offerings to the home board this year the people have improved almost two hundred per cent over last year. Whereas last year I succeeded in gathering \$12.50 from congregations and Endeavor societies, this year these sources contributed \$33.75. Faithful teaching and an honest determined effort to get an offering from every one who would give has been the cause. The pledge and envelope system helped a great deal, and where people were not present on the day when the offering was taken, a personal letter went to them through the mail.

REV. T. L. SEXTON, D.D., *Supt.*:—The record of the last three months has been one of constant toiling and anxiety. Vigorous efforts have been made to bring before the presbyteries the subject of Home Missions, so as to stir up more interest in the cause and call forth either enlarged contributions or more strenuous endeavors to reach self-support. Special home mission conferences were held in connection with the meetings of the several presbyteries as well as at the annual meeting of the synod. It is believed that much good has been done by such attention to the important cause. Our missionaries have felt very keenly the heavy burden of debt resting on the treasury, yet they have endured the reduced appropriations as well as the delay in their payments with genuine Christian courage. During the last quarter four new churches have been organized, namely: Divide Centre, Presbytery of Omaha; Bethesda, in Presbytery of Niobrara; Camp Clark, and Castle Rock in Presbytery of Kearney. The last two are located in the valley of the North Platte river, where the land is successfully irrigated and where there is bound to be a growing and flourishing population. It is hard for us not to go forward in planting the church where the people wish to profess the name of Jesus and become identified with the great work of extending his kingdom in the world. Many of our churches are now in the midst of protracted evangelistic services, and the Holy Spirit is attending the truth so that souls are being brought into the kingdom. It is confidently believed that the coming winter is to be one

of great spiritual blessing to our churches. This is our earnest wish and constant prayer.

NEW YORK.

REV. JAY FORBES ROBINSON, *Apalachin, Tioga County*:—Before our coming the church had been closed for five years; but the trustees had kept the church building in good condition. The people seemed glad that the Presbyterian Church had been opened once more. While calling one day on a family three miles from the village, the lady of the house told me that her husband came in to the house the first Sunday morning that the church was opened with tears in his eyes, saying: "It seemed so good to hear the old Presbyterian church bell again." This man was not a Christian.

The weekly prayer meetings are not very largely attended. There are a number who do not believe in public prayer.

REV. NATHAN B. KNAPP, *Oneida Valley*:—Not all is bright; far from it, but the bright spots exceed the dark ones. The gospel has been well sustained. A peculiar feature has been that the attendance has been larger on Sabbath evening than in the morning. A goodly number of young men are present at the second service, young men whom we hope to save. The darkest feature of our work is the non-attendance at the church of prominent heads of families. Wives and children are present, but the fathers are not within the house of God. It is an inspiration to declare that at last, after much labor and anxiety, we have procured a church bell, whose sweet tones are heard for the first time over this valley long silent. Not only the voice of conscience but the tongue of iron summons us to worship. As the result of the continued preaching of the gospel and the residence of the minister a better state of feeling exists in the church. There is more spirit, more prayer and more enthusiasm. There seems to be more hope.

NORTH DAKOTA.

REV. J. SLOAN CORKEY, *Courtenay, Stutsman County*:—There is not a single professing Christian among the business men of this town. Spiritual life is almost extinguished, but a faithful few here work and pray. The results are in better hands. Sometimes we have peculiar experiences out here on the prairies. Not long ago a lady came to me and asked me to preach her father's funeral sermon. I sympathized with her and asked her when he died. "Oh," she said, "he has been dead these ten years, but I never had his funeral sermon preached. You see," she continued, "there were no ministers out there then, and he was a good man and wanted a funeral sermon." I told her that I would be glad to go out and preach at her place if she would gather the neighbors together. I took the opportunity to preach Christ to them.

SOUTH DAKOTA.

REV. JOHN P. WILLIAMSON, D.D., *General missionary for the Dakota Indians Presbytery*:—I have

preached during the last quarter twenty-five times in the Indian language and fourteen times in English. I have led the prayer meeting ten times, and superintended Sabbath-schools six times. I have traveled 445 miles, and visited five churches besides Yankton Agency where I live. I have completed the building of a church for the Crow Creek congregation at a cost of about \$1200. I have commenced to build a church for the Hill congregation. In building Crow Creek Church, I was on the ground most of the time and assisted with my own hands.

The annual mission meeting of the Presbyterian and Congregational churches among the Dakota Indians were held at the Hill Presbyterian Church, September 10-14. These meetings include the general conference where leading speakers discuss leading topics of interest to the Indian. Then time is given for sectional meetings, when Dakota Presbytery, Dakota Congregational Conference, the Women's Society of Dakota Presbytery, the Women's Society of Dakota Conference, Dakota C. E., Dakota Y. M. C. A. and Dakota Missionaries' League have their separate gatherings. There were about 1500 Indians present this year. The preparation for such a gathering and the entertainment and oversight altogether requires much care, and when the general meeting was with a Presbyterian church the general management fell on me. But the interest awakened, and the opportunity given for impressing the doctrines of civilization and Christianity, made it an important occasion.

Financially, as the Board I am sure painfully knows, our Mission Presbytery is working in a straight jacket. Through God's help no serious detriment has so far resulted to the work, and some blessings are received in the way of lessons in economy and self-reliance.

However, the tension is not withdrawn. The necessities of our native helpers, for instance, are such that I am compelled to pay nearly every one at the end of each month. To do this I not only use considerable of my own funds but sometimes borrow at a pretty heavy rate of interest. I am thankful that I have been able to do this, but shall be more thankful when there is no need of my doing it.

REV. PIERRE LA POINTE:—On June 6, Hill Church meeting house was destroyed by a tornado. Our people were all very sad, and some of the women cried when we came together the next day for meeting. But the Lord helped us, and we now have the material ready and expect to build a new church right away. We have had one addition to the church. On account of having no place to meet, the attendance has not been as large as formerly—about forty Sabbath morning and thirty in the afternoon and week days.

SAMUEL ROUILLARD:—I have completed another quarter of work for the conversion of the heathen Indians. I have meetings twice on the Sabbath besides Sabbath-school and prayer meeting on Thursday. The attendance at the Sabbath morning service has averaged about thirty-five, and about twenty-five at the other meetings. I attended the mission meetings at Hill Church in September and they encouraged us very much. It took me two weeks to go with my team and over two weeks to come back.

UTAH.

MISS BELLE WALKER, *Salina*.—God has been very good; we could indeed praise him with thankful hearts on Thanksgiving Day. That day was very pleasant throughout. We had a Thanksgiving in the morning and a Thanksgiving prayer meeting in the evening. Many of the children were at service notwithstanding the cold weather. They seemed to partake of the Thanksgivingspirit, and came with packages and bundles of all shapes and sizes to be distributed among the less fortunate. Potatoes, sugar, cabbages, tea, pies, cake, fruit and other good things were brought and made several homes brighter for the day. The day before Thanksgiving Day, as a language lesson, my young pupils wrote stories for me, telling what they knew of the day and how they would keep it. Reading the stories after school as I sat in the room alone, I was struck with the peculiarity of the work, each characteristic of the child who wrote it. The beginning of one in particular struck me, not only for the remarkable construction but for the thought contained. It read thus: "To-morrow is thanksgiving. I'm agoin to thank the Lord and give the poor some grub." I thought to myself that the spirit was there no matter what the expression. Our Sabbath-school is in good condition, we are independent in one way at least, we have been furnishing our own literature for over a year now. Sometimes our collection comes up to forty cents, and that we consider good, as most of our children come from poor families.

APPOINTMENTS.

T. C. Potter, Crescent City and station, Fla.
 W. M. Covert, Crystal River and Dunellon, "
 S. T. Thompson, Tarpon Springs and stations, "
 A. J. Compton, Ingleswood and station, Cal.
 J. M. Newell, Los Angeles, Bethesda, "
 E. J. Gillespie, Pastor-at-Large, "
 E. Eakin, Santa Cruz, "
 G. A. M. Lilly, Slack, Wolf Creek and Twin Creek, Wyo.
 A. Robinson, Saratoga, Collins and Brush Creek, "
 W. Mayo, Rocky Ford, 1st, Colo.
 H. W. Rankin, Synodical Evangelist, "
 J. A. Creighton, Atoka and Lehigh, I. T.
 E. Hamilton, Chickasha, Rush Springs and stations, "
 P. D. Munsell, Beaver and stations, O. T.
 J. N. Currens, Marne and station, Iowa.
 J. C. Linton, Hartley, 1st, "
 J. C. Bantly, Unity, "
 E. J. Brown, Conway Springs and Peotone, Kans.
 F. F. Dobson, Wichita, Lincoln St., "
 A. Axline, Arlington, "
 J. M. Spargrove, Great Bend and Ellinswood, "
 W. Mooney, Cherokee and Weir City, "
 W. M. Carle, Logan, Downs, Rose Valley and station, "
 W. W. Kilpatrick, Baldwin and station, "
 C. C. Sink, Flynn, Lamotte and Marlette, 2d, Mich.
 G. A. Holzinger, Munising, 1st, "
 J. H. Fleming, Erie, 1st, "
 P. V. Jenness, Bay City, Memorial, "
 J. R. Jones, Balaton and Easton, Minn.

C. B. Augur, Morgan and stations, Minn.
 J. S. McCornack, Howard, 1st, and Winsted, "
 S. H. Beaven, Minneapolis, Elim, "
 A. H. Temple, Royalton, 1st, "
 C. Scanlon, Lakeside, Wheaton and stations, "
 J. S. Handyside, Harrison, Atwater and Diamond Lake, "
 M. B. Loughlen, Houston and Yucatan Valley, "
 J. Wilson, Pastor at-Large, Mo.
 W. C. Coleman, Fairview, Schell City and Lone Oak, "
 J. A. Hedges, White Sulphur Springs and station, Mont.
 W. M. Porter, Nelson, 1st, Neb.
 W. B. Leonard, Cozad, "
 Joel Warner, Niobrara, Scottville, Dorsey and Blackbird, "
 J. M. Whitlock, Taos, Ranchos, Embudo and stations, N. M.
 C. H. Kilmer, Breesport and Sullivanville, N. Y.
 G. LeFevre, Ancram Lead Mines, "
 F. E. Voegelin, New York City, Zion Ger., "
 V. Pisek, New York City, Bohemian, "
 C. Doench, New York City, 2d German, "
 H. G. Miller, New York City, Mt. Tabor, "
 H. P. Faust, New York City Hebrew Christian Mission, "
 S. R. Warrender, Somerset, 1st, "
 L. T. Cole, Brasher Falls, 1st, "
 F. H. Pierce, Chestertown, "
 J. M. Boddy, Troy, Liberty St., "
 J. C. Darling, Parma Centre, "
 J. Petrie, Redfield, "
 I. G. Smith, Steele, Sterling, Glencoe and Williamsport, N. D.
 W. H. Hunter, Crystal and Canton, "
 W. Gillespie, Ardoch and Greenwood, "
 S. Andrews, St. Thomas and Glasston, "
 H. K. White, Geneva and Soper, "
 H. W. Harbaugh, Devil's Lake and Webster Chapel, "
 J. H. F. Blue, Bottineau, 1st, and Peabody, "
 C. R. Shields, Union, Oreg.
 R. Ennis, Jacksonville, "
 G. H. Whiteman, Dallas, 1st, "
 S. A. George, Independence, Calvary, "
 W. H. Jones, Woodburn, 1st, "
 S. Millett, Pierpont, 1st, S. D.
 B. E. P. Prugh, Sturges, Pleasant Valley and Bear Butte, "
 G. P. Beard, Whitewood, 1st, "
 W. J. Hill, Pastor-at-Large, "
 A. M. Work, White, "
 J. Flute, Wounded Knee Station, "
 D. S. Brown, Kimball, 1st, "
 R. Christison, Dell Rapids, "
 A. C. McCauley, Bridgewater and Canistota, "
 H. P. Cory, Tusculum, Timber Ridge and stations, Tenn.
 S. W. Patterson, Dallas, Exposition Park, Tex.
 D. A. Clemens, Lower Boise and Parma, Idaho.
 G. L. Deffenbaugh, Cœur d'Alene and Post Falls, "
 J. Hayes, Kamiah, 1st, "
 K. Brown, Chehalis, Wash.
 T. G. Watson, Cosmopolis, Montesano and Wynooche, "
 W. D. Thomas, D.D., Pastor-at-Large, Wis.

FOREIGN MISSIONS.

NOTES.

The China Mission Handbook.

Our Mission Press at Shanghai has sent out a most valuable volume to serve as a handbook of missionary work in China. It gives a sketch of the leading features of the principal religions in China, and a sketch of the history of Christian missions in that land. It contains valuable articles showing the strength and the weakness of the various non-Christian religions in the Chinese empire; and gives quite full reports of the different missions which are undertaking Christian work.

Turkish Refugees in Persia.

The tide of Turkish woe is surging over into Persia in fierce volume. Within the last six months some ten thousand Christian subjects of Turkey have crossed into the district of Oroomiah, in a most distressing condition of want—hungry, naked, penniless. Each day, bands of fifty or one hundred and more cross the border, bringing tidings of more to come. The tales they tell of Kurdish rapacity and cruelty are heart-rending. The missionaries are overwhelmed with these throngs of men, women and children, crowding around their doors in piteous destitution. They send a most earnest appeal for help with which to feed, clothe and shelter these brethren in the Christian faith, some Armenians, but chiefly Nestorians! Ten dollars will clothe and support a child through the winter, and twice that sum for a year. It is their desire to aid the men to get to Russia, where work can be had.

Annual Mission Meetings.

Most of our missions hold their annual meetings during the last months of the year. Reports from them are beginning to reach us. The foremost impression they give is of the very marked presence of the Holy Spirit in those conferences. A writer from the Central China Mission, which met in September, speaking of the strong spiritual tone which prevailed in their meeting, says:

It was hard to say whether the devotional or the business sessions were the most spiritual. Some very difficult questions, in which different stations had apparently conflicting views, were settled almost unanimously under the recognized direction of the Holy Spirit. The tender, grateful sense of the Spirit's guidance found expression in the doxology and fervent prayers of thanksgiving.

Such was the tide of devout feeling at one of the devotional meetings, that at the end of the first hour, when the meeting was closed with the benediction, no one was ready to go, and the meeting went on of itself for another hour of testimony and prayer and thanksgiving to God.

Dr. Lucas writes of the mission meeting at Fatehgarh as "one of the best I have attended, a delightful spirit of prayer and love from the beginning to the end." Of the west Japan meeting we hear that it was "rich with spiritual blessing to us all."

Wonderful Progress in China.

Statistics given in the China Mission Handbook, brought down chiefly to the end of 1893: Communicants in mission churches, 55,093; adults baptized in 1893, 6879; inquirers, 12,495; in the three succeeding years there has been a very marked advance along all lines. Present total number of communicants estimated by reliable authority, about 70,000; increase still proceeding with unprecedented rapidity. Late news from Foochow mentions some 20,000 inquirers and 6000 additions. A committee of missionaries, appointed by a conference of over eighty missionaries, recently assembled near Foochow, and prepared a memorandum regarding the present prospects and additions to missionary labor in that province. In this memorandum it is stated that the massacres of August 1, 1895, have been followed by these results: First, the fact that neither the missionary societies of England and America, whose interests were involved, nor the relatives of those who lost their lives at Hwasang, have asked for the slightest compensation, has afforded to the world a conspicuous example of the disinterested motives of the missionaries and

their agents. Second, the prayer which has ascended from all churches in all parts of the world since August 1, 1895, has been manifestly followed by the widespread and general movement towards Christianity among all classes of the population, and in all parts of the province, especially in the neighborhood of Foochow and the northern part of the province; third, the knowledge of this movement and the fact that in many places natives have joined the local churches, has given a feeling of uneasiness to the minds of the Chinese authorities, and parallel with the above movement there is noticeable on the part of the local authorities an organized effort to repress and intimidate the people from joining the Christian churches, by harassing the native Christians.

Famine in India.

Rev. H. C. Velte writes that they have had no such fearful famine in twenty years as that which now looms up before them. Bishop Thoburn, of the Methodist Church, declares that it promises to be the greatest famine of the century. He adds that it is just commencing, but already women are selling their children in the streets for ten cents apiece. For some years the crops in India have not been good. The last harvest was a failure in most parts of the country, and drought continues. In some places, where the people have been hoping to have half a crop, clouds of locusts ate up everything remaining. Cholera has been more widespread than ever in Bombay, and the bubonic plague has broken out with portentous results.

Native Ministry in India.

There are now about one thousand natives ordained by the Reformed Churches to preach Christ to their countrymen—Hindu, Parsee and Mohammedan. Fifty years ago there were only twenty-one. A recent volume of biographies of Indian Christians, edited by a native Indian Christian of high education, presents the lives of forty-two remarkable natives who have been converted to Christ, and have worked and died in his service in each of the great provinces in the Indian empire. The number of such ministers is steadily on the increase. Mr. Mozoomdar says in a late number of the *Outlook*: "Already among the thoughtful classes there is an undisguised admiration

for Christian literature and thought; it is not merely a passive feeling, but the new Indian civilization is being formed to-day by the influences of Christian countries."

Some Korean Reporters.

Severe physical conditions have compelled the return for recuperation from Korea of Revs. D. L. Gifford, S. A. Moffatt and S. F. Moore. They have a marvelous story to tell of the progress of the gospel in Korea. Mr. Moffatt has done heroic pioneer service in Pyeng Yang, our advance station, while Mr. Gifford has, with Mrs. Gifford, done splendid work at Seoul.

The Sabbath-school Lessons.

Our Sabbath-schools using the International Series are now fairly launched in the Book of the Acts, the first volume of missionary annals ever issued by the Christian Church. It gives the very genesis of the whole missionary enterprise, and illustrates in vivid facts the spirit and methods of the early Christian missionaries. It is to be hoped that every school will be helped to seize upon this most prominent feature of the lessons. Pastors and superintendents and teachers will do well to imbue their own hearts deeply with the missionary spirit of the book, and breathe it unreservedly into their teachings.

FRESH FACTS.

Miss Nassau reports of her Girls' School good attendance and attention and an improvement in the deportment of the whole school; but best of all, the conversion of two of the pupils. Miss Nassau, besides her work for the girls, is conducting a class of candidates for the ministry; the men are becoming better able to grasp the grand doctrines of theology. Two of these hold services in the Mabeya towns on the Sabbath, working with earnestness and a proper sense of responsibility.

Mr. Schnatz had a narrow escape from drowning on one of his itinerating tours from Batanga, as the boat at one time partly filled with water. He gives a favorable report of the work of the church at Batanga. Their contributions towards their new house of worship have been generous, and plans for the house are to seat about five hundred.

Mr. Roberts reports that his Mabeya teacher still has the two Dwarf boys in school with whom he is experimenting. The teacher said that after he had washed and greased and clothed them, and cut their hair and got the Dwarf odor off them, they were quite respectable people. Mr. Roberts adds: "We spent a night in the Dwarf shed last night. They do not seem to be so afraid this time. We repeated many times over promises such as those in John 3, trusting that the Holy Spirit would enable them to remember them and teach them the meaning. We go to their places about four or five o'clock in the afternoon, staying there over night, as during the day most of them are away. The ditch has had a great deal of water in it, but the paths and creeks are so that we can begin to go again now. This evangelistic itinerant work means some exposure, but I never have been in the towns yet when I did not thank God for the privilege of going."

The net gain in church membership in the mission churches of our Central China Mission last year was eleven per cent.

When the reports from the missionaries from Pyeng Yang were presented to the annual meeting, held at Seoul, in October, at the end of the reading of them the audience with one accord sang, "Praise God from Whom all Blessings Flow," and the mission involuntarily resolved itself into a prayer meeting of praise and thanksgiving. Mrs. Bishop was present, and made some remarks, which she closed with these strong words: "This work at Pyeng Yang is the most wonderful I have ever seen in connection with the gospel." Such a declaration from such a world-wide observer is most significant.

In the day-schools at Chefoo Station the number of scholars suddenly increased at the Chinese New Year from thirty to one hundred and twenty, all due to the growing friendliness of the Chinese to the missionary institutions, and the increasing desire for primary education. This larger attendance is the more remarkable, as aid hitherto given in books and stationery has been discontinued. Very special attention is paid in this school to Sabbath-day instruction, with most encouraging results.

A prominent Chinese official at Chefoo, secretary to the local governor for over twenty years, has recently proposed to Mr. Cornwell to furnish a house and school-room at one thousand dollars (Mexican), to provide for the teaching of four pupils. Such instances seem to be multiplying in every direction, and appear to indicate that the Chinese nation is beginning to awake from its lethargy of ages to step into line with the great progress movements of the world.

Our missionary brethren at Lakawn recently celebrated in their school the birthday of the king of Siam. The Siamese commissioner was present, and was immensely pleased with this effort to cultivate a patriotic spirit in the boys. A full report of this striking occasion was sent to the government at Bangkok.

Dr. Jessup reports from Syria, "a kind of epidemic of bloody affrays between the Moslems and Christians in Beirut;" "the government program of reforms printed in all the Arabic journals," but from which no one expects any improvement; "voluntary contributions demanded from the Moslems in the empire with which to buy arms, which are now being taken from Christians and Jews as well;" and the generally alarmed condition among the native Christians, though the missionaries rest securely.

MISSIONARY CALENDAR.

DEPARTURES.

December 19—From New York, returning to the Colombia Mission, Miss Martha Bell Hunter.

ARRIVALS.

November 7—At San Francisco, from the Korean Mission, the Rev. S. F. Moore and family.

November 21—At New York, from the Brazil Mission, Miss Ella Kuhl.

December 15—At New York, from the Mexico Mission, Miss Ella De Baun.

RESIGNATIONS.

From the Mexico Mission, Rev. J. G. Woods.

From the Laos Mission, Miss Margaret Wilson.

From the West Japan Mission, Mrs. George E. Woodhull.



Village Preaching—India.

Concert of Prayer
For Church Work Abroad.

February—EVANGELISTIC MISSIONARY WORK.

- (a) The Supreme Missionary Object.
- (b) Chapel Preaching.
- (c) Street Preaching.
- (d) Itinerating.
- (e) House-to-House Visitation.
- (f) The Vastness of the Field.

The subdivisions are simply suggestive of the scope of the subject, and are not designed to be rigid or exhaustive. The central thought is the preaching of the gospel in its various phases.

It is difficult to give a list of books, for the literature of the subject is widely diffused through hundreds of general missionary books and thousands of letters. We mention, however, a few which will be found particularly helpful.

Foreign Missions After a Century. Jas. S. Dennis. Revell, N. Y. \$1.50. (This may be purchased from the F. M. Library for \$1.15 postpaid.)

Modern Missions in the East. Edward A. Lawrence. Harper & Bro. \$1.75. (This may be purchased from the Foreign Missions Library, 156 Fifth avenue, New York, for \$1.50 postpaid.)

Preaching in Sinim. Hampden C. Dubose. Presb. Committee of Publication, Richmond, Va.

My Missionary Apprenticeship. J. M. Thoburn. Methodist Book Concern, New York. \$1.20.

The Cross and the Dragon. B. C. Henry. See chapter two, "Facilities for Reaching the People." Randolph, New York. \$1 00.

The Cross and the Dragon. See chapter twelve, "Preaching by Missionaries."

Leaflet, *Some Visits to Christless Homes.* Woman's Foreign Missionary Society, 1334 Chestnut Street, Philadelphia, Pa. Two cents each ; fifteen cents a dozen.

GENERAL RELIGIOUS STATISTICS.

Creeeds.	Adherents.
Christianity	477,080,158
Worship of Ancestors and Confucianism.....	256,000,000
Hinduism.....	190,000,000
Mohammedanism.....	176,834,372
Buddhism.....	147,900,000
Taoism.....	43,000,000
Shintoism.....	14,000,000
Judaism.....	7,056,000
Various heathen faiths.....	118,129,470
Total.....	1,430,000,000

Churches.	Christianity.	Total.
Roman Catholic Church.....		230,866,533
Protestant Churches.....		143,237,625
Greek Church.....		98,016,000
Church of Abyssinia.....		3,000,000
Coptic Church.....		120,000
Armenian Church.....		1,690,000
Nestorians.....		80,000
Jacobites.....		70,000
Total.....		477,080,158

—*Presbyterian Handbook.*

Itinerating is a prominent feature of missionary work, involving much exposure and hardship, but resulting in rich harvests of souls. An inspiring spectacle is presented to us in reading the reports from the fields, of the widespread activity and indomitable energy of the mission toilers in reaching out to the unevangelized peoples with the Word of Life. Probably in no previous year has touring been pushed with so much of vigor and success. Hundreds of thousands of miles have been gone over by the bearers of the precious seed. Every means of conveyance known in the various nations is pressed into service. By elephants and camels, on horseback or sure-footed mountain mule, or nimble uncomfortable donkey, by wearisome Chinese junks and river boats, native canoes or missionary sail-boats, by wheelbarrows or jinrikishas, by bandy cart or imported wagon or bicycle,

occasionally by foreign steamers and railroads, but more often on foot, over hill and dale, wading through rivers of water, or sloughs of mud, in winter and summer, in season and out of season, the message of life is carried by determined men and no less determined women, to millions, speaking more than a score of different languages, in order that hearing the glad tidings they may believe in Jesus and be saved.

In all the different fields there has been the joy of harvest as well as gladness in toilsome seed sowing. The Holy Spirit has set his seal of power on the divine word as preached. While there were fewer gains to the church membership in some missions than the year before, as in Japan, Persia, Syria, where transient disturbances have operated unfavorably, yet in others there have been unprecedented accessions. The little flock in Guatemala has almost doubled its number, as a result of an extraordinary revival at a single outstation. Lodiana records 566 new members, a higher number than in any year before. Here the turning of the low tides to Christianity is auspicious of large harvests soon to be reaped. While the motive in this movement is probably not always unmixed, the steadfastness of numbers of them in the face of severe persecution gives much encouragement. Among the humble classes of dark and distracted Korea, and the wild Bules of equatorial Africa, the reception given to the gospel leads to the conviction that very many of them will soon be gathered into the Christian church.

STREET PREACHING.

REV. JOHN N. FORMAN, INDIA.

You must take the people just as you find them, and you will certainly never find them alike two days in succession! One day there are crowds, and the next day you may have "two boys and a dog;" one day there is close attention to the preaching, and the next day some man has come carrying a new pair of shoes, or a couple of cauliflowers, and to the preacher's dismay he finds a discussion started as to whether the shoes were cheap at eleven annas, or the cauliflowers dear at two for a pice; or perhaps one day the people are quiet but hopelessly stupid, and the next day some young upstart persists in asking foolish questions, just when you think you have at last made some impression on your audience.

VARIETY OF PLANS.

Sometimes we preach in front of our church, where all is quiet, and where, when it chances to be one's turn not to preach, he can enjoy the luxury of sitting on a chair. Another of our preaching places is in the

heart of the city, at a police station, where two of the principal roads cross at right angles. Here we can always get a good audience on short notice, but the people are apt to be scattered as some carriage or cart turns the corner right into the audience. Another of our preaching places is under a tamarind tree, where there is always a good shade, and where the people gather readily, and there is nothing to disturb them, no matter how long the preacher holds forth. Sometimes also we preach under a peepal tree, where the shade is poor, the beggars many, and the hornets more, the latter being drawn by the sugar sold near by. Here there are noise and dust and sitting-down accommodations of which the more fastidious do not care to avail themselves, preferring to stand slightly propped with a walking stick.

DISADVANTAGES.

There are obvious disadvantages in this kind of work. It is often very trying to the preacher, and it is very hard indeed to make a lasting impression on the minds of those who hear. There is great difficulty in

following up the preaching with personal work. In fact, in India we have to deal so much with large numbers that there is great danger of not getting hold of any one. This is especially the case in preaching out in the streets.

THIS WORK INDISPENSABLE.

In spite of the disadvantages this work must not be left undone; this is the only way to reach a large part of the people. They cannot all be put in our schools. Many can get no good from books and tracts, simply because the larger part of the people cannot read. They cannot all be visited in their homes, as our force of workers is much too small for that. They cannot all be drawn into our churches, partly because we have so few churches, and partly because some do not care to go up two steps to get into a church, and yet these same people may stand a few minutes out in the street to hear, and so may receive some good impression.

THE GREAT QUESTION.

The great question is: How can we make the most of this opportunity to catch the ear and reach the heart of the multitudes who throng the city bazaars, crowd together in the village semi-weekly markets, and collect by tens and even hundreds of thousands in the great melas, on the banks of the Ganges, and at the tombs of Mohammedan saints?

HOW TO GET AN AUDIENCE.

In the first place we have to get the people to come to a stand, and gather them about us. This is ordinarily done by singing, which draws a great many, especially if accompanied by an accordeon or harmonium. Another good plan is to distribute gospel leaflets, and follow this with a few remarks to those who take the leaflets. In this way one soon gets a crowd.

HOW TO HOLD THE AUDIENCE.

The next question is, How to keep them? I remember once hearing a native brother preach who managed to get rid of all but three people, and of these three two were so far away that they could hardly be said to belong to the audience. The third had sat down on the ground, and he seemed to stay only because he was too lazy to get up and

go away. The best way to keep a crowd together is to speak loud enough for them to hear, and make the remarks interesting enough for them to want to hear. But how many a wayside preacher has done this, and still felt that nothing was done. We need that Power which will convict the careless passers-by of sin and of righteousness and of judgment. For this we who preach must pray; and, good friends at home, do you pray too that the many preachers, who stand daily to preach to the crowds of India, may be endued with power from on high.

[How like our case and our need here at home.—ED.]

REVIVALS.

IN KOREA.—The work in the north of Korea has been growing tremendously during the last year under the labors of Mr. Moffett and Mr. Lee. As a result there are now twenty-two outstations, where services are held by the Korean Christians every Sunday. One hundred and thirty-seven were added to the Church last year, and 500 catechumens were received. The practical effect of the preaching of the gospel is noticeable in the fact that several of the Pyeng Yang shops are now closed on Sunday. Mrs. Isabella Bird Bishop, who is now here gathering information for a book on Korea, stated in one of our meetings that, although she had visited considerably over a hundred mission stations, she had never seen a field where the outlook was so bright and the opportunity so great, and expressed the hope that the Church at home would be equal to the opportunity and send out more workers. The great awakening is attributed to the fact that the people have been startled by the war and the cholera scourge of last summer and are now ready to listen to the gospel. They have been thoroughly imbued with the idea that if they accept Christianity they will of course at once commence telling others, and so the truth has been spread far and wide, and the requests for teachers and missionaries are coming in thick and fast from the villages for miles around, and large numbers of these appeals have to be refused for lack of men.

ANOTHER WORD ABOUT THE WORK AT PYENG YANG.—So great has been the

advance made this year that we have had to enlarge the church four times. We can now seat a congregation of five hundred, and from present appearances we shall soon be overcrowded. At the last communion service we baptized twenty-eight men and women. Mr. Lee returned last night from a trip to the work in the southwest, where he baptized thirty-six more and added some seventy or eighty to the roll of catechumens.

FROM SAN LUIS POTOSI, MEXICO.—Our hearts are rejoicing in the fact that five of our young people are about to make public profession of their faith. Two of the young men have come through peculiar temptations, and their stand is all the more significant and will help others. The work outside is progressing. At the close of the year 1895 the number of additions in all the congregations under our charge was sixty-five. One new church was organized with thirty-six members. In the year 1896, another church was organized with thirty-one members, twenty-eight being received by baptism. Many candidates were waiting to be received at Mr. Williams' visit in November, but the exact number is not known here. On October 12, missionaries were to start out together to visit three congregations in the north, where fourteen people were waiting to be received as the result of the native pastor's work.

HONAN, CHINA.—A remarkable awakening is reported from Honan, where crowds attended the meetings from morn until night, about two hundred seeking Christ.

CENTRAL CHINA.—In September the annual meeting of the Central China Mission was held in Shanghai. One evening there was a devotional meeting at the house of one of the missionaries, and the Holy Spirit was present with great power. At the close of the first hour the meeting was closed with the benediction, but no one was ready to go, so the meeting went on of itself for another hour of testimony and praise and thanksgiving to God. The results of the work in Central China are not yet reported except from Ningpo station. They have had sixty additions to their churches during the year.

BANGKOK, SIAM.—Reports reach us of an evangelistic tour in that land where the workers traveled 4000 miles by steamers, sailboats and canoes, also on elephants and

on foot. They labored in six provinces, finding an open door to the gospel.

NORTH LAOS.—The native Christian women in North Laos think it a privilege to walk five and even ten miles to church in the early morning, and they have their own prayer meeting.

JAPAN.—A new movement is reported at Osaka; a "Missionary Army" is started, whose rank and file is made up of a few active Christians of various denominations. Apparently it resembles the Salvation Army, only it works within and not outside the churches. Three thousand gospel leaflets are scattered every week. There are fifty-seven C. E. Societies in Japan.

VASTNESS OF THE FIELD.

REV. HUNTER CORBETT, D.D., CHINA.

Eight hundred and ninety-five millions of our race are living in ignorance of the only name under heaven given among men whereby we must be saved.

Over nine hundred millions of the inhabitants of the globe are yet out of Christ. Statistics are uninteresting to many, but they are filled with deep meaning if, in the sight of God, we meditate upon them and ask ourselves, in view of the awful need of the heathen world, What are we personally doing? Do we hear God's voice saying to each of us, "What hast thou done?" "The voice of thy brother's blood calleth unto me from the ground?"

Thirty-five millions are passing annually into Christless graves. In China alone more than a million pass into eternity every month. Do these facts touch our hearts, awaken our sympathies and bring us into closer touch with our Saviour and all for whom he died?

Would that I could utilize the artist's pencil and brush in making a panorama which would represent the whole heathen world "without hope and without God"—that all might see what life as well as sickness and death to those in unchristianized lands mean.

Will the reader kindly trace on the map the different mission fields and meditate thereon, until some definite and indelible impression is fixed. Begin with

JAPAN.

The Sunrise Kingdom has a population of about 40,000,000. During the late war

with China the eyes of the world have been turned upon this nation as never before. In future Japan will not be ignored in all the great political movements in the East.

In 1622 a relentless persecution broke out against the Roman Catholic Church. Multitudes of Japanese converts chose death rather than the alternative of treading upon the form of the cross and blaspheming the holy name of Jesus.

A royal proclamation was posted over the kingdom to this effect: "So long as the sun shall warm the earth let no Christian be so

After a worthy part in establishing the cause of Christ in Japan, they still remain with us, rejoicing in all the wonderful changes they have witnessed in that land. They lived there ten years before the government would permit direct and open missionary work. As late as 1869 many hundreds of Roman Catholic converts were closely confined in prisons in different parts of the country. In 1872 a teacher of a Protestant missionary died in prison accused of no crime except his desire to profess Christ and receive baptism.



Preparing for a Country Trip—China

bold as to come to Japan, and let all know that the king of Spain himself, or the Christian God or the Great God of all, if he violate this command, shall pay for it with his head." This decree was not fully canceled until 1873. It is to the honor of America that Commodore Perry, in 1854, without the firing of a gun, opened Japan to the commerce of the world.

In 1859 our Church had the honor of sending James D. Hepburn, M.D., and his wife among the first pioneer missionaries.

FIRST BAPTISM.

In 1864 the first baptism took place. Eight years later the first church was organized. The membership has now increased to 49,000, or one for every 4000 of the entire population. Thousands of the youth are now in the schools and colleges recently established. The Bible has been translated and widely circulated, and there is every reason to hope that if the missionary work is energetically and wisely carried

on, there will be great awakening and turning to the Lord in the near future.

KOREA.

The "Hermit Nation" has an estimated population of about 13,000,000.

The Koreans claim that they are neither Chinese nor Japanese. Many of them have come to regard the Chinese as petrified barbarians who from time to time by threats or more violent measures have exercised authority over them. They speak of the Japanese as mushrooms of an inferior quality, so short in stature as not to entitle them to high esteem.

In 1835 Roman Catholic priests from the west entered Korea from Peking and succeeded in winning many converts. Relentless and cruel persecutions arose, and every effort was made to persuade the people that the foreign religion was a "pestilent heresy," "the sum of all immorality and villainy."

In 1864, on the death of the last king of the Yi dynasty, the reins of government fell into the hands of a regent who was bitterly opposed to foreigners and to Romanists in particular. Soon after he obtained power, Bishop Berneux and eight of his associates were put to death and ten thousand Korean converts are reported as having met a martyr's fate. A fierce persecution long continued.

VISIT OF AN AMERICAN WAR SHIP.

Thirty years ago Captain Shufelt, commander of an American man-of-war, was sent to Korea to inquire concerning the loss of an American ship and the probable murder of all on board in a river of Korea. As interpreter I had some part in persuading a patriarch of a small village on the coast to send a man to carry a dispatch to the king. A year later the answer was received, when another man-of-war was sent to make further inquiry. Before the vessel left the harbor the patriarch was arrested and beheaded for having showed friendship to foreigners.

Subsequently both French and American men-of-war visited Korean waters and were fired upon from the forts on land. The fire was returned and lives on both sides sacrificed, but no settlement secured.

FIRST TREATY.

In 1882, Captain, now Commodore Shufelt, as the American representative, secured the first treaty with Korea. In 1884, Dr. Allen was sent to Korea as a medical missionary by the Presbyterian Board.

FIRST CONVERT.

The first convert was baptized in 1886, and the first church organized with ten members in 1887. During the next ten years the number of converts increased to more than a thousand. One result of Korea being the storm centre of the late war between Japan and China has been to relieve Christianity from much of the misconception, prejudice and hostility of former years.

Ping Yang, where so many lives were sacrificed at the great battle which resulted in driving Chinese troops from Korean territory, is now the centre of a most interesting missionary work carried on by the Presbyterian mission. There and in surrounding towns and villages many are asking what they must do to be saved? The missionaries are greatly encouraged and the outlook for the future is full of promise.

CHINA.

China is called the "Dragon Kingdom," from having chosen the dragon as the national emblem on all the flags of the nation.

Including Manchuria and Mongolia, the estimated population is 400,000,000. Buddhism, a system of despair, influences the thoughts and lives of all these millions. This system is a sort of atheistic pessimism, holding out the cessation of conscious being as the ultimate hope of man's greatest and holiest efforts.

The multitudes live in dread of the indescribable torments depicted in the temples of what they imagine the souls must undergo after death and of the rebirths into forms of animals, reptiles, etc.

After years spent in self-denying and heroic labors among the Mongols, the late Rev. James Gilmour wrote:

Mongol Buddhism and holiness have long ago parted company. Notwithstanding many excellent doctrines which characterize it as a theory, its practical effect is to delude its votaries as to moral guilt, to sear their consciences as with a hot iron, to call the wicked righteous and send men down to the grave with a lie in their right hand.



"All Aboard."

Confucianism, Taoism and all the religions of China are utterly unavailing before the heart cry of the nation. The gospel is the only remedy.

What is the gospel doing in China? The six converts to Christianity in the Protestant Church found in China in 1842 have now grown to 70,000. At the same rate of increase as there has been the past five years, another fifty years will give China more than 60,000,000 of converts. Surely after many decades of foundation work in translating the Bible in many dialects, the preparation of many books, establishing of numerous schools and colleges where multitudes of gifted youth are being trained, with hospitals, dispensaries and works of various kinds, there is every reason to be encouraged and to hope that God's time to work mightily among that great people is near, if not already come.

SIAM AND LAOS—"THE LAND OF THE WHITE ELEPHANT."

Sixty years ago no treaty relations existed as now with all Christian countries. The

king, in giving money and land to the missionaries for hospitals and schools, shows that he is not hostile to missionary effort. At present the Presbyterian Church in America has that mission field as its own. More than two thousand Church members already are but the drops before the coming shower. Last year for each ordained missionary thirty members were added to the Church in the Laos Presbytery. Many a church in America would rejoice at an equal success.

AFRICA.

Glance at the Dark Continent, with a population of over 200,000,000, nearly one-seventh of our race, without the gospel. Africa has been described as "a universal den of desolation, misery and crime."

In 1565 a slave ship bearing the name of *Jesus* arrived in America with 400 slaves stolen from the coast of Africa. The pious commander, Sir John Hawkins, wrote in his diary that "God had been very merciful unto them in giving them a safe passage, because he would be kind to his elect,"

Three hundred years later, putting an end to slavery in America required an army of 2,200,000 men on the Union side. Of this number 110,000 were killed or mortally wounded and 250,000 died from other causes. Probably on both sides nearly a million of men perished, and over five thousand millions of dollars were expended. Let the Church make a heroic effort to evangelize the whole world and what will be the result?

AFRICA WAKED UP.

Africa has now awakened from the sleep of centuries. She needs help imperatively. Mohammedanism has already got practical control over the whole of the northern part of Africa, and is rapidly advancing south. Surely Christian nations should awake and claim that people for Christ before the 10,000,000 gallons of liquor yearly supplied by America and other countries has made that people hopelessly intemperate and before they come under the terrible

thralldom of Islam. History records no parallel to the progress which has been made in Central Africa within the present generation. Much of the country is now under the control of Christian governments.

The limits of this paper will not permit to speak of other lands. If not only pastors, elders and leaders of missionary societies, but all Church members, old and young, were to make a careful and prayerful study of Persia, India, Arabia, Turkey, the islands which dot the ocean with an aggregate population of many millions and the mission fields of the world, until the mind becomes adequately impressed with the grandeur of the work which Christ's Church was instituted to accomplish, and contrast the condition of those "without hope and without God," both in this life and the next, every heart will kindle with love for Christ and love for souls, and the desire of every one will be to bear a worthy part in obeying our Lord's command to go into all the world and preach the gospel to every



creature. If the X-rays of gospel light should be turned upon all countries where heathenism and Mohammedanism have full sway, what is seen? Everywhere the intellect of woman is dwarfed. The sanctities of home as they are found in Christian lands unknown. Jealousy, envy, hate and intrigue run riot. Polygamy, with all that it implies, degrades women with an infinite degradation. What degrades women also degrades men. Barbarous tortures, brutal punishments, oppression, official corruption is not only common in heathen lands, but perhaps worst of all under Mohammedan rule.

The great facts found on every mission field should surely arouse the Presbyterian Church, to which God has given such a membership and such great wealth, to bear a worthy part by earnest, increasing and prevailing prayer, liberal giving and heroic service in meeting her responsibility before God in relation to the unsaved world.

PREACHING THE GOSPEL IN DARKEST AFRICA.

REV. WILLIAM S. BANNERMAN.

Our mission in Africa covers a large extent of country, stretching from two degrees south of the equator to four or five degrees north, and extending indefinitely towards the interior. Our most inland station is, however, not more than 200 miles from the coast.

All this portion of Africa consists of one dense, dark forest covering the low coast belt of lagoon and mangrove swamps, reaching the Sierra del Crystal mountains and beyond over into the central plateau of the continent.

The Fang, who some fifty years ago were known only as a wild, fierce cannibal people living far on the interior plateau, have been moving down in hordes towards the coast, driving out or destroying weaker tribes, or, as coast people say, the Fang have been burning, killing and eating their way to the coast until they have now reached the sea. They are a strong, active, energetic people, fond of war and the chase, and said to be three millions in number.

A great portion of the missionary's time is spent itinerating among the Fang and the coast people, in the southern portion of the field, by means of an open boat or canoe,

using the rivers, lagoons and lakes and in the northern portion of the field overland, using the network of forest footpaths that cover the country. From Angom, our station on the Gaboon, any one of forty-three Fang villages, averaging 700 in population, can be reached in a day.

Our first stations among these savages were usually located in the large towns, so that the missionary might be in continual contact with the people, but this plan did not succeed, as from the tribal and family feuds the probability was that not one out of the twelve located in any other village dare visit the station from fear of the people of its town; hence all new stations are being built at a short distance from the native villages and held and recognized as neutral property, indeed, is a sort of city of refuge, a place of peace, where all who meet are free from danger.

So hostile are these people to each other, and such are their internecine feuds, that coast men, men of a different race and language, are always taken into the interior as carriers and canoe men for use in itinerating with the missionary.

Occasionally the missionary will entertain an explorer who, by the help of some fifty armed men and many carriers of tent and baggage, has made a tour through the forest, which a missionary like the late Dr. Good will enter with one man to carry his blankets, one to carry his food, and two or possibly three others to carry himself should he be stricken with fever and fall by the way—so that a missionary itinerating party is usually a very simple expedition whether on lake or in the forest.

There is never any difficulty in finding an audience among this people. The missionary will sometimes speak six times a day in as many villages to from fifty to five hundred people at a time. If a village is passed several times without a visit, the people feel slighted, and will shout from the banks of the river, "White man, why do you hide the word of God from us?" "Has God no news for us?" This people are ready to hear the gospel; it is not claimed that they are ready to believe, this is a different matter; missionaries labored long and faithfully among the Fang and the coast tribes of Africa as in other parts of the world for their first converts. What is claimed is that the heathen are ready to hear

the word; indeed, we can go further and say that they are anxious to hear; perhaps even farther, and say that they are anxious to believe.

The heathen of west central Africa know of God; they know everywhere of a great Supreme Being who has made all things, and set all things in order, whom they name Anyam, Anyambie, Nyam, Nzam, Zam.

This is about their idea of God: Anyam made all things, and set things going, and then for some reason left them in their forest, subject to evil spirits whom they are always propitiating. "Oh, it is all very well," they say, "for you white people to speak of God's love; see all he has given you, and done for you, and taught you; *you* are God's children; you come from God's town, but you need not tell us that the Fang are his children. Why, if we are his children, has he left us to die, age after age and generation after generation, in this dark forest and to hunt each other like the wild beasts? No, no, you need not tell us that God loves us or is our Father." The missionary seems far removed above this simple ignorant people, hence what an immeasurable distance God seems to be above them, and that this God should love men, and should prove his love by sending to this evil world his only-begotten Son, and that this Son of God should live in this world for years going about doing good, showing lost man the way back to his Father God, and that he should gather about him friends who called themselves by his name, and that he then went back to his Father to prepare places for, and to be there ready to welcome his people; that where he is there they may be also, and that he asked his friends to carry on the work begun by him, until all people hear of the love of the Father and of the Son. Then come quickly the questions, "When? How long ago was this? Has the Son of God many friends who call themselves by his name?" Your missionary begins with shame to tell this people that all this happened 1900 years ago, and that there is a multitude who call themselves Christians. Nineten hundred years! What an age to people who count two years to our one! Who cannot tell the age of a child of several months! They simply reply that such a story is quite unworthy of their belief. The missionary

would be impatient and discouraged and overwhelmed were it not that he knows that wherever the gospel has been faithfully preached, in whatever age, and among whatever race or nation it has been preached, the Holy Spirit has accompanied the preaching of the word and has given men power to believe what to the natural man at first seems incredible, and so men have believed and been converted.

They usually listen attentively and respectfully to the message, asking and answering questions; again and again returning to the same questions, showing that though perhaps silenced they are not satisfied. Occasionally, however, a man is angered by the thought that he has been unjustly deprived of some good thing; he works himself into a rage during the service, stamps his gun against the floor, brandishes his spear, or hustles the people about until beside himself with rage he rushes out of the audience and shouts back defiantly: "White man, keep your good news; have your heaven for yourself and your people! What! you come to us now at this late day to tell us of another place, after my people have gone generation after generation to Ntolen (the place of evil). No, I want to go with my own people. Come, men, let us go with our people." He calls his friends, and they move off in anger, perhaps to hear the good news no more.

Usually after holding a meeting in the public place, the missionary will pass through the streets of the village to visit those who, for one reason or another, have been unable to come and hear. As he walks through the village he hears a groaning which he follows until he halts by a door whence the sound issues. It takes a moment or two before the eyes become accustomed to the smoke and darkness of the hut, but there he sees, stretched out upon the earthen floor, a warrior just returned from battle; he has lost an eye, has a broken limb or has a deep gunshot wound. These people know something of medicine, but nothing of surgery. Before the wounded man has any chance of recovery they say the hot metal must be extracted, and then I see his friends, with their coarse knives, or with their fingers, probing and ferreting in the wound until death ends his sufferings.

Further on, with a heavy chain about his neck, or with his feet in the stocks, we find

a prisoner; it may be a child or a man, a prisoner of yesterday, or it may be of some years' standing, held for ransom, or to be killed and eaten when the people of this village make a raid upon his village and return disappointed.

On the forest side of the street, among the plantain and banana trees, we find tiny houses, a few feet square only, in which are placed those stricken with a very disagreeable, painful and contagious disease prevalent in west central Africa. It may be a child. The father fears contagion. The mother's natural affection is overcome by her dread of the disease. They place their child in this cage. They feed it through a hole in the side of the hut, and leave it to live or die; usually to die if under ten or twelve years of age.

Towards the end of the street we hear some one weeping with a loud voice, as their custom is, the body covered with white clay, the emblem of death; it may be a young man or a young woman. When asked why they are wailing, they refuse to see us or to hear us. We ask of those standing near why this young girl is crying, and get the answer, "Oh, this girl is bewitched, and is crying because she is dying." We tell her that there is no such thing as a witch; that these people have their own reasons for wishing her death, and we ask her to go to the river and wash, and return and eat and she may outlive her tormentors. If she were thus encouraged every day she would probably survive, but otherwise she continually hears, "You are bewitched, you are dying, we can see you dying," and eventually she dies, and the witch-doctor says, "Did I not tell you that she was bewitched? See; the witch has killed her."

Not in every village the missionary visits does he see these identical cases, but every day he goes among this people he sees all these things, and things too dreadful to begin to relate; he looks upon pain and cruelty and sickness and suffering and sin until his heart is sick and his head faint; until he longs for the presence of the Great Physician who alone can heal the hurt of this people; until he thinks of him who on seeing the multitude was moved with compassion; until he believes that if those who call themselves by the name of the Master could see what it is to be without Christ,

they too, would be moved with compassion for those who are out of the way and lost in darkness.

It is when the missionary reaches his home and moves among and is welcomed by his Christian converts that he appreciates what Christ has done and is doing for the world.

It is only when we see what it is to be without Christ and what it is to have Christ, that we can fully appreciate what good things Christ has given this world.

Is there any power able to lift these people out of such ignorance, degradation and vice? Yes, a mighty power—the power of the gospel. The gospel is the power of God for the salvation of man here in this world and for the next.

HOUSE-TO-HOUSE VISITATION.

MRS. GERALD F. DALE, JR., SYRIA.

The necessity for house-to-house visitation on the mission field lies primarily in the fundamental fact that man is a social creature, dependent upon human touch and sympathy.

In the eastern and western continents alike, if hearts are to be reached, it must be by intimate, personal soul-to-soul work. The preaching and teaching are, at best, done at arm's length; their lessons must be enforced, indeed largely interpreted, by subsequent work with the individual. The very expressions by which religious thoughts are conveyed are too often mere abracadabra to the listener, and must be explained at greater length than the speaking in public allows.

We must visit from house to house if we would influence the many who will not come to us. All our tact and common sense, our courtesy, charity and finest instincts must be employed to win those who look upon us as enemies and interlopers. We must visit the homes if we would make headway against false religious systems whose teachers are zealous and untiring in poisoning the minds of the ignorant against the light of truth. They do not weary in their efforts to sow the tares; we must be constantly watchful that the wheat is not choked.

We must visit the homes in order to learn how we can best influence the children in our schools, who come from those homes,

and how we can best reach the parents through the children.*

We must go to cheer members of the household, who, because of their sympathy with us, suffer persecution in their homes and are forcibly prevented from attending our services. These would grow sick at heart and discouraged if deprived of our human, helping touch.

Especially to the Mohammedan home must the lady missionary go—for in their enforced seclusion these women can be reached in no other way.

VISITING HELPFUL TO THE MISSIONARY.

The missionary needs the visiting from house to house for his own cheer and encouragement and guidance. There in the individual life he sees the seed of promise; he is at leisure to nurture and foster it. His counsel and advice are eagerly sought and regarded. He is the patriarch of the home.

There, also, in the changed perspective, he will be quick to notice how he may have erred in his dealings with individuals, and circumstances will suggest a remedy.

Most important of all, point of contact with each member of the large or small household will be established, through which will flow the current of human love which is divine.

THE RIGHT SPIRIT FOR VISITING.

The spirit in which we should enter these homes is so exactly defined by Prof. Royce of Harvard that I quote the passage here:

Thy neighbor is as actual, as concrete as thou art. Just as thy future is real, though not now thine own, so thy neighbor is real, though his thoughts are never thy thoughts. If he is real like thee, then is his life as bright a light, as warm a fire to him, as thine to thee; his will is as full of struggling desires, of hard problems, of fateful decisions; his pains are as hateful, his joys as dear. Take whatever thou knowest of desire and of striving, of burning love and fierce hatred, realize as fully as thou canst what that means, and then with clear certainty add: Such as that is for me, so is for him, nothing less. . . . Amid all the count-

less hordes of savage men; in the hearts of all the good and loving; in the dull throbbing hearts of all prisoners and captives; in all sickness and sorrow; in all exultation and hope; in all our devotion; in all our knowledge; everywhere from the lowest to the noblest creatures and experiences of our earth, the same conscious, burning, willful life is found, endlessly manifold as the forms of living creatures, unquenchable as the fires of the sun, real as these impulses that even now throb in thy own little selfish heart. Lift up thy eyes, behold that life, and then turn away and forget it as thou canst; but if thou hast known that, thou hast begun to know thy duty.

If we take this spirit with us into the homes, all that antagonizes us physically, mentally and morally will be counted as a very little thing, if we can but help our neighbor, our other self.

SPECIAL OPPORTUNITIES FOR THIS WORK.

In most Oriental countries, deaths, births, betrothals, marriages, feast-days, a return from a journey, are all occasions when visits are expected as a matter of course, and the wise missionary recognizes the importance of the opportunity.

He will also often go, when he must make his own opportunity, and then it is that he must love his neighbor as himself, overlooking a coolness and offishness quite consistent with the offering of certain perfunctory amenities. He responds in Syria to the invariable "Tfuddûllû" ("Come in," or literally, "Bestow your favor on me"), often an empty courtesy, and it may be accompanied by a covert, half-provoked smile, at his readiness to respond to the invitation; but if he proceeds with a brave heart, it will indeed be strange if a bond of sympathy is not soon found, when the frigidity of host or hostess will melt like magic—and the missionary will receive a genuine invitation to "Tfuddul" a second time.

INCIDENTS.

A woman in Syria told me once that while she was still a bigoted Greek Orthodox, her hatred was so great towards the missionary who constantly visited her husband who was inclined to Protestantism, that night after night she stood behind the door, armed with a heavy stick of wood to hurl at the missionary's head. It was never thrown, for she said, "Each time my arm seemed to be held forcibly back." Her welcome was long in coming, but it came at last with a heartiness which brought a perennial smile to her face—and now she in

* Rev. Dr. Poor, the father of the now venerable Dr. D. W. Poor, was a missionary of the A. B. C. F. M. in Ceylon. Some fifty years ago, in a speech at an annual meeting of that Board, he illustrated this thought as follows: We began our work by trying to get adult men and women to listen to our preaching of the gospel, but having very poor success in this we took a hint from the cow-herds. The cow in India is not the gentle and amiable creature known to you, but is very untractable. When the cow-herd found it difficult to make the cow go the way he desired, he would catch her calf and shoulder it and run forward. The cow would quickly follow. So we saw that the way for us to lead the parents was first to win the children.

turn, filled with the gospel of peace, visits many homes where at first she receives but scant courtesy, and frequently downright abuse.

In another place, a man became interested in Protestantism, but was bitterly opposed by the bigoted wife. Gradually she became wondrously softened by the winning personality of the faithful missionary who visited the house. When a fatal disease seized the woman, he arranged for her removal to the Beirut hospital, where she was temporarily relieved, but returned home to die. Through the eight months of agony which followed, her patience and trustful leaning upon Christ were wonderful, and on her dying bed, the mummery of the nuns kneeling around her was silenced by her cries to Jesus as her only Saviour and Helper. This woman could not have been reached outside of her home. The missionary went to her.

Another woman, sweet and refined, educated in a boarding-school, married a man who proved to be a dissolute drunkard. The husband forbade his wife, who was a church member, to attend service. She told us that our visits were her only human consolation; while we wondered whether we did not receive more help and inspiration from her than she could possibly get from us—as all unconsciously she revealed depths of Christian fortitude and patience under trials which no woman could bear without Christ's help. Among her minor troubles, a bigoted mother and father-in-law were hourly thorns in the flesh, with their petty, pin-prick persecutions. When I last heard of her even they were being won by her Christ-like patience and endurance, and her husband had given her permission to attend church.

The missionary does not need to be told of the importance of this work; he knows the need of it in every phase, and everywhere you will find him regretting what portion of it he must leave undone. Let the Church lighten his burden of regret by reinforcements, each new-comer lending a hand and a heart to this most vital part of missionary labor.

CHAPEL PREACHING.

REV. WILLIAM S. HOLT, D.D.

On the foreign field chapel preaching has two distinct phases, and two distinct objects.

The first is evangelistic, the second is for edification.

ESSENTIALS FOR CHAPEL PREACHING.

First, *get your chapel*. The writer's missionary life has been spent among the Chinese and his experience dates from the year 1874. To meet the most people possible, the chapel must be on a busy street. When so located it would be objectionable to business men; for the gathering crowds would obstruct the narrow streets. This obstruction would interfere with trade and *might* lead to too great *activity* in the crowd and to some destruction of property.

Then, often, the unwillingness to rent to a foreigner is a barrier which sometimes it is impossible to remove. Then the only thing to do is to select another building and hope for greater tractability in the owner.

SECOND STEP.

Fit up your chapel. This is exceedingly simple and inexpensive. Benches without backs; a platform raised sufficiently to command the audience, and large enough for three or more occupants; a native table, on which to lay some books; if possible, a book-room near the entrance, to be kept open constantly with the sign, JESUS HALL, and the furnishing is complete. We are ready to go to work. This is a chapel solely for evangelistic work. But evangelism is a broad term when taken in this connection. It includes familiarity with the preachers, until they are changed from "foreign devils" into men; some sort of acknowledgment that their mission is friendly, and that they are not emissaries of a barbarian race; some knowledge of their purpose in preaching a foreign religion; indeed it means an entire change of thought and belief and attitude toward the missionary, and after that an understanding of his message, what its relation is to the individual, and, by and by, under God's gracious guidance, acceptance of the gospel.

HOW HE TRIES TO DO HIS WORK.

It was our custom to go, two or three together, to the chapel every afternoon, except the Sabbath. For chapel preaching is exhausting work, and relief is needed. This explains why one man does not go alone, unless it is necessary. The every-day work is absolutely necessary when we keep

in mind that we wish to reach as many people as possible as soon as possible.

There were in our city four missionary preachers. Our chapels would accommodate about 500 people. The city contained 500,000 people. How long would it require four men to *reach* 500,000 people, provided they had entirely new audiences at every meeting, if they preached twice on the Sabbath? Evidently a chapel closed six days and open one will never meet the need. The whole front of the chapel is removed, the missionaries are on the platform, with a good native preacher to assist. In comes the crowd. The seats are filled, the aisles are filled, the space in front of the platform is filled with men. They are smoking, laughing, talking, staring. The preacher who is to open arises, the others sit, and work begins. The theme for the day, a simple talk about God, and sin, and salvation through Jesus Christ, as animated as the speaker can make it, abounding in illustrations as much as possible, is addressed to the untaught crowd.

But the man is more to the crowd now than his theme. His features, his short hair, his stature, his apparel from collar to shoe, are observed, and perhaps, also, the fact that he is speaking the common language of the crowd. Often the talking and laughter and visiting, all aloud, continue. A friend of some one in the chapel passes the door and is called in. Men in the street, and small boys, too, as they go by, sing out, "Foreign devil." Some get up and leave, others take their place.

Meanwhile there is constant conversation with the men who are sitting on the platform. "How old are you?" "What is your name?" "Are you married?" "Of what are your clothes made?" "What sort of medicine must I take to join your society?" "Is it true that you foreigners dig out the eyes of children for medicine?" No use to say, "Keep still. This is a meeting." Answer you must and answer you do. For you are there to evangelize this curious crowd, and how can you evangelize a man until you show yourself friendly. So on and on preaches the missionary before the audience; on and on talks the inquisitive auditor; on and on responds the waiting assistant until throat is dry and weary, and the preacher is tired. Then he sits and attends to the inquisition and the

other steps to the front and continues the preaching. The afternoon passes; the men are worn; the crowd is invited to come again to-morrow; the front of the building is replaced; God's blessing is sought upon the service rendered, and the missionaries go home to take up some other form of the work that always presses, and to prepare for another day.

Day after day the good seed is sown, until the JESUS HALL is known throughout the city, and the foreigners and their work are talked about everywhere. The villagers who come into the city to sell their produce or make their purchases, the student, the business man, especially if he has a shop near the chapel, and the officials all hear of what is going on and the gospel becomes a topic of conversation over a large area tributary to the great city.

WHAT IMPRESSION

is produced by this chapel work? Probably a false one at first. For it must be remembered that while the missionary uses the language spoken by the people, and is well understood on all the common topics of every-day life, when he preaches the gospel in a heathen tongue he uses the *words* of the people to convey his own *ideas*. But the hearer attaches the familiar ideas of his own thought to the words. For example, we use the common word for God, to specify the God of the Bible. He is not known, but one thousand heathen gods are called by this name. To say true God where all are true is to make no progress. To speak of the Supreme Ruler is to convey only one idea and that a false one, as many missionaries know from experience. The same is true of sin, salvation, heaven, Saviour. All these terms are misunderstood at first, and for long. But the daily work in the chapel serves its purpose, makes the people acquainted with the missionaries, always leads to permanent friendships, then to personal inquiry about the message delivered in the chapel, and so to the *personal work* which leads to the feet of Jesus.

SEED SOWING.

CHAPEL PREACHING described above is seed sowing, "beside all waters," among thistles and tares, and on rocks and sand and barren soil.

CHAPEL PREACHING FOR EDIFICATION.

This is done on the Sabbath, and where the Church is not yet established in the missionaries' own home. There was a sacred room in our miserable native dwelling set apart to this use on the Sabbath days. There we gathered those whom we had tried to reach. All is orderly and quiet here. The word of God is read, the prayer is offered, the hymn is sung by man and wife and child, and a portion of God's word is unfolded, with earnest effort to bring it to the conscience and heart and life of the listener. Here we worship with those who dare to inquire and who come to profess faith in Jesus Christ, and who *must* endure hardness if they are good soldiers. Here too come comfort and help to ourselves as we meet with our Lord, and refreshment comes for the weariness and care and abuse which are sure to follow in the days ahead.

It is a blessed privilege to preach the gospel to those who do not know it. And to what height does this privilege attain when the preacher sees those, for whom he has labored and endured, bravely and openly profess their faith in the wondrous Saviour?

EVANGELISTIC WORK IN KOREA is treated in a communication from Rev. S. V. Moore, from which we glean the following illustrations of the methods employed:

1. *Notice on the gate*—DOCTRINE OF JESUS TAUGHT HERE—all who wish to hear the good tidings invited to come in.

One Kim-Sun Tal, passing by on a Sunday, saw the sign and came in to church; has ever since been a regular attendant; is now a communicant. He keeps a hotel on the main street of the city, and invites the missionaries to use his large front porch opening on the street, as a sort of chapel—an excellent place from which to preach to crowds passing by. Multitudes have there heard the gospel for the first time.

2. *The Sa-rang* is a room furnished in Korean fashion, in which the missionary spends many hours, receiving all who may come to see him. He reads and explains to them the Scriptures, and the voice of prayer is there daily heard. Men from all parts of the country find their way to the missionary Sa-rang. Many accept books from it.

3. *The Street Chapel* is a large room opening on the street. Half a dozen such

in Seoul. When the doors are thrown open, and the schoolboys strike up a song, a crowd soon gathers, and the missionary tells them of the one GOD and SAVIOUR. No difficulty in getting an audience from the passing crowd, even when there are no boys to sing. They have curiosity to hear the foreigners.

4. *Street preaching*, not only in the city, but by missionaries going from village to village [How like the seventy whom Christ sent out!], preaching the glad tidings of the kingdom, and scattering books, both by sale and as gifts.

5. *Itinerating* means trips to remoter parts of the country, sometimes by boat and sometimes on land. On these trips the missionary takes pains to see any who may have visited him at his home; holds services; sees inquirers and receives them, first, to the catechumen class, and, after a period of probation, baptizes and admits to communion those found worthy. Meetings are held for prayer and Bible study, and the people are taught to sing. With several inquirers for companions he goes about from village to village; the people gather and listen to addresses by the missionaries and by such of the native believers as are qualified for such service.

In one place converts have bought a house and fitted it for a church, with two rooms—one for women and one for men—where the villagers meet every evening for prayer and song. One woman there confessed that she "had lived like a dog," but she had no desire for her former way of life since believing in Jesus. She has heard much from Mr. Kim, and now teaches what she has learned to other women.

In one village of ten houses eight of them have left off the worship of devils and are calling upon the Lord. They use a Sa-rang for a chapel, outside of which is a sign—THE SALVATION CHURCH; inside on the walls are pasted the Ten Commandments and printed prayers.

Mr. Moore's communication gives many more similar illustrations. It was received after we had so preoccupied our space that we have been compelled to select only these few and to condense them, not always giving the writer's own words, but careful not to misrepresent him. His vivid picturing of Korean scenes and experiences confirms the impressions which Mrs. Bishop has already given to our readers. See p. 103, and p. 4 in our January number.

EDUCATION.



Manuel Madrid, J. J. Vigil, M. D. J. Sanchez, Warren C. Buel.
Gabino Rendon, R. E. L. Hays, F. M. Gilchrist, Avelino A'guirre, Luis Bernal.

OUR WORK FOR SPANISH-SPEAKING PEOPLE.

COÖPERATION OF CHURCH AGENCIES.

The illustrations which accompany this article suggest the seed and fruitage of the work of our Church among the Spanish-speaking people of this country, a work to which our Board of Home Missions so often points with just pride. There is an exceedingly interesting chain of providential events extending from these old Spanish Bibles to the group of students which it is the purpose of this article to show. There has been a harmonious coöperation of instrumentalities working together for good which can be traced from the American Bible

Society, which published the Bibles, through to the Board of Education and the Presbyterian College of the Southwest as they have coöperated in giving to these young men a Christian education.

THE GOMEZ BIBLE.

When and by whom these Bibles were brought into New Mexico is not known. The larger Bible was printed in 1828; and in 1868, forty years later, it was purchased by Juan Gomez, a Mexican living in Conejos county, Colo. It was purchased from a man whose wife had inherited it from her grandfather, a resident of central New Mexico. The price paid seems an unreasonable one; but there were many instances of large sums being paid for these old Bibles

as they secretly passed from hand to hand. Such Bibles are found in many places in New Mexico. The price paid by Mr. Gomez for this one, as reported by his family, was ten dollars in cash, a fat ox, and the use of a yoke of oxen for a trip to Santa Fé and return, a journey of three hundred miles. The cost of the Bible is variously estimated at from sixty to one hundred dollars, as cattle were at that time both scarce and valuable: farther, the oxen strayed away during the journey, and were gone for some months, causing a farther loss of time and trouble. Mr. Gomez read his Bible for ten years before he was found by our Presbyterian missionary, Rev. Alexander M. Darley. It is said that wherever he went he gathered about him groups of eager listeners to whom he told the stories of the old Bible heroes. In 1878 Mr. Darley found Mr. Gomez and his family living in a retired spot in the cañon of the Alamosa in southern Colorado. They were already evangelical in faith and life and were soon ready to be organized into the Presbyterian church now called "La Luz" (the light). This church has been maintained through the years. It has sent out many members to other churches, and still enrolls a membership of thirty-one. Mr. Gomez was a man of marked personality and strong character. He has left to the world a godly seed who are an honor to him and to the Church. Rev. M. D. J. Sanchez, whose face appears in our group, is a grandson of Mr. Gomez, who spent eight years in the Presbyterian College of the Southwest, completing the classical course and the special theological course. After his graduation in 1893 he was called by the La Luz church, and ordained and installed as its pastor, passing all the required examinations except in Hebrew. Mr. Sanchez also has charge of the three churches mentioned hereafter, and a general oversight of all of our mission work in the great San Luis Valley, including the work of other evangelists. A younger brother, a sister and her husband are now in college. The last, Mr. Refugio Jaramillo, is a member of the present class in theology, and is already very acceptable as a preacher among his people. The sister, and Miss Petra Gomez, another granddaughter of Juan Gomez, have been the mission teachers at La Luz for several years past.

THE PEDRO SANCHEZ BIBLE.

The smaller Bible was published in 1857, and was purchased some years later by Pedro Sanchez: the price paid was a fat ox worth probably twenty-five dollars. Mr. Sanchez lived in a community near Ojo Caliente, N. M., where even yet no regular mission work has been done. He died trusting in the promises of his Bible, although he had never met a Protestant minister except on one occasion. His brothers-in-law, Pablo and Pedro Ortega, with their families, gained their first knowledge of gospel truth from this book, and his wife was until her death a faithful Christian. The Ortegas lived in Colorado, and when Rev. Mr. Roberts and his evangelists found them in 1878, Pablo Ortega, then a State Senator, welcomed them to his home. Soon after the Presbyterian Church of Cenicerro was organized in his house. This was the first Presbyterian church organized in Colorado among the Mexican people. Mr. Ortega was made an elder, but died shortly afterwards, from pneumonia contracted by exposure during a trip to presbytery at Colorado Springs. Two churches have since been organized out of the Cenicerro church, and the three are now under the care of Rev. M. D. J. Sanchez. They unitedly have 105 members enrolled. This church has also contributed of its members for the organization of four other churches. Mr. Avelino A'guirre, one of our group, and now doing efficient work as an evangelist at Santa Fé; Mr. Romaldo Montoya, the veteran evangelist of Nacimiento, N. M., and Mr. A. J. Rodriguez, the consecrated missionary to the Southern Ute Indians, were all of the original membership of this church. Of the present theological class, now in Del Norte, three come from within its original bounds. Thus seven churches and six preachers of the Word trace their history to the truths of this one book; "and the end is not yet."

Similar stories with regard to five other Bibles are known to the writer of this article. These seven stories, along with many individual experiences to be met with among the Mexican people, prove that unlearned and ignorant men are frequently led to a change of heart and life by the "open Bible," even without the preacher. They also prove afresh that the open Bible is ever the foe of Romish superstition.

THE TRAINING WORK AT DEL NORTE,
 COLO.

The class of eight shown in the cut was organized six years ago in connection with the Presbyterian College of the Southwest, located at Del Norte, Colo. The class completed a special course of three years' training in theology and other studies in 1893, and all of its members have since been actively engaged in mission work. Another class is now in college, and will soon complete a similar course. This class has enrolled eighteen men, although three have been compelled to drop out this year for lack of support. These men have been supported by their work as evangelists during their summer vacations, for which they are paid by the Board of Home Missions, and by the usual aid given by the Board of Education to candidates under its care. Both of these agencies of our Church have reduced their appropriations through lack of funds. The reduction has been hard on our men, as seventeen of the twenty-six enrolled in the two classes are married men. Four of the whole number are Americans preparing for work among Spanish-speaking people. The others are the best product of the twenty-five years of mission work done by our Church among the Mexican people of this region: nearly all of these latter can trace their religious history back to the seven Bibles which I have mentioned. All who had a part in their instruction are agreed that the native ability of our Mexican students is equal to that of the American students who have had no better advantages. These men and their families are greatly benefited by their contact with the Christian people of the church and college in Del Norte. The standard of education, particularly in view of the benefit of contact with American Christians, and the competition with American students, is a higher one than would be possible in most foreign fields. The majority of them have had several years of training in the mission schools of our Church and spend from four to eight years in Del Norte. The exceptions to this are a few older men who have had but little previous education



Old Spanish Bibles.

and who are likely to be employed as itinerant evangelists, for which work there is a wide field. Pueblo Presbytery, Colo., has recently placed its whole work under the care of these trained young men where formerly three American missionaries were employed. The care of the work is divided between Rev. M. D. J. Sanchez and Rev. J. J. Perdomo. The latter is a native of Chile, and a graduate of Park College and McCormick Seminary, and has recently begun his work here.

THE HARMONY OF INSTRUMENTALITIES.

The Bible and Tract Societies, the Boards of Publication and Church Erection, and many individuals and churches by special gifts, have coöperated with the Board of Home Missions in founding and sustaining our forty-seven Mexican Presbyterian churches, and the thirty mission schools. The Presbyterian College of the Southwest, which is sustained by the Board of College Aid, and the Board of Education have united in the training of a native ministry for these churches, thus securing to the Church the service of these men who are the best fruits of its former work.

F. M. GILCHRIST.

COLLEGES AND ACADEMIES.

A COMPARISON.

We give, this month, a new view of our work, a comparative view. We compare the thirteenth annual report of the College Board made to the last General Assembly with the twenty-second annual report of another similar organization of a different denomination.

The organization does for its Church the work done by both our College Board and our Board of Education. It employs three secretaries, besides clerical force, and its expenses are slightly less than the expenses of our two Boards; but it should be noted that the administrative expenses of our College Board will be fifteen per centum less this year than they were last year. So far as we can separate its work for colleges and academies from that for students for the ministry we compare its annual report with ours.

About the same number of institutions were aided by both organizations:

	THE OTHER.	OURS.
Colleges aided,	9	15
Academies aided,	23	19
	—	—
Total,	32	34

The next comparison is startling:

	THE OTHER.	OURS.
Appropriations to colleges,	\$36,000	\$12,900
Average,	4,000	860
Appropriations to academies,	\$29,500	\$14,200
Average,	1,282	787

Our Board appropriated about 41 per centum as much as The Other; what were the comparative results?

PROPERTY.

	THE OTHER.	OURS.
Property of colleges,	\$816,427	\$815,049
Average,	90,712	54,336
Property of academies,	\$377,850	\$416,785
Average,	16,423	21,936
Both colleges and academies,		
	\$1,194,277	\$1,231,834

As our Board has been able to give its institutions from the first less than one-half as much as The Other Board could give, our property showing is encouraging. The encouragement is more marked when we consider:

INDEBTEDNESS.

	THE OTHER.	OURS.
Colleges having debts,	9	3
Academies having debts,	16	6
	—	—
	25	9
Total indebtedness, \$268,436	\$105,792	
Relation of indebtedness to value of property,	22%	9%

For some years our Board has with one hand offered institutions assistance in paying their debts, and with the other hand restrained them from incurring indebtedness. Offering according to circumstances from one-fifth to one-half the amount of indebtedness on condition that the institution should secure the remaining amount in its own territory, our Board has led most of its institutions out of debt; and by taking a first mortgage on the property of every institution so aided, it now holds mortgages on twenty-seven institutions whose property is valued at \$942,429, securing that property forever for the educational uses of our Church, or, in the event of the alienation of the property from such uses, securing the return of the money given, with interest.

Remembering that our Board gives but 41 per centum as much as The Other Board, the next comparison is good:

	THE OTHER.	OURS.
Gifts from home field, \$41,346 00	\$40,381 00	
One dollar appropriated brings on the home field,	63	1 49

STUDENTS.	THE OTHER. OURS.	
In aided institutions, . . .	2815	3026
Appropriations, average per student, . . .	\$23 26	\$8 95

Thus \$8.95 given to our Board secures the education of a student for one year, while the same result requires \$23.26 given to The Other Board.

College work is of course more costly than academy work; in view of which fact this also is encouraging:

GRADE OF WORK.	THE OTHER. OURS.	
Percentage of students in college classes, . . .	5.9	12.6

Of course the paramount thing in the work of these aided institutions is shown in the following table, which speaks audibly for itself and for our work:

SPIRITUAL WORK AND RESULTS.	THE OTHER. OURS.	
Percentage of students in systematic Bible study, . . .	49.0	82.5
Percentage Church members,	42.0	49.7
Percentage converted during the year,	5.4	5.2
Percentage seeking the ministry,	3.4	7.1

The most suggestive thing in this comparison is the difference in appropriations made to aided institutions. We give our colleges an average of \$860, while The Other gives its colleges an average of \$4000; and we give our academies an average of \$787, while The Other gives its academies an average of \$1282 a year.

Now a Western college without endowment, given according to its needs from \$3000 to \$6000 a year, can do very fair work; what can an unendowed institution do with but from \$500 to \$1500 a year?

The salaries offered must necessarily be so low as to attract competent instructors only when a consecrated missionary spirit makes them willing to work for half pay.

These small salaries being often neither promptly nor fully paid, instructors who must support their families are often driven to accept other positions.

Trustees and friends are annually harassed with threatened deficits which must be met

by special gifts, and are thus often disheartened and their zeal chilled.

The president must send and carry out appeals, when the annual deficit threatens, which keep the college before the churches as a chronic beggar for small sums and injure its standing among business men.

The college, living on the narrow verge of starvation, may be precipitated by some agricultural or industrial calamity of its State into indebtedness or even extinction.

Will not the Presbyterian Church give its Western colleges and academies as much aid for current expenses as sister denominations give their institutions? Can we, with our precious heritage of the love of higher learning based upon the word of God, and with our abundant means, please the great Head of the Church without doing much more for our institutions? It is long since the College Board has favored the starting of a new Presbyterian college in the West; some of the old ones have starved to death; others essential to the stability of our home mission work in their regions are in peril. What will the Church do?

We give our academies sixty-one per centum of the amount which The Other denomination gives its academies; we give our colleges twenty-three per centum of what The Other gives; and it may be added that all of the great denominations stand in this matter with The Other and not with us. What proportion then of their gifts to the Lord's work ought the Lord's stewards to bestow on this department of it, to retrieve past neglect and to do what each year requires for Christian higher education in the West? The Board could handle five times its present income with little increase of administrative expenses, as the office work is practically the same in handling appropriations of \$30,000, or of \$200,000.

THREE SCENES.

NINE PARTS FACT; ONE PART FANCY.

REV. HERVEY D. GANSE, D.D.

I.

Time, 1840; place, central New York or western Pennsylvania. Husband and wife are sitting over the fire on Sabbath night, the children having gone to bed.

"Haven't you noticed," says the wife, "that Harry cares more for his books than he used to? I believe he would like to

have an education. I'm pretty sure I've noticed a change ever since Brother William's Joe was here talking about how they did at college, and about their debating societies, and their professors, and all that."

Husband: "Yes; I've thought the same thing. I expected, like as not, 'twould work that way."

Wife: "Well, ain't you glad of it? I'm sure I am. He's got a good head; and he ought to study and make something. Perhaps God would make a minister of him. Joe told me that was what he meant to be; though he never thought of such a thing till they had a revival in college."

Husband: "Think we can afford it?"

Wife: "Certainly we can. College is so near. There are no traveling expenses. He can have most of his washing and mending done at home, and, at a pinch, he can keep bachelor's hall, as Joe does; so we can send him the chief part of his living, too."

Harry goes to college.

II.

Time, 1887; place, Nebraska or Colorado, from ten to fifty miles from Pierre del Norte. Conversation the same as the foregoing, except for this addition:

Husband: "They tell me the college is having a pretty hard time to get along. They've got nice enough building and first-rate teachers; but income doesn't nearly pay the expenses; and it is a pretty doubtful thing whether they keep a-going at all. There's no use of starting the boy if he's got to stop next year."

Wife: "It won't stop. There's people behind it; and they've put money in it, for the sake of doing good with it, and they won't let it stop."

The husband, on the whole, thinks so too, and the boy is likely to go to college.

III.

Time, 1887; place, a thriving town, or large city, or fertile farming tract in any of the older States. Husband, sitting at his table in the midst of a well-furnished study, with tall, full book-cases on three sides of it, is opening his morning's mail. His wife enters the door as he is running his paper-cutter through an envelope. By the time she has reached his table, the envelope and its contents are in the waste-basket, and he speaks:

"It is another of the circulars of the new-fangled Board for Colleges and Academies. I haven't the least interest in the thing. Collections, collections, collections; and as if there were not enough, now they want collections for running schools. How could I get people to give for such a cause, even if I wanted them to do it?" By this time he has opened another letter, and, after reading the date, he exclaims, "Why, here is a letter from your brother Jim, or some of his family. The handwriting looks a little strange." While he is turning over the sheet to find what name is signed to it, the wife says, "I noticed the postmark as I took the letter from the postman, and I came in to see whether it was from Jim."

Husband: "No, it's from his boy Harry, my namesake." A pause while he reads. Then, by snatches, he gives the purport: "The boy has taken it into his head to study. Got sort of a college started near them, he says; can go at very small expense for tuition, and can get a good part of his living from home. Says he has heard his father tell how I came to be a minister; thinks he would like to be one; wants to know what I think of it. Here's a line in lead-pencil from his mother. She thinks the boy is converted, says he is the brightest of their children, that, though things have gone so hard with them thus far, she believes they can carry him through, if the school can only keep a-going. Wants me to pray over it, and give them the best advice I can." The wife takes the letter; and while she is reading it, the husband picks some papers out of the waste-basket. The namesake gets a prompt letter, with the right kind of encouragement in it. A few Sabbaths later the congregation of — finds itself thrilled and in tears as its pastor outdoes the experienced eloquence of twenty years in telling how he ever came into a pulpit. The text is, "The voice of one crying in the wilderness, Prepare ye the way of the Lord. Make straight in the desert a highway for our God." And the rich men that pile the plates with money for opening, and holding open, the doors of Christian schools, keep glancing at the glowing face behind the pulpit Bible as they say, "This thing is no experiment. This thing has been tried."—*Republished from THE CHURCH AT HOME AND ABROAD, February, 1887.*

MINISTERIAL RELIEF.



Rev. B. L. Agnew, D.D

Having just entered upon the duties of Corresponding Secretary of the Presbyterian Board of Relief for Disabled Ministers and the Widows and Orphans of Deceased Ministers, the salutations from the Board in this article must necessarily be of a somewhat personal character, which the reader will kindly pardon.

THE CALL TO THIS WORK.

When called to the secretaryship of this Board, from the pastorate of Bethlehem Church, in Philadelphia, my people kept constantly asking me, "Why do you think of leaving a large, flourishing and harmonious church to accept the secretaryship of the Board of Ministerial Relief?" and my reply has been in substance as follows:

I was not an applicant for the office of Corresponding Secretary of this Board, and when the Board unanimously selected me for the responsible position, I felt there was a special providence in the call which I dared not to disregard.

The work, too, of this Board appeals most profoundly to my sympathies, as I think of the imperative necessities of the beloved fathers in the Church who ought to be, and who have been, honorably retired by their presbyteries from active service in the ministry, and of others who have been laid aside by sickness. And as I think of the pressing needs of the long list of widows and helpless orphan children of deceased ministers, I can only say, "How can I turn my back upon this sacred work?"

Then, too, I have keenly felt that there is a binding obligation in God's law resting upon the Church to provide sufficient annuities for these deserving ones to make them as comfortable as possible in their special and providential circumstances.

See how the Old Testament law reads, in regard to God's ministering servants (Deut. 12:19): "Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth."

Then turn to the New Testament law and

read (Rom. 15 : 27) : " For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things;" (1 Cor. 9 : 14) " Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

Besides all this, a sense of gratitude to the venerable men who have done so much to build up our great Presbyterian Church throughout the world, and a sense of gratitude to God for what he has accomplished through these honored servants, is enough to induce a man called to this work, to leave almost any other charge and enter upon the duties of this office.

And then, too, it is but a debt of honor to do all in our power to reward these venerable men for the magnificent work they have accomplished, and for the glorious inheritance they have bequeathed from an active service in the past to the men who are now active in the Lord's great harvest field. In view of all these considerations I have, on bended knee, solemnly consecrated all my energies to this delicate and sacred work.

SOME SURPRISES.

To those who have not examined the history of the work of Ministerial Relief, there are some facts, when brought to your attention for the first time, that may appear as great surprises.

1. One great surprise may be that the contributions from the Church at large have been so very small.

The contributions to this Board last year amounted to only \$102,660, which makes the average contribution from each communicant only 10 $\frac{1}{2}$ cents! Only a little over a dime from each member of our wealthy Church for this sacred cause! But when you take from this sum the individual and special contributions of \$21,283, we find the collections taken in our churches amounted to only \$81,377, which leaves the average contribution to this holy cause from each communicant only 8 $\frac{2}{3}$ cents a year! How pitifully small!

2. A greater surprise still to you may be to find that more than half of all our churches do not contribute a solitary cent to this Board of Relief! Think of it! Last year 3714 churches neglected to take a collection for our aged servants and the needy

widows and fatherless and helpless children of deceased ministers!

3. Another surprise may be to find the comparatively small amount that our Church pays to a disabled minister.

The Board is paying to the most needy minister but \$300 a year, while the Catholic Church pays a retired priest \$600 a year! Is a Roman Catholic priest deserving of more from his Church than an honorably retired Presbyterian minister deserves from his Church? Is not our great, strong, wealthy Presbyterian Church able and willing to pay as much to her honored and disabled ministers as the Roman Catholic Church pays to her impoverished priests?

4. It may be an interesting surprise to you to find, in examining the records of the Board, that so many of the men receiving annuities are so far advanced in age.

Under the New Rule of 1889, " every honorably retired minister over seventy years of age, who is in need, and who has served our Church as a missionary of the Home or Foreign Board, or as a pastor or stated supply for a period in the aggregate not less than thirty years, shall be entitled by such service to draw from the Board of Ministerial Relief an annual sum for his support without the necessity of being annually recommended therefor by his presbytery." This sum amounts to \$300; and there are nearly a hundred ministers upon this roll whose average age is seventy-eight years, and whose average service in the ministry has been forty-seven years!

How justly entitled to the small annuity paid by the Board are these noble, self-denying and honored veterans in the holy ministry! Does not every generous Presbyterian heart devoutly wish they could be paid as much as is paid annually to a Catholic priest, by his apparently more appreciative Church?

5. Another thing that may surprise many is, that the report of the Standing Committee on the Board of Relief, adopted by the last General Assembly, in face of the fearful fact that more than half of our churches contributed nothing to this cause last year, makes this public declaration, " That many of our pastors feel a delicacy in presenting the cause to their congregations, on account of a possible inference that subsequently they themselves may receive the benefit of the Fund."

Dear brethren in the ministry, does not the word of God lay upon us all a sacred duty to see to it that the Levite be not forsaken by the Church and left to the cold charities of an unfeeling world? In short, is it not our bounden duty to teach the people that the law of God concerning the support of his servants must not be broken?

6. Another surprise to many may be to learn from the report of the Standing Committee, adopted by the last General Assembly, of "the failure of Presbyterian Committees upon Ministerial Relief to bring, persistently and effectively, this matter to the attention of pastors and sessions," in their respective presbyteries, and that this accounts, in large measure, for the "large number of non-contributing churches." Can this be possible?

7. A more painful surprise than all is to find that the Board, at its December meeting had once more to take into serious consideration, the immediate necessity of making a general reduction in the appropriations to be granted by the Board, and the necessity of refusing new applications for aid.

The receipts for the last nine months of 1896 fell behind the receipts for the same period of the previous year by about \$6000. If this state of things continues until the close of the ecclesiastical year, April 1, the Board will have no alternative but to reduce the appropriations.

Surely, surely, brethren, it cannot be possible that our large, intelligent and benevolent Presbyterian Church is willing to compel the Board to make any reduction in the very small annuities now paid to our worn-out servants and their dependent households! Nor can it be possible that the Church will compel the Board to refuse to place upon the roll the names of new applicants who are just as needy and just as deserving as those who are now receiving appropriations!

Let every pastor, and every elder, and every member of our Church ponder well this possible calamity, and ask himself or herself the question, What does my loving Master want me to do? And will not every session give its church an opportunity to make an offering to this cause?

COÖPERATION AN ABSOLUTE NECESSITY.

Who are to blame for the condition of the treasury of the Board? Not the members

of the Board, for they are intelligent, earnest, consecrated men, who are untiring in their devotion to the interests of the trust committed to their charge. They are intensely anxious to see the treasury filled, and also to be able to make much larger appropriations than those usually granted. They are charged with a sacred trust, and can only disburse the means committed to their hands, and they are not warranted in incurring any large indebtedness.

And it is self-evident that the late corresponding secretary, our beloved brother, Dr. Cattell, is not responsible for the present state of the treasury. He has given twelve years of consecrated service to the secretaryship of the Board, and he has done a most commendable work. He came from the presidency of Lafayette College to this secretaryship, and was abundantly qualified intellectually for its literary work. He was naturally endowed emotionally with a wonderfully sympathetic heart. He is a man of strong faith and earnest prayer, and a thoroughly conscientious and lovable Christian gentleman. When he entered upon his work, he did it with an enthusiastic spirit, and has pursued it in all these years with unflinching zeal. He put his intellect, his heart, his conscience, and all his strength into his official life, and the results are such as deserve the unfeigned gratitude of the entire Church.

Times have been hard and churches have excused themselves from giving to this Board, and a crisis has come! Brethren, what will you do between this and the first of April for God's suffering saints?

Many pastors, church sessions, presbyterial committees, churches and benevolent individuals have given to this cause their loyal and enthusiastic support, and if the large majority of our churches would fall into line, at once, and give the Board a conscientious assistance, there would be no trouble about funds to carry on the work.

The secretary's work will be utterly in vain without the earnest and persistent coöperation of the pastors of churches and the committees of presbyteries. May he not depend upon you all to rally to the support of the Board in its earnest and honorable efforts to provide larger annuities for our honorably retired ministers and for the needy widows and orphans of those who have fallen in the faithful service of our

beloved Church? And will you not, speedily and earnestly, stir up the pure minds of our neglectful sessions by way of remembrance to the performance of their duty, to, at least, give their people an opportunity every year to contribute to this holy cause? And will it not please our adorable Master, if we, one and all, make an immediate, and vigorous, and persistent effort to have a greater percentage of our churches contribute to this Board? And how greatly it would comfort his aged under-shepherds who have borne the burden and heat of the day, in caring for his flock, for which the Chief-Shepherd laid down his life!

Even our poorest churches should be glad to give their contributions, however small, for it has been in the service of these churches that most of these venerable men have given the strength and energy of their best days.

Let us all fervently pray that the Holy Ghost will bestow upon the members of our churches the grace of giving, to such a degree, that they will bring all the tithes into the storehouse, that there may be meat in God's house, sufficient to supply the wants of his deserving servants, whose hoary heads are a crown of glory to them as they are found in the way of righteousness.

B. L. AGNEW.

CHURCH ERECTION.

SHOULD IT BE THE "FIRST TO SUFFER?"

In an excellent report upon Church Erection, presented by the Standing Committee of one of our largest synods, occur these words in reference to a falling off in contributions:

Considering the financial depression everywhere felt throughout the bounds of the synod, this exhibit is not discouraging. *The Board of Church Erection is very naturally the first to suffer.* It deals with buildings, not men and women, and churches feel that these can best wait.

But consider for a minute whether such distinction as this works out as seems to be expected. It is true that the Board of Church Erection "deals with buildings," and it is probably also true that were the question between the "buildings" on the one hand, and the "men and women" on the other, the former could "best wait."

As a matter of fact, however, the question does not present itself in this sharp, well-defined way. Inability upon the part of the Board, which results from falling contributions, while it leaves churches in debt for their buildings, does not in the least avail to increase the salaries of men and women. Such result might possibly be imagined if the entire field could be treated as one individual case, and be admonished to build no new edifices until all personal wants were supplied. But such is not the fact.

The churches that apply to the Board have almost without exception already com-

menced their buildings and are committed to pay for them. They come to the Board confidently expecting to be aided to the extent of the last quarter or third of the expense. The Board from lack of funds is obliged to refuse.

Is the Church, therefore, any better able to supply the pressing needs of pastor or family? On the contrary, it is pressed by impatient creditors, it is threatened with mechanics' liens, it is in danger of a foreclosure and a sheriff's sale. To be behind-hand in the pastor's salary means suffering and mortification, but to default upon its bills to lumber dealers and mechanics means the breaking up of the organization.

So self-sacrificing and chivalric are our missionary pastors and their heroic wives, that usually they are the first to insist that at all events, suffer as they may, the church must be saved.

Thus declining to give to the Board of Church Erection because it "deals with buildings and not with men and women," brings just as certainly the burden upon the "men and women" as if the Board were directly charged with their care. Even were it a fact that what was withheld from one Board went to another, it would not avail to prevent the burden falling thus ultimately upon the "men and women," for no perfection of oversight could appportion the excess thus coming to the one to

those who were suffering because deprived of the looked-for aid from the other.

But as a matter of fact we do not have the satisfaction of knowing that what is withheld by such argument from the Board of Church Election is given to the Board that appeals with more tender and touching eloquence. Usually the church or the individual who gives most generously to the one cause gives also with like liberality to the other, and he who is ready with an excuse for not responding to the one appeal is equally fertile with good reasons for declining the invitation of the other.

In short, while it may be inevitable in times of financial depression that the contributions to the benevolent funds of the Church should suffer, the effect is felt least when the loss is justly distributed, remembering that the work carried on by these various agencies is one, and that if *one member suffer, all the members suffer with it.*

HOW A FIELD IS DEVELOPED.

The following letter, written from Harding, S. Dak., to a lady in Chicago, has been sent forward to the office of the Board. It depicts with such simple eloquence the trials, needs, and expedients connected with a new field, that we are sure it will be read with interest and perhaps some may be moved to coöperate with the Board by a special gift. The writer says:

I am quite sure you will feel interested and sympathize with us people here when I tell you that our new church that we were building at Camp Crook has been burned.

When I came here ten years ago (for my son's health) there was no post-office nearer than sixty-five miles; no church, nor preaching. We did not hear a sermon for three years. Then a good Presbyterian minister heard of our isolated condition and came one hundred miles into our valley, staid three weeks, held services nearly every day. When he went away he interested the Mission Board in our welfare and they sent a man here to organize a Sunday-school and church. Then they sent us a minister and paid him and furnished Sunday-school papers and hymn books.

The people who were here were many of them here for their health and had but little means. The cattle companies employed a great many young men, many of them from the East from good families, but when they are so far from home and home influences, they do not interest themselves in church

matters. But when we began to have meetings (as these were the only gatherings) they would come.

I tell you this, that you may better understand what a sorrowful thing it is for us to have our first church destroyed before its completion. It has been built by the people and we have been two years trying to do it little by little. The women have had sociables and the men have done all they were really able to do. We have had two contributions from different ones away from here.

We had a bell and an organ given us, and a chandelier and a communion table from a cousin of mine in Detroit, whom I asked to aid us. I am so glad that the table and chandelier were not in the church, but the organ was burned.

They had got the church all enclosed, and the windows and doors all in except one large door. So we shall have a little saved. Our minister and his young wife are nearly heart-broken. He was married only last July. They have just moved into their new house which he himself built. There are only two rooms furnished sufficiently to live in. He must finish it as he can spare money from his salary.

You people East have very little idea what difficulties we labor under here in the newly settled parts of the West. The rough element is hard to contend with. There are not enough restraining influences to hold them in check.

The little town where the church was built was called "Camp Crook," after General Crook, who was stationed there in the time of the Indian troubles. It is the trading point for the cattle men; and the young men spend much of their time there in the winter when out of employment.

I think there is great need of a church there. It is thought the church was burned by a man who was going to build a "dance hall" and bring some fallen young women.

The women here threatened to burn him out if he did, and in the meantime he was being hunted for cattle stealing, but he said he would burn their church before he left. The United States officers are hunting him, and I do not think he will ever dare to come back here. I wanted to tell some one who will sympathize with us of our great loss, and can perhaps interest some one to help us rebuild.

It will never do to be disheartened. They have had a meeting of settlers and they all want to try to build again. They had started a Sunday-school at Camp Crook and had thirty-five children in attendance, and several more to come.

Here in the valley we have a Sunday-school and a Bible class and I am going to put some of the reading matter you sent into a library for the young men to induce them to come.

PUBLICATION AND SABBATH-SCHOOL WORK.



A CHILDREN'S DAY PICTURE.

The above interesting picture is from a photograph sent to us by synodical Sabbath-school missionary Joseph Brown. It represents a scene in the woods of Wisconsin on Children's Day, 1896. The chapel, homely but capacious and thoroughly adapted to the purpose, is in memory of the late Rev. Dr. R. D. Harper, the honored, beloved and lamented pastor of the North Broad Street church, Philadelphia, and is one of several pioneer chapels in different parts of the missionary field built through the instrumentality of generous friends connected with that church.

In the southeastern portion of the state it is simply appalling to see the spiritual destitution of the people. There are at least ten towns with populations from 200 to 1800, and not a Sunday-school or Christian service in the places from one year to another. Only three weeks ago I preached in a town fifty miles north of here with a population of about 800 people and not a service of any kind had been conducted in the place for two years, and no Sunday-school. There are many persons with families who have never heard a sermon or been in a Sunday-school in all their lives. This seems to many incredible, but nevertheless they are solemn and awful facts. Oh, is there no help for this field?

APPALLING SPIRITUAL NEED IN NEVADA.

Repeatedly testimony reaches us from impartial witnesses of the spiritual need of portions of our country. Forwarding a Children's Day offering from his Sabbath-school, the Rev. M. S. Riddle, of Elko, Nevada, writes:

IOWA AS A SABBATH-SCHOOL MISSION FIELD.

From recent reports of our synodical missionary, Rev. S. R. Ferguson, we glean some interesting facts concerning our work in the State of Iowa. Notwithstanding the political agitation and the "hard times,"

the cause made steady progress during the past year. Seven missionary brethren have been employed, and sixty-nine distinct communities have enjoyed the benefit of house-to-house visitation, the organization of Sabbath-schools and other evangelistic efforts. To the fall meeting of the Synod of Iowa was reported the organization or reorganization of 69 schools, with a total number of 294 teachers and 2152 scholars, 306 visits made to Sabbath-schools, 5915 visits made to families, 1127 Bibles and bound volumes, and 98,421 pages of tracts and periodicals given away, 553 professed conversions, 370 additions to Presbyterian churches, 3 churches and 1 chapel built, 2 Young People's Societies and 31 preaching stations established, 4 Presbyterian churches organized, and 1171 sermons and addresses delivered by the missionaries.

As showing the need of house-to-house visitations, Mr. Ferguson has recorded the particulars of many of such visits, and as giving a fair idea of the spiritual condition of the people visited he states that in twenty-five Protestant homes, numbering about 140 souls, he found but two families where there were evidences of Christian life. Several persons had been professing Christians, but were backsliders. There were people who had been brought up as Mormons, Lutherans, Methodists, Presbyterians, etc., under Christian influences, but are now practically without religion. All these people were in one village community, only four miles distant from a town where there were several churches.

In one country district, where a missionary succeeded in building a chapel, the leading man of the place said: "For nineteen years I was praying for some one to come here and do some Christian work." The thought arises, "Why did not this man go to work himself?" But, alas, he is but a sample of many persons who, though favorably inclined, will not stir a step until the missionary comes along or some one else leads.

Mr. Ferguson states that in a little over four years twenty-three Presbyterian churches have grown out of this work in Iowa, and that within the past three years 1500 persons have professed conversion in meetings conducted by the missionaries of this Board, and that more than 1000 of these persons have united with the Presbyterian Church.

THE BURDEN OF SOULS.

In describing a work undertaken in a village in West Virginia, our missionary, Mr. W. W. Hunter, writes: "Satan has every influence at work there to destroy men, soul and body, and the Presbyterian Church alone has done anything to show them that any one cares for their souls. I tremble when I go and when I leave to think of the responsibility placed upon so weak an instrument as myself, and yet my efforts are day by day to please Him who hath chosen me to be a servant. I do not think any class of men need divine guidance and support more than Sabbath-school missionaries."

From Eastern Oregon, Rev. W. J. Hughes writes: "When I visited Harney two years ago it was apparently one of the most God-forsaken places I ever saw. I sold and gave away many Bibles, visited every house in the place, preached three times, and organized a Sabbath-school. A letter just received from the town informs me that a prayer meeting is held twice every week with an attendance of seventy-five or eighty. A Presbyterian church has been organized and is prosperous."

"In almost every community," writes Rev. W. B. Williams, of Olympia Presbytery, "I find some destitute people who are not able to clothe their children to go either to the public school or the Sabbath-school. It is lamentable to think that the struggle for existence is so fierce."

A DELIGHTFUL SURPRISE.

REV. J. V. N. HARTNESS.

People often invest the spiritually destitute regions of the country with a romantic picturesqueness, fictitious rather than real. Indifference, ignorance and vice are, however, strongly in the foreground. Those who stretch out the hand and cry, "Come over and help us," are few, and all the tact a Sabbath-school missionary possesses is required to lead on the few who are waiting to be led.

An exception to this rule lately fell under my observation. Our presbyterial missionary, Mr. Hood, one day received a letter from a remote part of his field, saying, "Come here as soon as you can; I believe we can now have a Sabbath-school." He had visited the place some time previously, but found insuperable obstacles, and reluc-

tantly abandoned the attempt for the time being to organize. Obeying the call, he found to his great joy that the people were ready and enthusiastic for the school. Those on whom he had previously called and who then discouraged him now promised their aid. The Sabbath came and the school was organized, and the question was asked, "What shall we call our school?" Hereupon a young woman rose and said, "We must call it the Presbyterian Sabbath-school, for although several denominations are represented here, it is the Presbyterian Church that has encouraged us and planned for us." Her proposition was accepted, and the school became from the start a Presbyterian school. This young woman was the person who, interested in the missionary's former visit, had meantime made a thorough canvass of the district and prepared for Mr. Hood the surprise, delightful as it is rare, of a field "made ready" for organization.

NOTES FROM VARIOUS POINTS.

At Rib Hill, Wis., the work shows good results. A little more than a year ago there was no provision for public worship; now there is a Sabbath-school of from forty-five to sixty-five every Sabbath, and a weekly prayer meeting, and recently a convenient and pretty chapel was opened free of debt.

Mr. Griffith writes from Colorado: "I feel grateful for the expression of commendation in your personal letter. It furnishes courage for new efforts and trials on the field. My work at Goldfield has encouraged our newly organized and weak church and promises to add several members, as I found some Presbyterian people in my household-house visitation who have promised to write for their letters."

Rev. T. D. Fyffe writes from Indiana: "I am glad to say that the First Presbyterian Church of Albany, Ind., has been organized as an outgrowth of the Sabbath-school. Another school will also soon ask for church organization. Preaching points have been established at Ashley and Arcadia. Thus we have four new mission points now occupied as a direct result of your missionary's recent efforts."

At one place in East Florida, Missionary Van Sickle organized a Sabbath-school and conducted a series of revival meetings at

which twenty-five persons professed conversion, but, he writes, "the people seemed to be afraid of Presbyterianism." This is the result of ignorance both of our principles and polity, but the fear is changed into affection after a few such meetings. At another place the railroad agent, when asked to permit the holding of a meeting in the station, pointed to a hundred boxes of bottled beer and spirits, and said that it was that kind of stuff which kept religion away. He gave his consent, however, to the meeting, and the boxes were placed in rows and boards put over them for seats, and two meetings were held, resulting in the organization of a Sabbath-school and in a movement for building a chapel.

Rev. R. Mayers, one of our colored missionaries in the South, speaks of perils encountered, sometimes in the form of suspicious-looking persons overtaking him when traveling in lonesome places, and sometimes through the prejudice of race. At one place he found every "Negro hut" closed and grass growing up to the doors, showing an exodus of the colored families. No one was willing to give him food or shelter, and he had to be content with eating blackberries from the hedges. But he reports four Sabbath-schools developed into Presbyterian churches.

One of the Sabbath-schools organized by the Rev. M. G. Mann, in Walla Walla Presbytery last spring, was at Clear Creek, about a mile from the battlefield where General Howard's troops and Joseph's band of Indians fought. The people are scattered very widely apart in this wild region, but the school was begun with twenty-seven scholars. After organizing this school, Mr. Mann went to Stuart and visited a school composed mainly of Indians with a few whites. Mr. Mann's plan is to follow up the opening of schoolhouses as fast as the settlement of the country calls for them by canvassing for Sabbath-schools.

"I will not be there, but my wife will take them in hand." Thus wrote one of our missionaries concerning a man and his wife whom he had partly won over by his visit and who promised to call at his house and hear further about the matter of salvation. To missionary or pastor a "good wife" is from the Lord, and is always ready to follow up her husband's work.

FREEDMEN.



SESSION OF SECOND PRESBYTERIAN CHURCH, ABBEVILLE, S. C., 1896.

The above group, constituting the session of the Second Presbyterian Church, Abbeville, S. C., serves as an interesting illustration of the work that is carried on by the Board of Missions for Freedmen among the colored people of the South. There are very many more of such groups that could be furnished, but the one presented at this time happens to be the one at hand, and is furnished as a sample to show how Presbyterianism is developing the life and character and standing and appearance of the colored race. The central sitting figure is the min-

ister, and the rest are ruling elders. The church is called the Second Presbyterian Church in deference to the fact that the white Presbyterian church of the place is called the First Presbyterian Church. In many places throughout the South where there is a colored Presbyterian church and a white Presbyterian church, the colored church takes the name of Second, although the two churches do not belong to the same general organization, one being part of the Northern Presbyterian Church, and the other of the Southern. The Madison Second, the Newnan Second, the Columbus Second, etc., serve as illustrations. The only exception to this rule that occurs to me is that of the Richmond colored Presbyterian

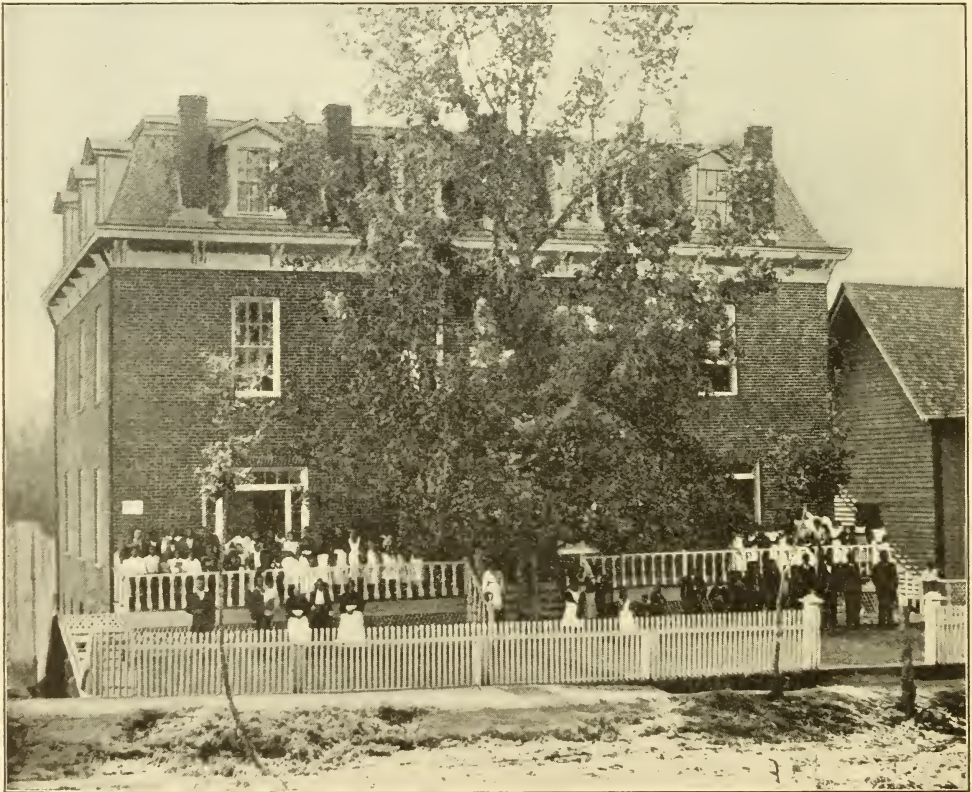
church, which is called the First Church. Rev. Mr. Amos, who is under the care of the Freedmen's Board, not only ministers to the Second Presbyterian Church of Abbeville, but is principal of one of our large and flourishing boarding-schools, known as Ferguson Academy. Mr. Amos is a hard worker and a successful man. He preaches twice every Sabbath, besides teaching a Bible class, and conducting the Wednesday service. The management of Ferguson Academy, with its boarding department and day-school, is entirely in his hands. A recent letter from him to the Board indicates the shape in which he holds his work:

This leaves us doing splendidly. Our attendance is still increasing. We have to turn away a large number. I do not think I am wrong in estimating that our attendance could be raised from what it is to 400, if we only had the room and the teachers. We have turned away over fifty boarders that wanted to come. I am unable to explain the growth of the work. I fear I have entirely too much to do, not being strong. It seems to me that

what I am doing is necessary for the work and that I cannot diminish my work. My correspondence averaged last week nine letters a day. I taught five hours, prepared to preach yesterday, transacted business with over eighty callers, kept my accounts, and listened to all the complaints and reports that 250 students and five teachers and a matron and a cook had to make. I find all these things unavoidable. I want this field to forward a good collection to you next month. I will, therefore, ask you to send me not less than 300 envelopes, so that I can give one to every student and Sunday-school scholar, to make a collection to the work. Please send the envelopes as soon as possible.

I will say our church work is doing well. The congregation has recently finished the basement of the church at a cost of \$78, and given me the use of it for a kitchen and storeroom, so that we would not be so much crowded. I appreciate this very much. If one of you could visit our work during the winter, I would be glad. There are many things that my modesty would not allow me to write about, that I believe you would appreciate if you were only to see them.

The Abbeville Academy is but one of seventeen boarding-schools of about the same grade under the care of the Board.



The buildings are all owned by the Board, and the teachers are paid monthly. These schools carry their scholars through an academic course that fits them for teaching in the various public schools of the South that are maintained for the colored people, and are taught by colored teachers. Many of these Southern public schools for Negroes are supplied with teachers poorly equipped for their work. As fast as the students in our schools graduate at our institutions they are in a position to seek and obtain these places in public schools, and thus a wide field of usefulness is open to them, and thus the influence of our Presbyterian academies is widely felt throughout the whole South. All of our academies are coeducational, and thus reach both sexes.

The natural length of the term in these academies is eight months. Last year, on account of scarcity of funds, the Board reduced the time for which we would furnish salaries to seven months. Notwithstanding

this reduction on our part, most of the academies continued their term for eight months, many of the teachers contributing a month's services to the work. This year, the Board has again reduced the time, and the teachers in our academies are only commissioned for six months, but many of the principals declare that they will make an effort to continue the other two months. If they do this, it will be at a great sacrifice. The Board has decided that if special funds are raised by friends of the work to lengthen out the term of any of these schools that have been so curtailed, the money will be appropriated for that purpose, and there will be joy and gladness among both teachers and scholars. For the scholars, as a rule, are not of that class who are glad when school is over. Their purpose in going to school is to fit themselves for some position of usefulness, and the longer they can attend school during the year, the better they like it and the happier they are.

THE REFORMED CHURCH OF HUNGARY.

REV. JAMES I. GOOD, D.D.

It may not be known to some of the readers of *THE CHURCH AT HOME AND ABROAD* that one of the largest denominations of the Presbyterian order is found in distant Hungary. It numbers over two millions of adherents, and is the leading Protestant Church of that land. The wonderful success of the Scotch Presbyterian mission to the Jews at Buda-Pesth, the capital of Hungary, also makes this land interesting to Presbyterians.

The Hungarian Reformed Church is interesting because of *its past history*. It has been one of the great martyr churches, although the history of its martyrdoms is little known among English-speaking people. It has had its baptism of blood and fire. When the Reformation broke out, it was pretty thoroughly converted to Protestantism and Calvinism. All the nobles except three families became Protestants. We in the west have been accustomed to think of some of the early nobles as boors and half-barbarians, but we were told last summer that many of them, as Bethlen Gabor, were very pious, reading the Bible faithfully and defending their Protestant-

ism. When the persecutions broke out against them, Protestantism was crushed in large parts of Hungary. But there were certain parts of that land that were under the control of the Turks, and the Turks dealt more kindly with them than their fellow-Christians, the Catholics, for they gave them liberty to remain Protestants. Protestantism therefore flourished in eastern and southeastern Hungary. When the Turks were driven out, the Romish Church did everything in its power to destroy Protestantism in the eastern as it had done in western Hungary, but it found a tremendous task, as almost the whole population was Protestant. Worship was forbidden, and the Reformed were ordered to surrender their churches to the Catholics. Their pastors were ordered to leave. In 1669 forty-one of those pastors were thrown into the prison at Pressburg. Every effort was there made to convert them to Rome, but they languished ten months in prison. In 1675 thirty-three evangelical ministers were secretly taken from Komorn to Leopoldstadt, where three more imprisoned ministers met them. When these two bands met,

Selyi, the Reformed superintendent, cried out, "O God, give us strength, that we may bear all the sufferings which thou hast appointed us." They were then taken to Italy to become galley-slaves. It was a long and fearful journey. They walked the hundreds of miles chained by their feet to each other, and at night they were packed in stables to sleep; their daily provision was only a quarter of a biscuit and a glass of water. Their sufferings were so severe that six of them died on the way. Those that lived were cast into a prison that was worse than death—a living death. They were first sold as slaves at the price of fifty piastres each, and then chained to the galleys to work, until they died. It was not long before the story of their terrible sufferings came to the ears of the Protestant nations of Europe. Switzerland, Holland, Germany and England used their influence to set them free, but in vain. At length a Dutch fleet, under the great Reformed admiral, DeRuyter, entered the harbor of Naples, and set them free. On February 11, 1676, they left their prison singing Psalms 46, 114 and 125, for the Hungarians have always been, and still are great psalm singers, and came on board the vice-admiral's ship of the Dutch squadron. With tears of gratitude they knelt down on its deck and sang Psalm 116, and prayed. The noble admiral clothed them at his own expense, and they were sent in safety to Switzerland, where they were joyfully received everywhere as martyrs returned from the grave. Thus Hungary suffered for more than a century, till Emperor Joseph II issued the famous Edict of Toleration in 1781. Thus the persecution of centuries could not stamp out this old Church, for they loved their Bible and their Calvinistic faith. But although this Church received liberty to live by the Edict of Toleration, it had not freedom to expand. It was hampered in every way by the Romish government, although martyrdoms ceased. About half a century ago it received greater rights and its liberties are being slowly enlarged. It now contains some of the most prominent men in Hungary. Although the Protestants are a minority in Hungary, yet the present prime minister,

Banffy, is Reformed, as was also the late prime minister, Tizsa, who is an elder and the president of their church. It is a noble church baptized in blood.

This Hungarian Church is interesting, also, because of its *location and future opportunity*. It is one of the outposts of Presbyterianism. Its location is very significant—it is the border Church south-eastward. There is nothing beyond it except a few scattered missions—no great national Protestant Church. Those nations of southeastern Europe are in a state of flux; no one knows what changes will take place in a day there. Now is the opportunity for missionary work, and if missionary work is to be done, here is this great Hungarian Church already located to do it. The Reformed doctrines and Presbyterian principles are worthy to be spread over the earth. Shall they be spread southeastward in Europe and out into Asia? Here is a large Reformed Church ready at hand to evangelize, but it lacks the power. It is yet a sleeping giant and needs to be wakened up. But when once revived and enthused with evangelical zeal, it will be one of the mightiest arms of the Presbyterian family of churches. It needs the touch of western Anglo-Saxon Presbyterianism to make it practical in its methods and the touch of the Spirit of God to enthuse it. But what will the Presbyterians in the west do to aid in this opportunity?

The Hungarian Reformed Church is just now interesting because she is at present in a critical condition. For centuries she has been under the iron heel of Romanism, and is just beginning to get her liberty. Rationalism came in like a blight and affected large parts of the Church and paralyzed her work. The Church is divided into five districts or superintendencies, each having its own theological seminary. Of these, two have been prevailingly rationalistic, two have been evangelical, while the fifth, at Buda-Pesth, has swung from rationalism over to orthodoxy. This summer we learned that it looked as if the two rationalistic seminaries were inclining back toward evangelical doctrine, one by reason of change of location, the other by reason of a change of its leading theological professor.

Young People's Christian Endeavor.

The Endeavorers of Louisville, Ky., sent twelve hundred letters to the inmates of the State penitentiary at Christmas time.

* * *

Many of our young people's societies are learning that THE CHURCH AT HOME AND ABROAD is an indispensable aid in their work.

* * *

We repeat the suggestion—five minutes at each meeting of the young people's society during 1897, for the study of the Shorter Catechism.

* * *

If you cannot devote an evening to the Christian Training Course, at least take up one of the three departments at one of the regular Endeavor meetings each month.

* * *

The shoemaker's hammer used by William Carey before he went as a missionary to India has been secured by Dr. Clark for use as a gavel at the San Francisco Convention.

* * *

Of his "Sordello" Browning once said that in writing it his great effort had been directed to the incidents in the development of a soul—little else being to his mind worthy of study.

* * *

A mission study class, composed of all students in Yale Divinity School who are interested in foreign missionary work, meets every Tuesday evening to discuss features in the lives of great missionaries.

* * *

H. H. Boyesen, when speaking of the work of his early life, said that in a sense he wrote his stories with his heart blood, and added, "No story is worth anything which is written with a cheaper liquid."

* * *

A few young Christians in a country community in New York, not numerous enough to organize a society of their own, have a Christian Endeavor wagon that carries them to the meetings of the nearest society.

* * *

Mozart reports in one of his letters a family tradition that his great grandfather was accustomed to say, "It is a very great art to talk eloquently and well, but an equally great one to know the right moment to stop."

* * *

Prayer for Armenia is the subject suggested for the World's Christian Endeavor Prayer Chain

during February. Pray that Armenia may be spared further persecution, and that a way to prosperity may be opened to the thousands left destitute by the Turk.

* * *

Our correspondent in Binghamton, N. Y., who tells on another page how a weak church was revived, believes that hundreds of such churches might be sustained if assigned to the pastoral care of the Committee on Young People's Societies, or to some large and strong Endeavor society.

* * *

Invited by the Manhattan Liberal Club of New York to a public discussion of the merits of Christianity, Mr. Moody declined, believing that the times call for action, not discussion. He urges all to join him in the effort to bring the Lord Jesus Christ to the hearts and homes of the unsaved.

* * *

Henry M. Stanley once wrote in a letter to the *London Times*: Beginning life as a rough, ill-educated, impatient man, I have found my schooling in these African experiences. I have learned by actual stress of imminent danger that self-control is more indispensable than gunpowder, and that persistent self-control is impossible without real, heart-felt sympathy.

* * *

Dr. Clark suggests that two or three minutes be taken at the beginning of each Christian Endeavor meeting to report the pastor's sermon. It would serve as a review lesson, to fix more firmly in the minds of all the great central truths; it would cultivate habits of attention; it would show that the young people were trying to find profit in the preaching service as well as in their own meeting.

* * *

Samuel Bowles, the journalist, was over-working, and a friend remonstrated. He replied that he knew it, but added, "I have the lines drawn and the current flowing, and by throwing my weight here now I can count for something. If I make a long break or parenthesis to get strong, I shall lose my opportunity. No man is living a life worth living unless he is willing, if need be, to die for somebody or something."

* * *

Following the evangelistic impulse of the last Christian Endeavor convention in New Jersey, an effort has been made to have all Endeavorers in the

State spend one week in prayerful study of the Scriptures. Informal conferences in the homes of members or in church parlors were held for the consideration of such topics as the following: The spiritual condition of your own field of labor. The work of the Holy Spirit. The Bible idea of service. The gospel plan of salvation. Answering objections of unbelievers. God's present call, and qualifying for service. Power for service.

* * *

Helping another to be his own best self is better than helping another to become a mere patchwork of other selves. In desiring growth and progress in the character of our loved ones, we too easily forget this truth. Perhaps we try to foist an ideal of our own upon a personality which could never comprehend or gain that ideal as its own. Our bosom friend does not talk enough to suit us. We try to make him a glib talker, when very likely our effort only spoils a listener of rare personal charm. On the contrary, what our loved ones can be at their own best, we ought to do our best to help them to be. And we ought to bear in mind that their best cannot and should not always be just what is another's best.—*Sunday-school Times*.

* * *

Thomas Hughes, speaking of the influence of that great instructor, Dr. Thomas Arnold, says: "He taught us that we could not cut our lives into slices and say, 'In this slice your actions are indifferent and you needn't trouble your heads about them one way or another, but in this slice mind what you are about for they are important.' He taught us that in this wonderful world no boy or man can tell which of his actions is indifferent and which not, that by a thoughtless word or look we may lead astray a brother for whom Christ died. He taught us that life is a whole, made up of actions and thoughts and longings, great and small, mean and ignoble; therefore the only true wisdom for boy or man is to bring the whole life into obedience to him whose world we live in and who purchased us with his blood."



EVANGELISTIC WORK.

REV. CHARLES A. OLIVER.

Our Church has within its fold large numbers of young people who are waiting to be shown how to engage in personal efforts to win souls to Christ. They are neither indifferent to the needs of the unsaved, nor wanting in desire to bear witness to them for Christ; but through timidity or a sense of unfitness they hesitate to undertake such exalted service. But when definite workable plans are given, and the hearty sympathy and coöperation of other

Christians is assured, they count it a great joy to share in the labors of those that "turn many to righteousness." A letter received by the writer to-day from a young Christian woman says: "I take the greatest possible interest in this (the evangelistic) branch of Christian Endeavor work, and of all the meetings of our grand State conventions I enjoy the noon evangelistic meetings the most." Another young woman, who is most active and efficient in the work of a Presbyterian church in a Pennsylvania town, said recently that she received her taste for personal work at a noon meeting held two years ago during a State Christian Endeavor convention. She then, encouraged by the example of other Endeavorers, for the first time pleaded with men to come to Christ; since that time the work has been to her a constant delight.

It is the mission of Christian Endeavor to train the young people of the Church to do practical Christian work. Every Christian Endeavor society should be a company of soul-savers. Every active member should know how to throw the life-line to perishing men.

The Pennsylvania Christian Endeavor Union has recently organized a department of evangelistic work, and plans have been adopted by which this most important feature of Christian Endeavor will be brought to the attention of every society in the State. Methods of work are suggested that can be carried out by earnest young people in all our churches. A circular letter, giving the plan of organization and methods of personal work, has been issued and can be had by addressing the writer, at 126 E. Philadelphia street, York, Pa.

Opportunities of doing the grandest work on earth are within reach of every one. Work with love, prayer and gospel message for the salvation of associate members of your society, and for relatives and friends. Watch for the privilege of speaking to non-church-goers. Hold prayer meetings in their homes. Make a house-to-house canvass of your neighborhood; invite people to the church and leave with them a good tract. Find an almshouse, jail, orphan asylum or other public institution where the gospel is not regularly preached and secure permission to go with some friends and hold a service there on Sunday afternoons. If there is a country district, not far away, where the gospel is not heard, see the directors of a schoolhouse and ask permission to preach Christ there. Yield yourself to the guidance of the Holy Spirit. Ask God's blessing upon your efforts. Depend upon him, and your expectations will not be disappointed. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars, forever and ever."



ROBERT MOFFAT.

From "Great Missionaries of the Church." Copyright, 1896, by T. Y. Crowell and Co.

ROBERT MOFFAT.

This heroic missionary gave fifty-three years of his life (1817-1870) to labor in Africa. Eight years after his return to England he was present at the World's Missionary Conference in London. The following description of him may be found in Creegan's "Great Missionaries of the Church." Whom do we see coming up the aisle—a son of Anak, in stature erect, his features strongly marked, his venerable locks and long white beard adding majesty to his appearance? On discovering him the whole great audience rise spontaneously to their feet. A Wesleyan brother with powerful voice is in the midst of an address; yet no one heeds him till the patriarch has taken a seat on the platform. This hoary-headed man is Robert Moffat, the veteran among South African missionaries, now eighty-three years of age. With a voice still musical, he addresses the assembly.

Dr. Creegan also relates that when a friend at home wrote to Mrs. Moffat, asking what could be sent her that would be of use, the answer was, "Send a communion service; it will be wanted." At that time there were no converts and no "glimmer of day." Three years later one hundred and twenty were present at the table of the Lord, the first among the Bechwanas, and only the day before this glad event there had arrived a box containing the gift which the faith of Mrs. Moffat led her to ask for before there was a single inquirer.

Build thee more stately mansions, O my soul,
As the swift seasons roll;
Leave thy low-vaulted past;
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast;
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea.
—Holmes.



The Boy Jesus in the Temple.

From "Three Children of Galilee." Copyright, 1896. Joseph Knight Company.

THE CHARACTER OF CHRIST.

In one of our churches in an eastern city the young lady leader of a Mission Band of girls, being desirous of instructing the members of the band upon the character of Christ, made effort to accomplish her object by preparing a series of questions and answers upon the subject, one for each member of the band. These questions were distributed to the band, and at one of the meetings were asked and answered consecutively. The exercise was both instructive, profitable and successful. As an example of what may be done in this line the questions and answers are herewith printed.

1. How may we know the character of Christ?

We are shown Christ in his entire character, both as man and God, in the Scriptures, especially in the first four books of the New Testament.

2. When Christ lived on earth, what was his purpose?

His purpose was to glorify God by showing God's love for sinners. He came to seek and to save that which was lost.

3. Did Christ accomplish his purpose?

When the time had come for him to be crucified, he said, "I have glorified thee on the earth: I have finished the work which thou gavest me to do."

4. Was ordinary service a part of Christ's work?

By serving man in all things Christ served God, and he, the Leader and Master, spent his whole life on earth in this service.

5. Did Christ serve only the few?

He served all who needed his help, and he showed that the sinner needs him most of all. "I came not to call the righteous but sinners to repentance." He also said, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

6. What great service did Christ render to man?

"I lay down my life for the sheep." "He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

7. Had Christ a habit?

Only the habit of doing good.

8. How could Christ always do good?

Christ was "without sin." He was "the express image" of God's person, holy, righteous, "the God of the whole earth."

9. How may we be sure that Christ feels sympathy for us?

While on earth he "was in all points tempted

like as we are, yet without sin." It "behooved him to be made like unto his brethren; for in that he himself hath suffered being tempted, he is able to succor them that are tempted."

10. *Does he care for children?*

He himself was born a child and was subject to his parents. "And the child grew and waxed strong in spirit." When children were brought to him to be blessed and the disciples rebuked those that brought them, he said, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God."

11. *Does Christ prize the faith there is in a little child?*

He said to his disciples, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." We are all children of God, for many times Christ called those who are his own, the children of God.



On the way to Emmaus.

From "Three Children of Galilee." Copyright, 1896. Joseph Knight Company.

12. *What more can you tell of Christ's love of faith?*

Every act and every word to the disciples and to the people were intended to show, that all that avails with Jesus Christ is the "faith which worketh by love." He wrought many miracles, and he knew it was the faith they had which brought the needy to him to be healed, and he always commended it.

13. *Was Christ afraid to tell many persons that they lacked faith?*

Christ always knew the thoughts of men, and did not fear to say, "Woe unto you, scribes and Pharisees, hypocrites," any more than to say, "Thy faith hath made thee whole."

14. *Does Christ ask our help in his work?*

When Legion, he that was possessed of the devils, was healed, he said, "Show how great things God hath done unto thee." This is also Christ's message to us all.

15. *Was Christ prayerful and obedient?*

Christ prayed with his disciples and before others. He frequently withdrew himself and prayed, and even "continued all night in prayer to God." His obedience was perfect; he said, "My meat is to do the will of him that sent me," and "not my will, but thine be done."

16. *Was Christ meek and loving?*

"When he was reviled he reviled not again." He very often calls those who are his own, his "friends," and he is the "friend that loveth at all times."

17. *Was Christ gentle and helpful?*

He washed the disciples' feet. He was crucified between two thieves, and to one of them he promised, saying, "To-day shalt thou be with me in paradise."

18. *Was Christ patient and resigned?*

At all times Christ showed patience, and though he knew that he must suffer on the cross he did nothing to hasten the time of his death. He murmured not when his enemies spit upon him and crowned him with thorns.

19. *When Christ had laid down his life for us did he leave us without guidance?*

Christ's message to us all is, "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things."

20. *What is Christ's great promise to all who believe in him?*

"Lo, I am with you alway, even unto the end of the world."

EDUCATION IN MISSIONS.

Mrs. Julia M. Terhune expresses the opinion in the *Sunday-school Times* that a knowledge of, and an actual and active participation in, city or local mission work is the right way in which to begin the education of Sunday-school children in general missions. Among the considerations presented in this excellent article are the following :

Local work is of special value because of the training it affords in intelligent giving. What is done may be seen. I heard a minister say that for fifteen years he had given his pennies without a thought as to their destination, though he knew in a general way that they were sent to Africa. But one Sunday there came into the school a tall, fine-looking colored man, who said : "Children, I am what your pennies have made me. Oh ! pray for Africa." This, with the address which followed, was a revelation to the boy, and his soul was filled with the desire to do more. Africa took such possession of him that eventually he gave himself to the work there. Nothing will so quicken missionary zeal as a sight of that which is done.

Active interest in city missions will educate our so called Christian children in the common courtesies of life—an education greatly needed everywhere. A quiet, refined little Italian girl strayed into a Protestant Sunday-school. She was always designated as "that dago," when the teacher could not hear. A bright, gentlemanly Jewish boy was always called "sheeny," save in the teacher's presence. He was a very fine singer, but when he was given a principal part in an entertainment some of the Christian children refused to sing with him. Said a Jewish boy : "I see there are two kinds of

Christians. As I come to school Christian boys throw stones at me and call me names. That is one kind. But at our service the other day there was a Christian man, and oh how he prayed for us Jews ! I just loved that man. He is another kind of Christian." If our children were actively engaged in promoting the spiritual welfare of these little foreigners there would be an end to all this.

Work done here and now is work done in foreign lands, for the first impulse of the converted foreigner is to return to his native land with the story of the gospel. From one Chinese school eighteen boys have gone back to China to tell their relatives of Jesus.

Writing in the *Christian Intelligencer* of "Christian Endeavor and Christian Missions," President Merrill E. Gates says : "It is a great power in the life of a young Christian when he gets early in life a broad view of the far-reaching scope of Christ's work for men. To see the essential worth of every human life is to long to be helpful to every brother whom you can reach. The young Christian who comes early under the power of this longing and this purpose will love missions, and work for missions, and will grow broader in his sympathies, his intelligence, and his activities, because of his broader outlook upon life. To learn of foreign missions involves becoming interested in geography, history, comparative politics, comparative philology, and a comparative study of religions. It is a distinctively liberalizing and humanizing interest, intellectual as well as spiritual. And the secret of successful endeavor for missions lies in awakening an interest by definite study of particular mission fields and of great missionary lives. More knowledge is the secret of greater interest in this great theme."

—At the twenty-seventh regular meeting of the Presbytery of Kolhâpûr, held at Panhâlâ, India, October 29 and 30, the Rev. Shivârâma Masoji preached the sermon in the Marâthi language, in which language all the business is conducted. Elder Sidarâma P. Jâdhava was elected moderator, this being the first instance of a lay moderator in the presbytery.—*The Evangelist*.

CATECHISM FOR FEBRUARY.

There is but one only, the living and true God.

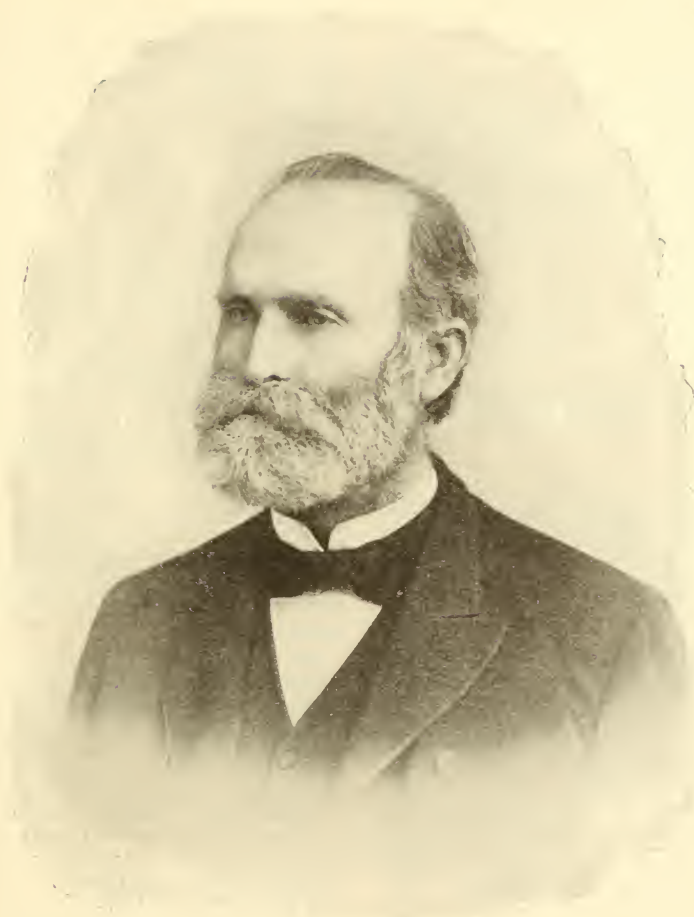
There are three persons in the Godhead : the Father, the Son and the Holy Ghost, and these three are one God, the same in substance, equal in power and glory.

The decrees of God are his eternal purpose, according to the counsel of his will, whereby, for his own glory, he hath foreordained whatsoever comes to pass.

God executeth his decrees in the works of creation and providence.



Native Children in Courtyard.
From "Chinese Characteristics."



*From "A Cycle of Cathay."
Copyright 1896, by Fleming H. Revell Company.*

W. A. P. MARTIN, D.D., LL.D.

Dr. Martin's recent return to China, after a furlough in this country, calls renewed attention to his life work and to his delightful book, "A Cycle of Cathay."

He went to China in 1850 as a missionary of the Presbyterian Board, and spent six years in Ningpo. He then accepted a position as interpreter for the United States minister, and rendered valuable service during a critical period.

Removing to Peking soon after that city was open to foreigners, his translation of Wheaton's "International Law" brought him to the attention of the Tsungli Yamen, and he was called to a professorship in the Tungwen College. In 1869 he was made president of the college, and for twenty-six years he performed the active duties of that office. Dr. Martin is still the president emeritus. After training young men for responsible positions, fitting

them for high places in the government, he looks back to the six years of missionary labor in Ningpo as a most fruitful period of his life.

The viceroy, Li Hung Chang, who obtained from Dr. Martin his first ideas of western civilization, urged him to return again and spend his last days in China, evidently appreciating the value to his own land of the presence of such a man.

The actual state of affairs in China cannot be better described, says Dr. Martin, than in the words of the apostle who led the assault on pagan Rome: "A great and effectual door is opened unto us, and there are many adversaries."

"China for Christ, even though it take a thousand years," should be the war-cry of the new crusade. But there is reason to believe that, with the growing multitude of native agents, the work of evangelization may be practically completed in the tenth part of that time.

PRESBYTERIAN ENDEAVORERS.

San Francisco, Cal.

The Rev. Soo Hoo Nam Art writes in the *Pacific Christian Endeavor*: We have a flourishing Chinese Christian Endeavor society connected with our Presbyterian mission at 911 Stockton street. It has about twenty-five active and thirty associate members. We have also Chinese societies in Oakland, Alameda, Santa Barbara and Los Angeles, making five in all. These are conducted entirely by our Chinese brethren.

San José, Cal.

Miss Eva Burlingame is leader of the Chinese mission school in the First Presbyterian Church, a school which meets every evening of the week except Saturday. The *Pacific Coast Endeavor* reports that Miss Burlingame's fellow-Endeavorers recently honored her by a donation party and reception.

Wilmington, Del.

Some of the Hebrew children in the Sunday-school conducted by the First Presbyterian Christian Endeavor society received as Christmas gifts copies of the latest translation of Isaiah in the German-Hebrew language.

Hersman, Ill.

We are connected with a small country church and have a Christian Endeavor society of about forty-five active members, and though we have not yet reached our ideal, yet we believe that nearly every member is thoroughly interested and sincerely in earnest in the Master's work. We contribute with other societies of our presbytery to the support of Rev. J. Hyde, of India, and the letters we receive from him are indeed an inspiration. But while we are for this and other reasons interested in the work abroad we strive to lessen also the great need at home.—*H. H. M.*

Peoria, Ill.

A correspondent of the *Golden Rule* reports that the Endeavorers of the First Presbyterian Church organized in a schoolhouse in the suburb, North Peoria, a Christian Endeavor society. In October, 1896, a Presbyterian church was organized, mainly through the efforts of this year-old society, aided by its early friends in Peoria.

Oswego, Kans.

The Presbyterian Endeavorers made the inmates of the county house happy with Christmas tokens. They have also in more than one instance employed a nurse to care for the sick in families unable to pay for the necessary help.

Newton, Kans.

The Presbyterian Junior Christian Endeavor society of Newton, Kans., pledge twenty dollars each year to missions, ten to home and ten to foreign. In order to give this money they make many sacrifices and have gone without many much needed supplies. The superintendent says that the society has been wonderfully prospered in many ways, and she attributes this to the fact that with them *missions stand first*.

The Sunshine Committee, Junior Y. P. S. C. E., print on an attractive card for distribution their

motto, which is as follows: "I expect to pass through this world but once. Any good thing, therefore, that I can do, or any kindness that I can show to any fellow-being, let me do it now. Let me not defer it nor neglect it, for I shall not pass this way again."

On December 5, one member of this society had been present every Sunday for three years, taken part in every meeting and read her Bible every day.—*L. C.*

St. James, Minn.

The Christian Endeavor society reported to presbytery's committee \$10 as its special contribution to the Board of Home Missions. But, fearful lest foreign missions should be lost sight of, the society sent \$25 to the Foreign Board for the evangelization of the outside world. Reporting these gifts, the *Herald and Presbyter* says: St. James believes in putting into practice the leading doctrine enunciated in the New Testament Epistle of that name, "I will show thee my faith by my works."

Santa Fé, N. M.

Six members of the penitentiary Christian Endeavor society were baptized December 13, and will be received as members of the Second Presbyterian Church—*J. E. W. in Golden Rule.*

Bridgeton, N. J.

The Young Men's Association of the First Presbyterian Church, Bridgeton, N. J., has just completed its first year's history. It may be profitable for other churches that are wrestling with the problem of reaching young men to learn of this association. A few of its features are here outlined by the pastor, Rev. S. W. Beach, who will gladly furnish further information to any who desire it.

First, it is in, of and for the church; that is, it is, under supervision of session, composed entirely of members of the congregation, and centres its life and activities in the church.

Secondly, while primarily religious, it is more. At every fortnightly meeting, after devotional exercises, a paper is read by one of the members. The subject may be literary, historical, scientific, economic or political. The social feature is made much of. Once a month the meeting is held at a private house and light refreshments are served.

Thirdly, there is no red-tape. A brief constitution and a few rules comprehend all the machinery.

Fourthly, as to work, a weekly bulletin is published for the church. Ushers and collectors are provided for the Sabbath services, and money is raised for special needs. This year \$500 was collected for a fund used by the trustees.

Finally, results: (1) An increased attendance of young men upon the church services; (2) A growing interest and activity in church work; (3) The bringing into line the class most difficult to influence, and thus in so far solving the greatest problem of the modern church; (5) Providing a strong corps of recruits to replace the fallen and inspirit the redoubtable.

Presbytery of Binghamton, N. Y.

Presbytery's Committee on Young People's Societies some months ago assumed the oversight of a weak, struggling country church, eight miles from the centre of the city of Binghamton. The committee

enlisted two young ministers and two young laymen, making each responsible for one Sunday's service each month. At a cost of nothing more than livery bills, this church, which had long been without pastor or stated supply, so lifeless that its records had not been in presbytery for several years, is beginning to show decided evidence of reviving energy.—*F. P.*

Brooklyn, N. Y.

The Sunday-school Missionary Association of Lafayette Avenue Presbyterian Church held its thirty-fourth annual meeting December 6, a report of which appears in the *Observer*. During the past year the sum of \$2230 has been contributed and expended on home and foreign missionary work. An interesting letter was read from Mr. Wilder, who is supported by this Sunday-school, giving an account of three Brahmin converts.

Franklinville, N. Y.

The Christian Endeavor society of this church is passing through the period of the steady pull. Enthusiasm is not at its highest pitch, but our meetings are spiritual and helpful. That is the best Endeavorer who stays at his post of duty between revivals. It has been demonstrated in our society that we are doing good work only when the committees are busy and ready to report at each consecration service.—*R. R. W.*

Perry, N. Y.

The Young People's Society of Christian Endeavor of the Presbyterian Church of Perry, N. Y., has recently adopted systematic giving, the active members pledging two cents a week or more, to be given at each monthly consecration meeting. The November offering was between five and six dollars, and the society hopes to raise fifty or sixty dollars for missions the coming year.—*C. H. D.*

Rochester, N. Y.

One of the staunch leaders of Emmanuel Presbyterian society some time ago determined that the society should live up to the pledge as far as possible and to the requirements of the constitution, and the result has been new life and activity. When members were not regular in attendance, they found, not that they were dropped from the roll, but that they dropped themselves; became their own executioners. This course made us fewer members, but those who were left could be relied on to be present and to take part in our meetings. We find it better to follow this plan than to reorganize once a year in order to get rid of those who will not do their duty. It is a continual stimulus to faithfulness.—*J. S. R.*

Philadelphia, Pa.

The Floating Christian Endeavor society of the Mariners' Church, founded February 15, 1894, has never omitted a meeting summer or winter and there are nearly always one or more inquirers. There are sixty-five active members, forty-four of whom are seamen, scattered over all oceans. Interesting letters are received from them, telling of their hardships and their comfort in Christ. Sometimes these letters are written in hospitals, in other ports, where the poor fellow is sick, perhaps dying, in a strange land. Occasionally testimonies are given in several languages in one meeting. This

shows the character of the work. Every service brings together unconverted seamen and seamen weak in Christ who need guidance and encouragement. Some of them will not be in a church again for months or years. A great deal of highly valued help is received from Christian Endeavor societies in other churches. Some have come down with their singers to take charge of meetings, and large numbers of well-filled "comfort bags" have also been received. It has been the custom at the Mariners' for many years past to give these bags at Christmas and they are highly prized by the seamen. The good done by these tokens of loving remembrance of their lonely lives, with their letters and Testaments, is known only to the Heavenly Father.—*A. L. W.*

Ferndale, Pa.

A sunrise prayer meeting was held on Christmas morning by the Endeavorers. Dr. James A. Little of Hokendauqua is stated supply of this church.

Scranton, Pa.

The efficiency of the committees of a society is largely the measure of the success of the active work of the society. Realizing this fact, a late president of the society of the Green Ridge Presbyterian Church, of Scranton, Pa., devised this scheme: Each committee appointed consisted of three very earnest persons, whose activity and faithfulness was well known. Then the entire membership was divided among the various committees and designated as associates. Each committee of three planned its work, and to perform it called upon its own body of "associates." There was thus secured a small body to plan, guide and control the work, with a lot of assistants who understood that for six months they were to work in a particular line. The society numbered over one hundred and twenty-five and the plan was a success.—*T. F. W.*

Presbytery of Zanesville, O.

The Committee on Young People's Societies of Zanesville Presbytery, Rev. John Proctor Davis, of Keene, O., chairman, has arranged a series of lectures on Biblical, doctrinal, historical and special subjects which the ministers of the presbytery are ready to deliver to the various societies. The young people of the presbytery have the opportunity to become well instructed as to the essentials of Presbyterian history, faith and polity.—*Herald and Presbyter.*

Everett, Wash.

The Social Committee of the First Presbyterian Endeavor society held recently a unique comfort bag social. The admission fee was anything suitable for the bag. Some brought Testaments, some buttons, beeswax, needles, etc. The result was thirty-one well-made comfort bags for the sailors. The Missionary Committee raised twenty-five cents per member for the home mission debt by writing careful, personal letters to every member of the society. The two-cents-a-week plan, tried for the first time this year, netted \$25 toward the support of our missionary in Siam.—*T. C.*

Madison, Wis.

The Christian Endeavor society of Christ Church brought happiness to several homes on Thanksgiving day by sending portions to them for whom nothing was provided.

CHRISTIAN TRAINING COURSE.

For Young People's Societies and Other Church Organizations.

[Prepared by the Rev. Hugh B. MacCauley and the Rev. Albert B. Robinson, and approved by General Assembly, May, 1896. See Outline B, with Helpful Hints, in the August, 1896, issue of THE CHURCH AT HOME AND ABROAD, pp. 146, 147.]

GENERAL REMARKS.

1. We are glad to learn that the Methodist Episcopal Church intends to make careful provision for a Young People's Training Course, and that they will make use of the small but reliable text-book. This is our principle No. 1. They have issued lately three choice books of this kind.

2. We again risk tediousness by urging our readers and all pastors to begin *now and do some-*

thing in the way of Training. Did you read our January article on a cheaper way of taking up this Course? Do you realize how much interest and importance this will give to your young people's work, and to their meetings?

3. The headquarters for the literature required is the Foreign Missions Library, 156 Fifth avenue, New York. Enclose two-cent stamp for complete circular of Outline B, the present year.

OUTLINE B. PROGRAMME No. 9, FEBRUARY, 1897.

1. **Hymn.** The pastor to open the meeting.
2. **Prayer.** Biblical Leader in charge.
3. **Biblical,** Christ Jesus, Study IX—Some Active and Passive Traits of His Character, Part 4. Review.

Required reading. Speer's *The Man Christ Jesus*, pp. 119-128; Question 38, p. 248.

Ques. 38. What traits of character were combined in him? Ans., pp. 119-128. In reviewing show the perfect balance of his character: (1) merciful and just, (2) truthful and loving, (3) firm but not obstinate, (4) calm but not indifferent, (5) unselfish but not wasteful, (6) helpful but not officious, (7) strong but not rough, (8) feminine but not effeminate, (9) innocent and yet forceful, (10) courageous but not rash. Give out these ten items to as many readers. At close call for other opinions as to which combination is most striking and why. This study is very important and interesting. It would be well to keep the matter of it and review again some weeks hence. Always read the poetry. Sing a hymn.

4. **Hymn.** Historical Leader in charge.

5. **Historical.** The Development of the Missionary Idea, Study II—Boniface and Germany; Missions in the Seventh and Eighth Centuries.

Required reading. George Smith's *Short History of Missions*, pp. 85-90. The Conversion of the Teutons. The Scots and Anglo-Romish Missionaries Contrasted, pp. 85, 86. Boniface, the Englishman (680-755), pp. 87, 88. Bede, the Venerable (673-735), p. 89; three-minute essay. Alcuin (735-800), p. 89; short essay. King Alfred (849-901), p. 90; three-minute essay. This is a very interesting period. Do it well and if necessary shorten the Biblical.

6. **Hymn.** Missionary Leader in charge.

7. **Prayer.**

8. **Missionary,** Modern Missionary Heroes, Study VII—Thomas S. Williamson, Stephen R. Riggs, David C. Lyon and Home Missions.

Required reading. THE CHURCH AT HOME AND ABROAD, November, 1895, p. 375; January, 1896, p. 20; June, 1896, p. 475. Summaries of these articles are given in this issue (February), page 149. These are grand men for us to know about. If necessary take two and leave the remainder until the second meeting of February. Sing and pray.

9. **Prayer.**10. **Hymn.**

OUTLINE B. PROGRAMME No. 10, FEBRUARY, 1897.

1. **Hymn.**2. **Prayer.** Biblical Leader in charge.

3. **Biblical,** Christ Jesus, Study X—The Testimony borne to him by the Different Relations into which he came, Part 1.

Required reading. Speer's *The Man Christ Jesus*, pp. 131-142; Questions 41-52, p. 248.

Ques. 41. When were sick or disabled people brought to him to be healed? Ques. 42. When did sick or disabled people come of their own accord? Ques. 43. When was he invited to homes to heal the sick? Ques. 44. Did he ever refuse such invitations or decline to give help? Ques. 45. Did he ever give help or healing unsolicited? Answers, see pp. 131-133, may be found in the texts given. Read them aloud. Ques. 46. What is a miracle? Ans., p. 134. Ques. 47. What friendships did he form with women? Ans., p. 135. Ques. 48. What place have women in his teaching? Ans., pp. 136, 137. Ques. 49. Did he ever speak harshly to or pass harsh judgment upon a woman? Answer? Ask the class! Ques. 50. What was his view of the Sabbath? Ans., p. 139. Ques. 51. Wherein did his conceptions of worship and religion differ from the prevailing conceptions? Ans., pp. 138, 139. Ques. 52. What current opinions and practices did he assail in the Sermon on the Mount? Ans., pp. 140, 141.

4. **Hymn.** Historical Leader in charge.5. **Prayer.**

6. **Historical,** Development of the Missionary Idea, Study X; Anskar and Norway; Missions in the Ninth Century.

Required reading. George Smith's *Short History of Missions*, pp. 91-95. The Northmen or Normans, p. 91. Anskar (801-865), pp. 92, 93. Norway, 93, 94. The Conversion of Western Europe, pp. 94, 95. A three-minute summary of the good results of Scotch-Irish evangelism in Europe.

7. **Hymn.** The Missionary Leader in charge.

8. **Missionary,** Modern Missionary Heroes, Study VII—Home Missions.

Required reading. THE CHURCH AT HOME AND ABROAD, February, 1897. See previous programme No. 9, item 8. Take up the work of Home Missions in general. A very interesting topic would be Synodical Home Missions. For New Jersey see sample programme on S. H. M. with suggested readings, etc., in THE SYNOD, care of Rev. Geo. H. Ingram, Trenton, N. J. Send to him for sample, and to Stated Clerk in case of other synods.

9. **Prayer.**10. **Hymn.**

SUGGESTIONS.

Many churches will find it advantageous to unite their young people and adults in this study, by having the first programme of the month on monthly concert night, and the second on an evening two weeks later, arranged for that special purpose with the young people.

Do a part of this work, at least, and assist us by giving us your experience.

The *Advance*, in a review of four recent books, says: The briefest and least pretentious but probably the most widely useful of these four books is entitled, "Studies of the Man Christ Jesus," by Robert E. Speer. The Junior Secretary of the Presbyterian Board of Foreign Missions, who is noted alike for his staunch evangelicalism and his glowing spirituality, is prompted to this study by "the longing of our time to know more perfectly the character of the Man Christ Jesus." Because in college gatherings the picture of Christ here presented proved strengthening to the faith in His real Deity by "increasing the admiration for His perfect and glorious humanity," he was led to publish his addresses in this little book which is as invaluable to the Bible classes for whose use it is designed, as it is inspiring and refreshing to the reverence and devotion of the general reader.

HOME MISSIONARY HEROES.

[For the Christian Training Course. See Programme No. 9, Study ix, page 148.]

REV. THOS. S. WILLIAMSON, M.D.

Born in South Carolina in March, 1800, when he was still a child the family removed to Adams county, Ohio. He was graduated from Jefferson College—where his spiritual life began—in 1820 and from the medical department of Yale in 1824. He then entered upon a successful medical practice at Ripley, O., where he married Miss Margaret Poage. After a few years, believing he was called of God to the Christian ministry, he studied theology at Lane Seminary. Commissioned by the American Board, he made a brief visit to the Indians of the Upper Mississippi. On his return he was ordained by the Presbytery of Chillicothe, and appointed by the Board a missionary to the Dakotas. This service was undertaken with great cheerfulness, though it summoned him to an isolated post, Fort Snelling, far beyond the limits of civilization, and to the discomforts of a home among the Indians. The devotion of his life to this ministry demanded a lofty heroism, a strong faith and a complete surrender of self to God.

The little mission party arrived at Fort Snelling May 16, 1835. The only white residents in the territory of Minnesota were connected with the military post. Twenty-two of the company were Christians, and Dr. Williamson organized the First Presbyterian Church of Minnesota, afterwards the First Church of Minneapolis.

The following month, in company with Joseph Renville, a half-breed fur trader, he took a long journey westward to begin his life-work. On the north side of the Minnesota river, near Lac qui parle, the "lake that speaks," the mission to the Dakota Indians was established July 9, 1835. The report of the event did much to awaken a missionary spirit throughout the whole Church.

The four hundred Indians at this point knew nothing of agriculture, and subsisted chiefly on game, roots and plants. Though indolent and deeply depraved, they had capabilities of mental improvement and possibilities of moral elevation through the gospel of Christ.

After acquiring the language, Dr. Williamson not only preached and taught, he also ministered to the sick, and thus originated medical missions in the great West. Ministering to the body won confidence, awakened gratitude and secured access to the souls of the Dakotas. In 1836 a church was organized, which ten years later numbered fifty souls. In 1841 an adobe house of worship was erected, and in its tower hung the first bell that ever rung out the call to prayer in the land of the Dakotas.

The Indians were glad to enjoy the doctor's medical skill, but most of them cared little for the new religion. The converts were chiefly women. When drought came, scarcity of game, defeat in battle and no scalps, the missionaries were blamed. The cattle and horses belonging to the mission were killed, and all things seemed against the work which had been full of promise.

Dr. Williamson then established a mission, Kaposia, just south of St. Paul, where a church was organized and a light kindled which was destined to shine far out to the westward.

Afterward a wider field of labor was found at Yellow Medicine, on the Minnesota river, south-east of Lac qui parle. Great trials were endured the first winter; but the mission grew rapidly. Savagery put on the garments of civilization. Hearts of stone were melted by the story of the cross. Piety was deeply rooted and grew.

In the industrial school connected with the church, the women were taught to make and mend garments, to cook properly and to make the home more attractive. They also learned to read and write, and it was a proud day for the girls when they could inscribe messages on birch bark which the young braves could not interpret. Then the young men, in self-defense, became pupils. Agriculture was also taught. The roving Indians who had depended upon the precarious supplies of the hunting-grounds learned to cultivate the soil.

In 1862 there was an Indian outbreak, during which five hundred whites, including women and children, were slain. Missions were abandoned, churches deserted, and the missionaries constrained to seek a place of safety. Four hundred Indians, believed to have been participants in the massacres, were imprisoned; and to them Dr. Williamson and the other missionaries preached the gospel. They manifested sorrow for their crimes and expressed a desire to be saved. It was believed that many of them were converted. The Indians who were released were taken to Niobrara, Neb., where the two churches which had been organized at Mankato and at Fort Snelling were united, with a membership of almost five hundred. As an ultimate result of the massacre the power of heathenism was broken, suspicion was turned to gratitude and love, and doors of entrance were opened to the great regions of the West.

Dr. Williamson aided in the preparation of a Dakota-English dictionary and translated hymns, but the great work which occupied much of his time for forty years was the translation of the Bible into the language of the Dakotas. Soon after that was completed, he was called to his heavenly reward, June 24, 1879.—*Condensed from an article by Robert F. Sample, D.D., in THE CHURCH AT HOME AND ABROAD, November, 1895.*

STEPHEN R. RIGGS, D.D., LL.D.

In 1837 Dr. Williamson was joined at Lac qui parle by Mr. and Mrs. Stephen R. Riggs, who had enjoyed a few months' experience of missionary life at a point now within the limits of the city of Minneapolis. For five years they lived in a large upper room in Dr. Williamson's home.

Dr. Riggs bore an equal part with Dr. Williamson in the translation of the Bible. At first they obtained much aid from Joseph Renville, who could speak the French language as well as that of the Dakotas. One of the missionaries would read the French, Renville would translate orally into Dakota, and after frequent repetitions to secure accuracy the written form was decided upon. When the Gospel of Mark was translated, Dr. Williamson took a long journey to Ohio to superintend the printing. It was a great day for the little church at Lac qui parle when the converts read this gospel in their own tongue. As the translators became more familiar with the native and the original tongues, they exchanged the French Bible for the

Greek and Hebrew Scriptures. In 1879 the entire Bible was given to the Dakotas in their own language.

In 1843 Dr. Riggs removed to Traverse-des-Sioux, and established another mission; but, when Dr. Williamson was summoned to Kaposia, he returned to Lac qui parle. At this point successful work was accomplished. A great disaster, however, visited the little church. The buildings were destroyed by fire, and it was not thought best to rebuild. So the missionaries, with most of the Christian Indians, removed to Hazlewood, near Yellow Medicine, where Dr. Williamson was now located.

After that dark period in the history of missions among the Dakotas, the Indian outbreak of 1862, the power of the chiefs was gone and the Indians were humbled. Peace came to all the land of the Dakotas and has continued to this day. Missionary effort has been crowned with continual success. In the Presbytery of Dakota there are now twelve hundred communicants. The influence which originated in the Indian village of Lac qui parle has reached to every Indian agency, and to all the tribes between the Mississippi and the Pacific coast.

Dr. Riggs, who was a man of scholarly habits, wrote two excellent books, "The Gospel among the Dakotas," and "Mary and I; or, Forty Years among the Sioux."—*Condensed from an article by Robert F. Sample, D.D., in THE CHURCH AT HOME AND ABROAD, January, 1896.*

REV. DAVID C. LYON.

Mr. Lyon, after serving as pastor of the church in Winona, Minn., from 1859 to 1867, was invited by the Synod of St. Paul to undertake the duties of State missionary. Making St. Paul the base of his operations, he pushed out in every direction, seeking believers who were scattered, gathering them for Christian work and worship, establishing Sabbath-schools, stimulating the people to benevolence, and ultimately securing them pastors. His work, which embraced Minnesota and Dakota, required great wisdom, knowledge of men, administrative ability, fertility of expedients and constant dependence on God. The State missionary, especially in the incipency of the work, gives character to the church of the future. In this respect the fruits of Mr. Lyon's labors are subjects of congratulation and gratitude to God.

Mr. Lyon possessed strength and beauty of character. He was self-forgetful and sympathetic. A minister's wife said of him: "He comes with benedictions and brightens our view of the Christian life." He gave fifteen years to this work of foundation laying, and has been called "The Father of Presbyterianism in the Northwest."—*Condensed from an article by Robert F. Sample, D.D., in THE CHURCH AT HOME AND ABROAD, June, 1896.*

Minnesota, almost as large as Ohio and Pennsylvania together, has possibilities in every direction in keeping with its geographical dimensions. There are now only twelve people to the square mile, while Massachusetts has 275. Three-fifths of all the iron ore used in the United States comes from the region included in the Presbytery of Duluth. There are 253 Presbyterian churches with almost 20,000 members, 175 ministers, and a Sunday-school enrollment of 28,000.—*Rev. William C. Covert in North and West.*

WORTH READING.

The Literature and Worship of the Early Aryans, by Dunlop Moore, D.D. *The Presbyterian Quarterly*, January, 1897.

Apostolic and Modern Missions, by Rev. Chalmers Martin. *Presbyterian and Reformed Review*, January, 1897.

The Ideal Childhood in Non-Christian Religions, by George S. Goodspeed. *The Biblical World*, January, 1897.

Mount Holyoke College, by Henrietta E. Hooker. *New England Magazine*, January, 1897.

The China of the Twentieth Century, by W. A. P. Martin, D.D., LL.D. *The Review of Missions*, January, 1897.

A Bystander's Notes of a Massacre—the Slaughter of Armenians in Constantinople, by Yvan Troshine. *Scribner's Magazine*, January, 1897.

The Story of Gladstone's Life, by Justin McCarthy. *The Outlook* (magazine number), January 2, 1897.

The University of Pennsylvania, by Dr. Lewis R. Hawley. *Frank Leslie's Popular Monthly*, February, 1897.

TWENTY QUESTIONS ON EVANGELISTIC MISSIONARY WORK.

For the use of Sabbath-schools and Young People's Societies.

1. What is the supreme missionary object?
2. Why do missionaries go forth?
3. What is meant by chapel preaching?
4. Give instances of the results of chapel preaching in mission fields.
5. Name some of the difficulties met with in street preaching.
6. What means are used to attract the people?
7. What is required on the part of the missionary in order that this work may be effective?
8. Give instances of the results of street preaching.
9. What is itinerating?
10. Name some of the means of conveyance employed in this service.
11. Why is this work so important?
12. Give instances of touring in Siam, China, Mexico and Persia.
13. What need is there for house-to-house visitation in missionary work?
14. What spirit should be taken into the homes visited?
15. Give instances of house-to-house visitation in India, Syria and Persia.
16. How vast is the field of foreign missions?
17. Compare the area and populations of the several mission fields with those of the United States.
18. Is the gospel of Jesus Christ essential to the heathen? Why?
19. Compare the gospel privileges of the heathen with those of the United States.
20. What are you personally doing to spread the gospel in all the earth?

QUESTIONS FOR THE FEBRUARY MISSIONARY MEETING.

[Answers may be found in the preceding pages.]

WORK AT HOME.

1. What suggestive name is applied to a Presbyterian church in Colorado? Page 122.
2. Relate the story of the Gomez Bible, the price paid for it, and its influence. Page 122.
3. What other story shows that unlearned men may be led to a change of heart and life by the "open Bible," even without a preacher? Page 122.
4. Through what harmony of instrumentalities have our Mexican Presbyterian churches been founded and sustained? Page 123.
5. Name some of the results of Sabbath-school missionary work in Iowa. Page 133.
6. Give some account of the work of the seven-teen boarding-schools under the care of the Freedmen's Board. Page 136.
7. Name the new Secretary of the Board of Ministerial Relief. Page 127.
8. What surprising facts are stated relative to the work of this Board? Page 128.
9. How are the trials, needs and expedients connected with a new church enterprise illustrated? Page 131.
10. By what "Three Scenes" is the value of the work of the College Board emphasized? Pages 125, 126.
11. What encouraging report comes from the Synod of Texas? Page 95.
12. What interesting facts make the outlook for Texas hopeful? Page 95.
13. Tell the incident of the funeral sermon preached in North Dakota. Page 101.

14. Repeat the Thanksgiving Day incident from Utah. Page 102.

15. What story comes from the French and Italian mission of St. Louis? Page 100.

16. Give an outline of the work of each of the home mission heroes—Williamson, Riggs and Lyon. Page 148.

WORK ABROAD.

17. Describe the methods of street preaching employed in India. Page 107.

18. What progress has been made in Japan since 1864? Page 110.

19. Give an outline history of mission work in Korea. Page 111.

20. The massacres of August, 1895, in Foochow, China, have been followed by what results? Page 103.

21. What encouragement is there to hope for the rapid growth of the Church in China? Page 112.

22. Give a detailed description of chapel preaching. Pages 118, 119.

23. What is the idea of God held by the people of west central Africa? Page 115.

24. How are they impressed with the fact that Jesus Christ appeared so long ago? Page 115.

25. How did Mrs. Robert Moffat express her faith? Page 141.

26. What is the purpose of house-to-house visitation in Syria, and the spirit in which it is undertaken? Page 116.

27. Tell something of the past history and future opportunity of the Reformed Church of Hungary. Pages 137, 138.

Ministerial Necrology.

ANDREWS, JOHN KENNEDY.—Born in Allegheny county, Pa., April 10, 1822; graduated from New Athens College and Allegheny (U. P.) Theological Seminary; pastor, U. P. Church, Piqua, O.; Steubenville, O.; became Presbyterian during the war; chaplain 126th Regiment, O. V. I.; first charge in Presbyterian Church, 1866-69; West Newton, Pa., 1869-71; Mahoning, Pa., 1871-82; Fagg's Manor, Pa., 1882-84; Bedford, Pa., 1884-91. Died at New Castle, Pa., December 1, 1896.

Married, October 12, 1852, at Piqua, O., Sarah Jane Wood, who died 1885, six children surviving. Married, 1888, Ruth E. Plumer, who survives him.

ELDER, JAMES S., D.D.—Born at Elder's Ridge, Pa., May 30, 1829; graduated from Jefferson College, 1855, and from Western Theological Seminary, 1858; ordained by the Presbytery of Clarion, 1859; pastor of Greenville and New Bethlehem churches, Clarion county, Pa., 1859-63; Greenville and Pischag, 1863-68; of Clarion and New Rehoboth, 1868-73; and of Clarion Church, 1868-96. Died at Clarion, Pa., December 1, 1896.

Married December 22, 1858, Miss Nancy Barnett, who survives him with two sons, viz., Dr. J. W. Elder, of El Paso, Texas, and James M. Elder, of Clarion, Pa.

REID, JOHN.—Born in Edinburgh, Scotland, April 29, 1820; graduated from Union Theological Seminary, 1853; ordained by Presbytery of Long Island, 1854; pastor of church, Franklinville, L. I., 1853-60; New Haven, N. Y., 1861-67; Angelica, N. Y., 1867-74; stated supply, Youngstown, N. Y., 1874-83; Pike, N. Y., 1883-86; Clarkson, N. Y., 1889-90. Author of "Voices of the Soul, Answered in God," etc. Died at Warsaw, N. Y., January 2, 1897.

Married April 28, 1847, Miss Ann E. Lawrence, of New York City, who survives him with two sons.

ROBINSON, JAMES, M.D.—Born in Ireland, 1845; graduated from Wabash (Ind.) College, 1872, and Princeton Theological Seminary, 1875; ordained by the Presbytery of Lehigh, May 4, 1875; pastor, Ashland, Pa., 1875-81; Fourth Church, Philadelphia, 1881-85; resident in Philadelphia, and practicing medicine, 1886-96. Died, December 13, 1896.

Unmarried.

PLEASANT WORDS FROM READERS.

MRS. J. W. MCKEE, *Marshall, Mich.*:—Many good wishes for the magazine, which we consider indispensable in our home.

MISS JENNETTE WALESBURY, *Ypsilanti, Mich.*:—It has been a welcome visitor at our home all through the year.

CAROLINE L. MARTIN, *of the Scotch Church, New York*:—The magazine is read with intense interest. Accept my heartfelt wishes that there may be, as there ought, a great increase of subscriptions.

J. A. PATTON, *Flemingsburg, Ky.*:—Have taken it from its first issue, and as a loyal Presbyterian cannot afford to be without it.

REV. MAURICE WALLER, *of Lebanon, Ky.*:—The excellent periodical you are giving us is of great service to the Church.

MISS MARY FOOTE, *Lewistown, Ill.*:—I cannot do without the magazine. It grows better and better.

W. D. WARD, *Springfield, Ill.*:—THE CHURCH AT HOME AND ABROAD gets better every year.

REV. CHARLES EZRA FISK, *Alta, Iowa*:—It becomes more and more indispensable every year.

THOMAS WEIR, *Salt Lake City, Utah*:—Any one interested in the progress of our Church and the work of her several Boards cannot afford to be without it.

MRS. A. G. PRENTISS, *La Crosse, Wis.*:—I consider the magazine absolutely essential to the advancement and growth of our Presbyterian Church.

MISS MINNIE S. EVANS, *Parkston, S. Dakota*:—My *old files* are doing good service, being used every month by members of the Ladies' and Christian Endeavor societies. I find the magazine more helpful every year.

MRS. WILLIAM M. BERRY, JR., *Newark, N. J.*:—The perusal of THE CHURCH AT HOME AND ABROAD has increased our offerings for the Ministerial Relief Fund. Hope we shall always be able to subscribe.

MRS. CHARLES WOODWARD, *Elmira, N. Y.*:—It affords a means of missionary intelligence more general in scope than any magazine that has ever fallen into my hands.

MISS KATE C. MCBETH, *Lapwai, Idaho*:—Something else will have to be given up, but not this magazine, so full of interesting information.

MRS. H. J. AGNEW, *Greencastle, Pa.*:—I find the magazine so helpful, I cannot give it up, though finances are low. After reading I send it to a home missionary.

MRS. T. K. GALLOWAY, *Montgomery, O.*:—Times are hard, but I do not feel willing to be without the *pulse* of our great Church.

REV. A. KREBS *Campbell, Neb.*:—I can hardly spare the money, as the poverty of this year is keenly felt by us missionaries; yet I cannot miss the magazine, it has so improved from year to year. I enjoy it as food for my soul.

REV. W. P. GIBSON, *Evart, Mich.*:—I find the magazine indispensable, as every pastor must. Wish I could send you a good list of subscriptions from my congregation, but they are in so straitened circumstances that \$5 a week is all they can contribute to my support.

REV. FREDERICK A. WALTER, *Cincinnati, O.*:—THE CHURCH AT HOME AND ABROAD is the best missionary periodical coming to my desk.

REV. J. R. SMITH, *Pleasant Valley, Ill.*:—I do not think I shall want to stop the CHURCH AT HOME AND ABROAD while I live.

CHARLES E. CORNELL, *San Francisco, Cal.*:—Your magazine seems to me to contain an account of the Acts of the Modern Apostles.

MRS. FRANCES W. PRIEST, *Montclair, N. J.*:—THE CHURCH AT HOME AND ABROAD is one of the things I do not know how to be without. Have been much interested in the sketches of pioneer workers in the West.

C. L. WILSON, *Port Byron, N. Y.*:—It improves in every department.

MRS. HOWARD WARE, *St. Paul, Minn.*:—The magazine is showing great enterprise, especially in the department devoted to Young People's work.

REV. C. C. THORNE, *Windham, N. Y.*:—The questions for missionary meeting are very helpful. Hope they will be continued.

REV. W. S. HOLT, D.D., *Portland, Ore.*:—The January CHURCH lies on my table. I have just laid it down. What a splendid number it is! I believe it is the best church magazine on earth. If you can keep up this pace through 1897, our people who are wise enough to take and read the magazine will certainly be fat and flourishing.

REV. R. F. GETTY, *Utica, Pa.*:—I have been delighted with THE CHURCH AT HOME AND ABROAD for several years; I note improvement from time to time. "Current Events," "Suggestions for Study," "Worth Reading," "Book Notices," "Questions"—well, all are splendid. I wish every family would subscribe.

REV. EDGAR W. CLARKE, *Pana, Ill.*:—It is full of important information. Any one who reads it carefully will be intelligent on passing events.

RECEIPTS.

FREEDMEN, DECEMBER, 1895 AND 1896.

	CHURCHES.	SABBATH-SCHOOLS.	WOMAN'S EX. COM.	MISCELLANEOUS.	LEGACIES.	TOTAL.
1895.....	\$8,769 70	\$279 23	\$2,614 96	\$1,507 08	\$11,715 65	\$24,886 62
1896.....	9,353 81	609 35	2,719 20	622 45	53 23	13,358 04
Gain.....	\$534 11	\$330 12	\$104 24			
Loss.....				\$884 63	\$11,662 42	\$11,528 58

TOTAL RECEIPTS APRIL 1 TO DECEMBER 31, 1895 AND 1896.

	CHURCHES.	SABBATH-SCHOOLS.	WOMAN'S EX. COM.	MISCELLANEOUS.	LEGACIES.	TOTAL.
1895.....	\$28,022 19	\$1,760 22	\$16,892 05	\$19,482 10	\$13,777 32	\$79,433 88
1896.....	27,657 04	1,967 77	15,879 74	11,434 93	7,223 48	64,162 96
Gain.....		\$207 55				
Loss.....	\$365 15		\$512 31	\$8,047 17	\$6,553 84	\$15,270 92

Receipts through Reunion Fund are included in this comparison.

FOREIGN MISSIONS, DECEMBER, 1895 AND 1896.

	CHURCHES.	WOMEN'S B'DS.	SAB.-SCHOOLS.	Y. P. S. C. E.	LEGACIES.	MISCELLANEOUS	TOTAL.
1895	\$18,791 31	\$19,401 01	\$2,789 64	\$2,622 08	\$71,715 30	\$11,163 82	\$126,483 16
1896	14,917 80	12,581 21	3,002 90	1,750 65	8,441 14	5,643 94	46,337 64
Gain			\$213 26				
Loss	\$3,873 51	\$6,819 80		\$871 43	\$63,274 16	\$5,519 88	\$80,145 52

STATEMENT OF RECEIPTS, MAY 1 TO DECEMBER 31, 1895 AND 1896.

	CHURCHES.	WOMEN'S B'DS.	SAB.-SCHOOLS.	Y. P. S. C. E.	LEGACIES.	MISCELLANEOUS	TOTAL.
1895	\$94,498 54	\$75,467 41	\$10,118 88	\$12,739 04	\$118,866 93	\$51,983 67	\$363,674 47
1896	80,217 32	67,858 05	8,565 29	12,523 03	52,163 41	38,002 37	259,329 47
Gain							
Loss	\$14,281 22	\$7,609 36	\$1,553 59	\$216 01	\$66,703 52	\$13,981 30	\$104,345 00

Gifts through Reunion Fund not included in this comparison.

FINANCES, JANUARY 1, 1897.

Appropriations made May 1, 1896.....	\$904,224 78	Received from all sources to January 1, 1897	259,329 47
Appropriations added to January 1, 1897	38,775 13	Amount to be received before April 30, 1897, to	
		meet all obligations.....	\$715,923 94
*Total appropriated	\$942,999 91	Received last year, January 1, 1896, to April 30,	
Deficit of April 30, 1896.....	32,253 50	1896	521,717 31
Total needed for year.....	\$975,253 41	Increase needed before the end of the year.....	\$194,206 63

* Amount authorized by Assembly \$1,034,000 00

HOME MISSIONS, DECEMBER, 1895 AND 1896.

	CHURCHES.	WOMAN'S EX. COM.	LEGACIES.	INDIVIDUALS, ETC.	TOTAL.
1895.....	\$40,466 16	\$27,897 88	\$13,013 47	\$3,839 12	\$85,216 63
1896.....	60,860 53	28,534 63	870 89	6,318 75	96,472 30
Gain.....	\$20,394 37	\$636 75		\$2,479 63	\$11,255 67
Loss.....			\$12,142 58		

FOR NINE MONTHS ENDING DECEMBER 31, 1895 AND 1896.

	CHURCHES.	WOMAN'S EX. COM.	LEGACIES.	INDIVIDUALS, ETC.	TOTAL.
1895.....	\$140,629 59	\$121,909 68	\$139,339 43	\$28,060 51	\$429,939 21
1896.....	196,378 78	135,024 86	50,707 42	42,874 87	424,873 43
Gain.....	\$55,749 19	\$13,115 18		\$14,814 36	
Loss.....			\$88,632 01		\$5,065 78

PUBLICATION AND S.-S. WORK.

DECEMBER, 1896.

Contributions from Churches.....	\$1,665 22
“ “ Sabbath-schools....	1,132 85
“ “ Individuals.....	161 00
Interest on Balances.....	224 13
	<u>\$3,183 20</u>
Previously acknowledged.....	75,262 23
Total since April 1,	<u>\$78,445 43</u>

CHURCH ERECTION.

DECEMBER, 1896.

Contributions.....	\$3,053 59
Miscellaneous.....	2,727 22
	<u>\$5,780 81</u>

LOAN FUND.

Amount collected on loans.....	4,506 74
--------------------------------	----------

MANSE FUND.

Amount collected on loans....	\$1,881 11
Contribution.....	50 00
Miscellaneous.....	32 00
	<u>1963 11</u>

GENERAL FUND CONTRIBUTIONS.

Nine months current year	\$25,367 60
Same period last year.....	25,832 41
Loss.....	<u>\$464 81</u>

MINISTERIAL RELIEF.

DECEMBER, 1896.

Churches.....	\$5,564 97
Individuals.....	538 44
Interest.....	4,570 26
For Current Fund	<u>\$10,673 67</u>
Permanent Fund.....	2,554 78
Total Receipts.....	<u>\$13,228 45</u>
Total for the Current Fund since April 1,	
1896	\$91,605 62
For same period last year	97,470 76
Decrease	<u>\$5,865 14</u>

EDUCATION.

DECEMBER, 1896.

Churches, Sabbath-schools and C. E. So-	
cieties.....	\$3,466 60
Miscellaneous sources.....	630 75
Legacy	133 07
Income from investments	1,287 50
Total.....	<u>\$5,517 92</u>
Previously acknowledged.....	29,249 56
Total since April 15.....	<u>\$34,767 48</u>

SYNODICAL SUSTENTATION AND HOME MISSIONS IN THE SYNOD OF PENNSYLVANIA.

Total contributions for quarter ending	
December 31, 1896.....	\$3,355 96

The Church at Home and Abroad.

MARCH, 1897.

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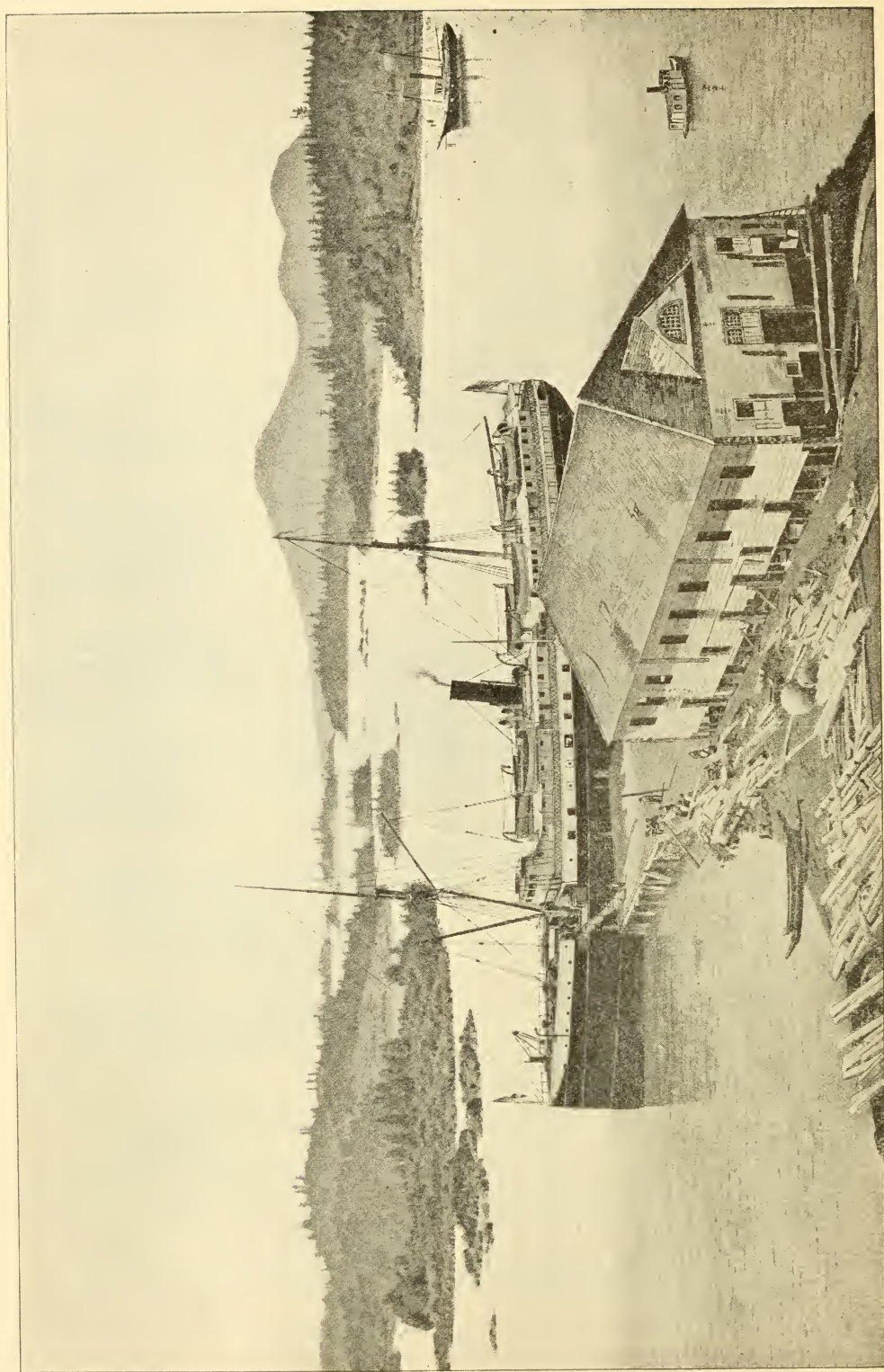
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Harbor and Landing, Sitka, Alaska.

THE CHURCH

AT HOME AND ABROAD.

MARCH, 1897.

CURRENT EVENTS AND THE KINGDOM.

The Red Cross in Cuba.—Miss Clara Barton's offer of the services of the American Red Cross for relief work in Cuba has been accepted by the Spanish government.

At the Inauguration.—Press dispatches convey the welcome intelligence that, by special request of Major and Mrs. McKinley, wine and other intoxicants will neither be furnished nor sold on the occasion of the inauguration.

A Large Gift.—The joint indebtedness of the American Baptist Missionary Union and the American Baptist Home Mission Society is \$486,000. At a conference in New York, February 11, of the officers and friends of these societies, Mr. John D. Rockefeller offered to contribute \$250,000 towards the amount needed if others will subscribe the remaining \$236,000 before July 1, 1897.

The Arbitration Treaty.—"One hundred years hence arbitration will rule the world," said General Philip Sheridan in an address in 1887. Prominent men in France are now declaring that they are favorable to a treaty between that country and the United States. Even though the Anglo-American treaty was not promptly ratified, the thorough discussion of the subject has borne good fruit. In the March *Atlantic Monthly* the historian, John Fiske, shows what benefits will come from the treaty. He makes it clear that our past disputes might have been amicably adjusted under such a treaty, and points out how the treaty is the natural ally of commerce and industrial advancement.

Relief for Armenian Orphans.—As a result of the massacre of seventy-five thousand Armenian Christians during the past two years, there are nearly one hundred thousand orphans, many of whom are homeless, friendless and in dire need. Since the Turkish government will not allow them to be removed, provision must be made for them where they are. The case appeals strongly to our Christian sympathies.

World's Missionary Conference.—The conference of officers of foreign Boards took steps providing for a World's Ecumenical Conference to be held in New York city in the year 1900, to be attended by representatives of Protestant missionary societies all over the world. A committee, which has had preliminary correspondence on this project, has received most cordial and helpful replies from a large number of foreign missionary organizations in England and Europe. At a similar general conference held in London, in 1888, 139 different missionary societies were represented. Over 1500 delegates were in attendance. It was felt to be a most inspiring assembly, carried on by a wisdom and strength from above, and the benefits of it far reaching in time and space.

Hope Hall.—This is the name of the home which Mrs. Ballington Booth is to establish for men who have been released from prison. When, on their own invitation, she talked to the prisoners at Sing Sing, eighty-six of the number determined to lead new lives. But one of them said

to her, "Think of a shipwrecked crew trying to swim ashore, battling with the waves until the rocks were gained, then to have those on shore beat off the cold numb fingers and push them back into the cruel ocean! Yet that is what society does to us. No one will trust us, or give us a chance to hold on and help ourselves up to God's earth again." A work similar to that of Hope Hall is undertaken by the Illinois Industrial Association, organized to aid discharged criminals who come to Chicago at the rate of one hundred each month, from the prisons of Illinois and near-by States. Many of these homeless, friendless men have served only a single term, and eagerly welcome the Christian sympathy and help which makes it possible for them to begin new lives.

In the Snowy State.—Nevada, with its population of only 47,000, has gained an unenviable notoriety by the recent action of its Legislature and governor. The bill legalizing prize-fighting has received the signature of Governor Sadler, who justified his action on the following grounds: A majority of the people of Nevada were believed to favor the act; it was not the province of the executive to set up his opinion against that of the Legislature; the general opinion expressed by the people was that scientific contests with gloves are less demoralizing to society and less dangerous to life and limb than football games. Eighteen months ago Governor Culberson of Texas regarded the mere suggestion of a prize-fight as an affront to the moral sense and enlightened progress of that State. In a similar spirit Governor Ahumada of Chihuahua, Mexico (see p. 223), would not allow his State to be disgraced by such an invasion of barbarism. It is hoped that the protest of the Christian people of Nevada will, at last, receive due consideration, and that this disgraceful legislation will be reversed.

Relief for the Distress in India.—In spite of some encouraging fall of rain, the outlook for the coming harvest in India is a gloomy one. The destitution is daily becoming more severe. The price of all food grains has doubled since September, so that the poorly paid employés of our missions have to live on the coarsest grains, and

have but one meal a day where usually they had two. Our missionaries have made a most earnest appeal to the Board for assistance in order to relieve, in some measure, the lower paid workers in the mission employ, they having proposed a schedule of extra grants based upon the salary received, and the membership of each individual family, graduated on the rise and fall of the market price of wheat. The grand total which will be necessary is estimated at some two thousand dollars. The Board has assumed the responsibility for this amount, under the conviction that it could not be less humane under the circumstances than are the Government of India and other missionary bodies, who are responding to the necessities of the situation with grants in aid. The proposed increment in the salaries of mission agents and others is very slight, but it will afford some relief. None of our missionaries are in regions affected by the plague.

The Ideal Newspaper.—At a meeting in New York of representatives of seven leading evangelical denominations a committee was appointed to prepare a report on "The daily press and an ideal newspaper." This committee in its report expresses the opinion that religion should be treated by the press as a factor of prime importance in the life of the country, should be mentioned respectfully, and the reports of religious enterprises, special services and local progress should be made as full as their significance properly demands. The Sunday newspaper is condemned as tending to break down the distinction between Sunday and other days. Christian people are urged to consider prayerfully their responsibility, and are reminded that by combining they can exert an irresistible influence upon the character of the secular press. They are called upon to patronize only such papers as manifestly aim to be clean and wholesome, and such as support the principles which subserve the highest welfare of the community. An appeal is also made to the press to use the great power in its hands to help men to do right and to make it hard for men to do wrong; and not to lower the moral tone and degrade the life of the homes that, because of its merits, admit its issues, by inserting in its columns matter of a kind that can only exploit vice.

OUR MAKE-UP.—Our readers may notice that the order of arrangement of our pages is not always the same. Our “make-up,” as the printers call it, is not like the laws of the Medes and Persians. We do not deem it important that it should be. The eight different Boards of our Church, each of which appoints one of our editorial correspondents, have equal claims to so much space as is needed to set forth the needs and opportunities of their respective departments of our Church’s “vast and varied” work, as it is fitly called in the circular of the secretaries printed in our February number, p. 83.

The amount of space which each may equitably claim has been amicably agreed upon, but they are not rigidly restricted to a precise amount. Sometimes one or another of them does not need all the space which is allotted, and whenever any one needs more than ordinarily, it is cheerfully allowed so far as can be, with due regard to others.

No claim of precedence as to location is recognized, and the same order of sequence is not always equally convenient. Each number consists of three forms, or sets of pages—two of thirty-two pages each and one of sixteen pages. These go to press successively. Each is due to the printers’ at a particular time, and must be made up from printed matter which is ready. In this number it happened that most of what was sent for Home Missions reached us too late for the form in which we had intended to place it, and a peculiar exigency thence arising compelled us to place most of it on pp. 205–212, and the exceedingly readable and instructive article of Prof. Minton on *Presbyterianism in California* on pp. 165–170. This being clearly indicated in the Table of Contents, it will probably occasion no inconvenience to readers. If it should lead any to more turning over of leaves than usual it may make them more sensible of the unity in variety of the work for the promotion of which all these pages are prepared and printed.

OUR ILLUSTRATIVE CUTS in this number are largely portraits of loved and venerated men who have served God and their generation in the work of home and foreign missions. Most of these have fallen asleep, but some, no less venerated and loved, con-

tinue with us. Our readers will enjoy looking at their faces while reading of the work to which they gave, as worthy successors are now giving, their strength and their lives. While we honor the departed, let us not wait until they are gone to manifest our sympathy and appreciation for those who are bearing those heavy burdens now. They do not ask us to make their work easy, but their Lord and ours does ask that we give them straw enough to make possible the “tale of bricks” which we demand of them.

THE QUESTIONS printed near the end of each number—see p. 227—are found by those who use them to be very helpful in studying our pages and the topics treated in them. They are as handy as a pair of nut-crackers beside a dish of nuts or on top of it. Better use them, if you would get the full benefit of what so many intelligent men and women have diligently sought, far and near, and brought together for you who are now reading these words. Crack the nuts carefully; you will eat them with more pleasure and profit.

SECRETARY SPEER.—Our readers have seen the successive cablegrams reporting this beloved brother’s illness and his convalescence at Hamadan in Persia. In our February issue, p. 84, we gave the latest cablegram and commented upon it erroneously, having understood that the fever arrested him at Hamadan, on his way to Teheran. But since that issue a letter has been received at the New York Mission Rooms, and an extract sent to us for publication in this number. It is on p. 174.

From that it will be seen that he had made the journey to Teheran, in company with Mr. Coan, leaving Mrs. Speer at Hamadan. On the return journey he encountered exposures which fully account for the illness which befell even so hardy an athlete as Mr. Speer. He and we all may well give hearty thanks to God by whose kind providence Mrs. Speer was kept from those exposures, and was ready to receive him at Hamadan, and nurse him back to health, with the help of the beloved physicians there and of the Great Physician to whom His disciples on two hemispheres daily, reverently and lovingly commended him.

THE WORK, DIFFICULTIES AND SUCCESS OF THE GERMAN PASTOR.

REV. AUGUSTUS BUSCH, D.D.

[The following paper was prepared for the Presbytery of Philadelphia by request of its Committee on Church Extension. Hearing it read to that body and being powerfully impressed by its vivid pictures of the condition and needs of an interesting and precious class of our countrymen, I asked and obtained permission to present it to our readers.—H. A. N.]

THE WORK.

The German minister in America has to do with men and women and children who cannot speak nor understand the language of the country in which they live, and whom the English-speaking preacher cannot very well reach nor teach.

It is his business, first of all, to teach them that they must form a saving relation between them and Christ, or they will be forever lost; that, without this, all else is vain, and their destruction sure.

Secondly, he must also teach them the doctrine of the Presbyterian Church; that is, make Presbyterians of them.

Thirdly, he must help them to overcome foreign customs and ideas; that is, make Americans of them. If, by the grace of God, he succeeds in the first point, the other two points are comparatively easy. The Germans expect their pastor to preach twice every Sabbath, and either to superintend the Sabbath-school, or teach a Bible class; generally he teaches a class. And he must be well prepared before he appears before the class, for often he has some very puzzling questions put to him.

The weekly prayer meeting is about as hard for the preacher as the Sunday morning service. As a general custom, the Germans expect their pastor to do all the praying in public and give them sound explanations on some passage of Scripture, and often he must lead them in singing.

Once or twice a week he must catechise the young. This is their custom from the old country, and a good one, which should be encouraged.

The German preacher has a great deal of house-to-house visiting to do. This is difficult because most of the women do their own housework, and the men are, for most of the time, away from home until late. Often both man and wife are out at work from day to day.

DIFFICULTIES.

One of the difficulties is: we Presbyterians have very little appropriate literature in German, which we can offer them.

Many after they have been sufficiently taught and Americanized, will feel like being promoted. So they take their dismissal to the English-speaking church.

Children that have been gathered from the street into the Sabbath-school, and taught the Catechism, are easily carried away from the German Sabbath-school into the English. Foreigners cannot live long in America. The German is dead in the third generation. The German pastor makes the bridge; and in the meek spirit of John the Baptist he must learn to say: The German church must decrease and the English church must increase.

But one of the greatest difficulties is poverty. Many have not decent clothes to appear in church, either for themselves or for their children. They say: We can give nothing to sustain the church, and therefore we would rather stay away. Some are very much embarrassed even to have the preacher come to their house.

THE SUCCESS.

And yet the work among the Germans is not lost. The Germans have good material in them to make faithful Presbyterians. Many a German away from home, in a foreign country, without money or friends, with all the dangers and temptations of the large city surrounding him, has been gathered into the Church. Many families that have been trying to drown their sorrow in the intoxicating cup have been made happy by the saving gospel of Jesus.

Many children that gathered on the corner of the street on Sabbath, for vice, have been brought into the Sabbath-school and become Christians and good citizens through the work of the German pastor.

Many a weeping hired girl, a stranger in a foreign country, who could not speak a dozen words in English, has had her bitter tears dried and her broken heart healed by the sweet message of the cross, and the revelation of the wonderful love of Jesus and his loneliness here upon earth.

AMBITIOUS DISCIPLES CORRECTED.

It surely was a fault in the two sons of Zebedee to be coveting the highest places in Christ's kingdom: yet they might have been free from that by means of a much greater fault, even that dull, torpid unbelief, which would have made them indifferent to all that pertained to that divine kingdom. It is easy to imagine a self-complacent Pharisee, or Sadducee, looking with contempt upon so paltry a scheme as that in which those two disciples were engaged, with their mother, to secure their personal promotion. Yet was it not better to be even so imperfect disciples of Jesus than to be a proud despiser of his disciples and of him, or to be a cold unbeliever? Were not those imperfect disciples in a fairer way to have their faults corrected, and their character made what it ought to be, than those who proudly and coldly stood aloof from Christ?

There will be no difficulty in answering this question, if we just trace their history forward, and see how Christlike in meekness John became, and what a faithful witness for Christ was James, even until Herod put him to death with the sword, so much to the satisfaction of the Jewish opposers of Christianity. Even at the time of their improper office-seeking, when the Lord asked them whether they were able to drink of the cup that he drank of, and to be baptized with the baptism with which he was baptized, although they may not have comprehended all his meaning, they probably did get the idea of something which would be very difficult and painful, to be passed through; and they did not shrink from it. They were willing to suffer anything with and for him.

The faithful Master soon showed them how they must accept the appointed share in his sufferings without stipulation as to the honorable rewards which they should afterwards receive. He frankly accepts their consent to share his bitter cup and his fearful baptism. He does not discredit it, nor disparage it, but encourages it. At the same time he bids them contentedly leave the assignment of places and ranks in the kingdom to his Father. We have no reason to doubt that they acquiesced in this. It is reasonable to believe that probably under so gentle and faithful correction,

and under the influence of their Master's example, James and John put away their worldly ambition, and their selfishness. Yet it is not unlikely that it took them a long time to do this completely. Surely John had made great advances in that way, before he wrote his epistles.

So fares it often with the disciples of Christ. They find themselves, and are found by others, to be very different from what they ought to be; are found to possess traits of character which are very discreditable to them, and which bring reproach upon the religion which they profess. Their own faces are filled with shame and confusion, and the mouths of the wicked are filled with scoffing, by their manifestations of selfishness, or impatience, or other unlovely characteristics. Sometimes, like John and James and their mother, they betray a paltry ambition, or jealousy, or envy, in matters directly connected with the kingdom of Christ—and perhaps some proud skeptic curls his lip and flings a bitter sarcasm at that *particular manifestation* of selfishness from which he himself is free only because he cares nothing for the great and sacred matters, about which the imperfect disciples are unworthily contending. They are sadly at fault, as they often bitterly feel; yet it is not true that they are worse, in essential character, than they would be if by mere indifference to the sacred things of religion, and by coldly letting them alone, they escaped the *manifestation* of their faults in connection with them.

HOW THE MASTER CORRECTS THEM.

When such imperfect disciples accept with meekness the humiliating illustrations of their own imperfection, and with gratitude accept the Master's kind forbearance towards them, and gracious encouragement of their efforts to improve—then are they in the best and surest way to essential improvement of character. Such disciples of Christ do become better and purer. They do overcome pride, and envy, and selfishness in its various forms. They become meek and patient, gentle and forgiving and kind, like their Lord. At the same time they also become like him in diligence, and zeal, and intrepidity, in the work to which God calls them.

THE JEWEL FOREST.

Rev. I. T. Whittemore, in the *Evangelist* (Jan. 21), gives the above title to a graphic description of "one of Arizona's special wonders." After an interesting account of his journey to visit this petrified forest, he proceeds as follows :

A flood came and a mighty one it was. Every tree fell, and was inundated for many years. This flood contained ninety-four parts of silicate and six of lime water, and the combination solidified these vast trees into the most precious jewels! Those who saw the beautifully polished slabs at the Columbian Fair, wrought so richly by Brooks Brothers of Sioux City Falls, could hardly realize that they were of such an age and once stood in majesty on this very spot. No marble can compare with this in beauty, texture and hardness. One tree was buried in the convulsion, solidified, covered with five or six feet of limestone and broken off; you can see the concentric circles and bark! They are clearly visible, and like most of the broken fragments, you can see bark and knots, proving beyond a doubt that they were once actual trees, now turned to the hardest rock.

The body of the longest tree is 100 feet long and spanning a gorge twenty-five feet deep and forty wide! You can walk the entire length of its body, but its limbs, probably fifty feet more, are covered with earth, hence invisible. I have said that you can walk on the body of that tree and it is gigantic, but you will not want to repeat it, for it is broken entirely in two in several places and should there at any time be the least expansion, nothing could prevent this from falling to pieces, as all the others have done.

It is said that the history of the discovery of this forest was accidental. A cow-boy, some years ago, stumbled on it. He saw evidences of veritable trees and the more he explored,

"The more the wonder grew."

Having satisfied himself that he had discovered a petrified forest, he rode to a military post and reported to the commandant his "find." He was sneered and jeered at, for reporting such a marvel! Neither officers nor privates would believe him. "Gentlemen, if any of you will go with me, if I do not convince you that all I assert is indubitable fact, I will pay all expenses."

They followed him and were convinced, and so, after many thousands of years, the hidden wonder came to light.

Patrick Hamilton, in his "Resources of Arizona," p. 45, places it on "Lithodendum Creek." He says: "On the banks of this creek is one of the most remarkable curiosities in the United States. It is a large petrified forest, extending over many miles. They are silicified conifers of gigantic size. One has been discovered that measures more than twenty feet at the base and at a break 100 feet from the base it was ten feet in diameter." (Exaggerated, I think.) "Limbs and branches, petrified to solid rock, are found scattered about in every direction. It is also said that many fossil ferns exist, in conjunction with the trees. This singular freak of nature belongs to the carboniferous period, and is evidently a portion of that vast forest which once existed in this treeless waste, and now forms the great coal measures that underlie its surface. The texture and form of the dead trees are clearly discernible, resembling much the immense redwoods of California. Many fossils of animals of an unknown and extinct species are found scattered about among these immense rocky trunks, solidified to pure dolomite or magnesian limestone. This most remarkable curiosity of a remarkable country is some few miles southeast (twenty-one) from Holbrook, on the Atlantic and Pacific railroad. The dead monarchs of the forest show very clearly every fibre of the wood, transformed into a different variety of rock. The heart of some is a mass of sparkling crystals, while others again show sections of purest quartz. All the different stratifications of the wood are clearly shown by the hues of the rock, and offer a most interesting study for the geologist, as well as a never-ending source of surprise and wonder to the sight-seer.

The Petrified Forest is one of the wonders of Arizona, and is already attracting many visitors from the Thirty-fifth Parallel railroad.

It has occurred to me that many from the East who will come to the International Christian Endeavor Convention to be held at San Francisco in July next, would like to go via Denver and return via the Atlantic and Pacific and take in the Grand Cañon at Flagstaff and the Jeweled Forest. I think a ticket purchased in Chicago over the Santa Fe route, returning via Albuquerque, would include the stage ride from Flagstaff to the Cañon at reduced rates, so that both these sights of a lifetime can be compassed at moderate rates and possibly not a few will be grateful to somebody for the finger points in this direction.

Florence, Arizona, Jan. 18, 1897.



1st Presbyterian Church, Benicia, Cal.

PRESBYTERIANISM IN CALIFORNIA.

REV. HENRY COLLIN MINTON, D.D.

THE PIONEER PERIOD.

No historian ever undertook a more inviting task than would be that of describing the scenes and incidents of early California. Like ancient Rome and Britain, this modern empire of the West can trace its annals back to a prehistoric age of myth and legend. While the aborigines were feeding on its native fruits and basking in its balmy suns; while Blake was cruising up and down its coast, never dreaming of the resources that lay beyond; while the Russians from the north and the Spaniards from the south were making their little spurts of settlement on its soil; while the old pope-serving *padres* were cloistering in their missions, more mediæval than modern in their quiet solitude; even when our own dashing Fremont cut the jungle of a continent and approached the land of flowers by way of the dreary desert—all this was before our California was born.

The swift succession of events that followed our acquisition of California was most remarkable. In July, 1846, the whole of California, *alta* and *baja*, virtually came under American rule.

"One summer morn a stately ship
Sailed up the sunlit bay,
Flaunting a flag which did not dip
To other flag that day;
But high uplifted on the shore
Proclaimed the old dominion o'er."

In 1848, Mexico recognized the situation and formally ceded the territory. In February of the same year, James W. Marshall first discovered the gold deposits in the bed of the American river, at Sutter's Mill. September 1, 1849, General Riley called the Constitutional Convention at Monterey. September 9, 1850, California became a State, and a star of gold was added to the stars and stripes. Neither Mexico knew what it had lost nor the United States what it had won. This unknown land no sooner became ours than, as if by the philosopher's stone, it became the fabled land of gold.

The scenes that followed are unparalleled in history. A populous commonwealth was born in a day. The sands of the Sacramento became the theme of excited discussion the world over. In every port, sails were set for the Golden Gate. Farmers deserted their plows, lawyers forsook their

clients, physicians left their patients to die—or get well—merchants abandoned their wares, and a motley pilgrimage, like a leaderless mob, wended its way to the western slopes of the Sierras. The population quadrupled in five months. Hardship, suffering, danger, death did not stay the madding throng. On they came, seeking gold and finding it for the seeking.

If adventure and heroism and romance and excitement and boundless resources can move the historian to dip his pen, then the history of California should be well and often written.

But they were not all mad in that bewildering crusade for gold. There were those who came, not for the gold, but for the gold-seeker. They foresaw deadly perils, and they came to warn men against them. They knew it meant hard work, but that was just why they came.

There are three reasons why Presbyterians in the East should be interested in the origins of Presbyterianism in California.

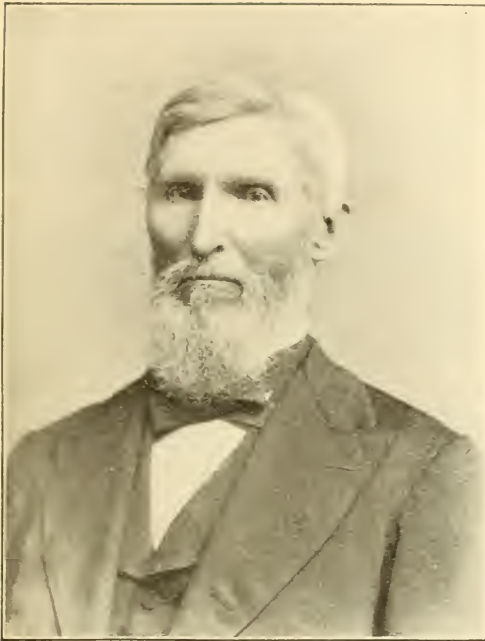
First, because of the intrinsic interest of the story itself. The Californian is often abashed at the consciousness that when he is telling the sober truth, the aliens are crediting him with falsehood. Probably the psychologist would explain how it is that when things which are true in one place and false in another become confused in the mind, there may be occasional confusion in speech as well. California is not to blame for being created the land of big things. From the grandeurs of her Yosemite to the enormity of her squashes, it sustains a consistent character. California's first conscious throb was in a paroxysm of wild speculation. Its eye is chronically focused for large dimensions. One of our pioneer ministers has written that he once carried in each of his vest pockets a couple of fifty-dollar "slugs" of gold, and thought nothing more of it than he did later of as many trade dollars. When small dwelling-houses with canvas roofs and muslin partitions rented for \$200 a month, when eggs were \$20 a dozen, and cooks got \$150 a month for frying them, the whole scale of life was inflated and abnormal. The old Californian scorned anything less than his "two bits," and even now—nor is it said to our credit—one's respectability is somewhat compromised to be seen with a coin of less value than a *nickel*.

There is a thrilling interest, surpassing fiction, in the story of those early days, and it belongs to the narrative of their religious life also. The origins of Protestantism here were unique.

Moreover, those early times, with their peculiar conditions, are gone forever. There could never be more than one California. The "forty-niner" can never be duplicated, and his doings can never be reenacted. The conditions were altogether singular, and it is but right that those grand pioneers of the gospel should be remembered and immortalized. Carlyle thought that the history of the world is the history of its great men; certainly the history of the kingdom of Christ in frontier California is largely that of a few *good* men. No names are more worthy to be snatched from oblivion, and embalmed in the gratitude of their successors as heroes of no ordinary fibre, frontiersmen of Christianity, with the axe of the woodman, with the seed of the sower, and with the sword of the warrior, clearing the way for the beneficent institutions of the Church of God on these inhospitable but fruitful shores. If old Junipero Serra was worthy of the honors which historians have accorded him, we can name men of faith and action who have laid foundations here, not for superstition and the pope, but for truth and liberty and the free blessings of the gospel of Christ.

And moreover, our eastern friends must not forget that the church out here is a part of our one beloved Presbyterian Church. Nothing that concerns us on the Pacific coast should be foreign to our brethren by the Atlantic. Once they used to talk out here about "the States," as Canadians do, but California is nothing if not intensely American, our Church is nothing if not thoroughly loyal to the grand old banner that waves over us all. The West is the child of the East; there is many a congregation east of the Mississippi that has its son or daughter in our State; our history is a part with your history, our struggles should have your sympathy, our victories should have your thankful joy.

There are not a few who will need to be reminded that when California was young, there were two Presbyterian Churches—happily known now only in history—the "Old School" and the "New School." The reunited Church must regard the early



Rev. Sylvester Woodbridge, D.D.

efforts of both of these as belonging to her own history.

The pioneer, preëminent, of the Old School branch, was the Rev. Sylvester Woodbridge, D.D., who was appointed by the Board of Home Missions in New York and sailed from that city December 1, 1848. Dr. Woodbridge belonged to an honored family of ministers. If his grandfather had only been a minister, instead of a physician, he would have been of the eighth generation in the ministry. He had three brothers who were ministers, one of whom is, we believe, a professor in the theological seminary at New Brunswick, N. J. Dr. Woodbridge was born at Sharon, Conn., June 15, 1813; was graduated from Union College in 1830, and received his theological instruction at Auburn and Princeton. He was for some years pastor in Long Island, first at Westhampton and then at Hempstead. In 1846, when a regiment of volunteers was being recruited for California, he brought to the attention of the Synod of New York, the subject of the appointment of a chaplain to accompany the volunteers to their distant destination. The synod appointed him a committee to look up the whole matter and to act as he

thought wise. In his correspondence with the Secretary of War at Washington, he found cordial support for the suggestion which he had originated. Col. Stevenson was empowered to select a chaplain for his regiment. He appointed a Mr. Leavenworth, who came, and was afterward *Alcalde* of San Francisco. However, it appears that by and by he became engrossed in secular affairs and accordingly he relinquished the chaplaincy. Meanwhile Mr. Woodbridge's interest in California was growing, and entering into correspondence with Dr. McDowell, of the Board of Domestic Missions, he was urged to go himself as a missionary to *Alta* (upper) California. This was before Marshall's gold find had been heard of. He finally decided to go, but both his congregation and his presbytery refused to concur in his decision. It is generally the men who are most wanted where they are, who are most needed where they are not. Dr. Woodbridge was a worthy first apostle to California, in that he did not come for the benefit of his health, or of his wife's health, or of the health of his eastern congregation. His convictions of duty vigorously persisted and, pursuant, the congregation and the presbytery did the only right thing in the circumstances, and allowed the voice of God in the soul of his servant to be obeyed. At its next meeting, the presbytery by a majority of one voted to let him go. He came across the Isthmus, reaching Monterey on the first mail steamer February 23, 1849. Five days later he reached San Francisco. Here he found 2000 or 3000 unsettled and half-settled people, but much to his surprise he found another Presbyterian minister already at work. The record fails to disclose the inevitably ubiquitous Methodist minister as the first man on the ground in this notable instance. Dr. Woodbridge displayed his wise and aggressive energy from the first; he saw no need of two ministers in one place when there were so many places without any. At that time there was a point forty miles northward on the bay, which many believed was destined to be the site of the coming metropolis of the West. Accordingly, our pioneer pushed forward to Benicia, reaching there March 9, and preaching the first sermon two days later. On the 15th day of April, 1849, during a visit to Benicia from the Rev. Mr. Williams, who

had in the meantime reached San Francisco, Mr. Woodbridge organized the first Protestant church in California. For a time the little congregation worshiped in a school-building which was converted into a chapel. He was installed pastor at the first meeting of the Presbytery of California (O. S.), February 21, 1850. A new church building, materials for which, already framed, were shipped from New York in January, 1850, was dedicated March 9, 1851. Here Dr. Woodbridge remained as pastor until 1869, having some time in the early sixties begun work in the neighboring town of Vallejo, in connection with his pastorate at Benicia. He came from there to San Francisco in 1870, and was pastor of the Howard Street, now Trinity, Presbyterian Church, 1870-75, and of the Woodbridge Church from 1876 till his death, April 1, 1883. For the last two years of his life, however, he was disabled from active work.

Dr. Woodbridge, in addition to his pastoral duties, for several years edited the *Occident*,* the press organ of our Church on this coast. The first number was issued January 4, 1868. He was a man of great ability, of untiring energy and of deep and intelligent zeal for the cause of Christ. He was happy only when he was busy, and he seems to have had that indomitable pluck which is the supreme gift of grace among frontier difficulties, and in the midst of distracting and discouraging forces on every side. The name of Woodbridge will surely be held in veneration by all who love the Presbyterian Church and who know the story of its beginnings in California.

The second Presbyterian (O. S.) minister who came from the East was the Rev. Albert Williams, who received his commission from the Board of Education and Missions, February 1, 1849, and sailed from New York four days later. He was a Princeton man and had been for ten years pastor at Clinton, N. J. He entered the Golden Gate, April 1, 1849. He very soon began work looking to the organization of a Presbyterian church in San Francisco, and in this he found much support from a number who had been his fellow-voyagers from the East. Having been present at the organization of

Mr. Woodbridge's church at Benicia, he returned to San Francisco to bring his work to the same point as speedily as possible. The first formal conference was held in the office of Frederick Billings in the Old City Hall Hotel. On the 20th day of May, 1849, after a sermon in the Public School-



Rev. Albert Williams.

house, the First Presbyterian Church of San Francisco was organized with six members. It was prophetic of the cosmopolitan character of California churches ever since, that these six members hailed from six remotely separated parts of the world, namely, Massachusetts, Michigan, China, Pennsylvania, Vermont and Chile. This is the oldest Protestant church in San Francisco, though it has been affirmed that the Baptists were ahead. Mr. Williams himself (*A Pioneer Pastorate*, p. 60) names the churches whose organization followed his in this order: Baptist, Episcopal, M. E. and Congregational. In the correspondence between Mr. Williams and his congregation on the occasion of his resignation as early as 1854, the words occur repeatedly, speaking of their church—"the first Protestant church in San Francisco." Mr. Williams for a few months taught the town school, though there were

* The first Presbyterian organ published on the coast was *The Pacific*, founded August 1, 1851, by Rev. Isaac Brayton (N. S.), who succeeded Mr. Douglas at San José, in 1851. *The Pacific* is now the Congregational organ on the coast.

not a score of children in the town. He organized the Sunday-school, June 11, 1849, with the inauspicious number of thirteen. The houses of worship belonging to this congregation had a strange succession of calamities in the way of storm and flame, but the church grew rapidly with the growth of the city under the care of its faithful founder. He was installed pastor at the second meeting of the Presbytery in September, 1850, and remained till the impaired condition of his health forced him to retire in 1854. He died at West Orange, N. J., June 4, 1893, at the age of eighty-four.

The third to come, completing "the three W's" and making possible the Presbytery of California, was the Rev. James Woods. It is a singular fact that there are distinct grounds upon which each of "the three W's" may be regarded as *the* pioneer. Dr. Woodbridge was commissioned in October and Mr. Woods a week later, in 1848, but the former came the quick route by the isthmus, while the latter came "around the Horn," and was at sea nearly eight months. Mr. Woods built in Stockton the first Presbyterian church in California, dedicating it May 5, 1850. This was the second church on the Pacific coast, the first having been built at Clatsop Plains, Oregon, in 1846, by the Rev. Lewis Thompson, who is now the honored patriarch of our Oakland Presbytery. However, though Mr. Woods *built* the first church, Dr. Woodbridge *used* the first church in California. But Mr. Williams was the man to whose lot, in the providence of God, it fell to lay the first foundation-stone of organized Protestantism in the great and growing city of San Francisco.

Mr. Woods seems to have been the most stirring of the pioneer triumvirate. He was a sort of *avant-courier*, a synodical missionary, without synod and without commission. He organized a church at Stockton, 1850; at Los Angeles, 1854; at Santa Rosa, 1856, and at Healdsburg, 1858. He was pastor of the last-named for four years, leaving it in 1862 on account of failing health. Mr. Woods was a staunch pioneer with an eye for incipient opportunities and with a determination to stick to his purpose to preach the gospel in the midst of temptations, such as most men would have succumbed to, to speak the word and become



Rev. James Woods.

rich. He has left us a volume (*California Recollections*) which is replete with graphic accounts of his varied experiences. He was moderator of the Synod of California at its first meeting in 1852. He died at Winters, Cal., October 10, 1886, aged seventy-one. His son, the Rev. James L. Woods, of Mendocino, is a graduate of the San Francisco Seminary, and is doing his part to perpetuate and promote the good work which his honored father did so much to inaugurate.

Lest some critic, two or three hundred years hence, should disprove all the early annals of primitive Presbyterianism in the Golden State, let one or two things be made a matter of distinct record. When it is said that Benicia had the first church building in California, and again that Mr. Woods built in Stockton the first church edifice in California, let the critic take note that the Benicia chapel had been erected before Dr. Woodbridge's arrival, to be used as a schoolhouse, and that, when his church was organized, he secured it and appropriated it to the purposes of divine worship.

Again, when it is said that the Benicia church was the first organization in California, and then when some one truly says that the First Presbyterian Church in San

Francisco is *the oldest church in California*, let the critic pause to note that, in the vicissitudes, incident to ecclesiastical affairs in California, the church at Benicia—a town that never realized the expectations of its early champions—became extinct.

It has been intimated that Dr. Woodbridge found a Presbyterian minister already in San Francisco when he arrived. The Rev. T. Dwight Hunt, a New School Presbyterian, anticipated Dr. Woodbridge by four months, coming from the Hawaiian Islands, where he had been in missionary service. When he reached San Francisco he entered into an arrangement for one year, by which he was to serve as chaplain for the town, keeping up a "Union Service," to be supported by everybody generally. The one condition upon this contract was that during that year he should not organize a church of any denomination. In the year 1850 (June 25), the first "council" was called to install Mr. Hunt pastor of the First Congregational Church of San Francisco, which had been organized September 2, 1849. The council was

three-fourths Presbyterian, having as its members the Messrs. Williams, Willey and Hunt, Presbyterians, and the Rev. J. A. Benton, Congregational, of Sacramento. Mr. Williams describes the council as having "one Congregationalist and two Presbyterians, to constitute a Presbyterian clergyman a Congregational pastor" (*A Pioneer Pastorate*, p. 115). Thus it appears that Congregationalism in California had a Presbyterian christening and the warm, fraternal relations between the two Churches have always been such as become those who are indeed brethren in the Lord.

NOTE.—Although the writer was requested to confine himself, as far as possible, to the early days and founders of the Church in California, and to the careers of men not now living, he was not a little embarrassed by the wealth of material and the insufficiency of space within the necessary limits. It would have been a labor of love to continue the narrative to later days, and to have given deserved honor to living men worthily continuing the work begun by the pioneers.

PIONEERING in the far Northwest in the nineties is different in many respects from the pioneering in the far Southwest in the fifties. Digging gold out of the mines or washing it from the sands is not so prominent an industry in the State of Washington as it was with the "forty-niners" in California. There is a great difference of climate also, causing differences in the domestic necessities and the social conditions. But essentially the same human needs, the same moral exposures, the same spiritual dangers and opportunities are found in every climate and in every place and time. Mr. Charles Shepherd, a Sabbath-school missionary, laboring in Puget Sound Presbytery, Washington, writes:

These shingle and logging camps are often temporary affairs. The "shaks" are of rough lumber, built as cheaply as possible with very limited accommodations. The "bunk" house, where the single men sleep and spend their hours when not working, consists of a long, low building, with shelves along the wall for the men to sleep upon. The beds are mostly straw, covered with dirty blankets and yellow-covered literature. In the centre of the room is a huge fireplace, often made from an old cast-off boiler. The floor is strewn with old boots, shoes, old clothes and dirt. Along the side are benches, where the men sit reading, smoking, chewing and telling yarns and how the government is going to the dogs. A table stands near one window for card playing. The men are a mixed multitude from all nations, ready to believe

everything except the Bible. In winter they earn but little over their board, and that little is too often spent in the nearest saloon. They are very ignorant in everything pertaining to their souls' salvation. As I always try to get them out to the nearest Sabbath-school, I stop a day or two at the camps, paying my way and so gain their good will. It requires a great deal of tact and skill to answer their objections to the Scriptures—they are so various and sometimes so absurd, but I trust some good is being done by these visits.

The mills are surrounded by "homesteaders," and after the timber is sold and logged off good substantial farms will be the result, though it is a slow, tedious process. These communities are utterly unable to give support to regular ministers, and so the Sabbath-school missionary is gladly received, as this is their only means of religious instruction. A few of the older Sabbath-schools have developed into churches. The schools require constant care and watching, as the officers and teachers are oftentimes obliged to go away in search of work, and new ones must be found to take their place.

FOR notes on Home Missions, an article on *The Older States* by Secretary McMillan, an account of a precious work of grace among the New York Indians, by Mrs. S. L. Trippe, and a number of interesting letters from home missionaries, see pages 205-208. See also the first editorial note on page 161.

CHURCH ERECTION.

HOW A CHURCH WAS BUILT FIFTY YEARS AGO.

A beautiful little volume entitled "Exercises at the Semi-Centennial Celebration of the *First Presbyterian Church, Bristol, Pa.*," has just reached us, for which we are indebted to the present pastor of the church, Rev. Dr. E. P. Shields.

THE BOARD.

That this story of a half-century of fruitful life has an especial interest to the Board of Church Erection will be evident when we add that upon the records of the Assembly's Committee of Church Extension (now the Board of Church Erection) under date of October 7, 1844, appear the names of the first four churches aided by the newly organized instrumentality of the Church, and that one of these four historic names is that of the *First Presbyterian Church of Bristol, Pa.*

Since that date the Board has been privileged to aid more than 5000 churches, but it is interesting to know that the first church to which it sent a grant, and one whose life has been coincident with that of the Board for more than half a century, is still occupying the house (though enlarged and improved), the foundations of which the Board assisted in laying, and through all these years has been an active, fruitful church.

THE PASTOR AND HIS HORSE.

Equally interesting and even more suggestive is it to note the struggle of those who organized this church to provide a church home. It ought to give encouragement and inspiration to every church now in its infancy and straining every nerve to provide itself with a shelter that shall insure its continuance, to read of the expedients and labors of the young pastor, fifty years ago, in this Bristol church, and then to learn of its happy success, its continued fruitfulness, and its present assured strength. Of the struggle to secure a home of worship for this church that has never passed a year

without additions to its membership and that now numbers upon its roll more than two hundred and fifty, the pastor of its infancy writes: "Things looked dark except to the eye of faith, and continued so for most of the four years following. I was almost penniless myself and with little personal influence, while all around me regarded the whole scheme as utopian, not possible of success, not one on which to risk either reputation or money." After telling of his efforts to secure subscriptions and the response of neighbors and friends to his persistent efforts, he continues the recital with a simplicity which seems oblivious to the heroic confidence and energy plainly disclosed: "In the spring of 1846 I dug out the foundations and filled the trenches with boulders obtained from the vessels which came from the east for coal. These boulders came in ballast to Bristol, and as they were not allowed to throw them overboard, I engaged to take them from the wharf, and did so, filling in the ditches as I hauled them up with my own horse. Next was fifty tons of quarried stone from Yardleyville by canal, to complete the stone wall to the water table; then 10,800 bricks from Bordentown, N. J., which were laid in the wall at two dollars per thousand; next the heavy lumber from Burlington, rafted over to Bristol by favorable flood tides, and so on for the rest of the material, until all was on the ground and put into the building in the required order until the structure was complete." He adds quaintly: "It would be decidedly personal to tell you who did all this with the aid of one little horse; out of that horse I got practical sympathy."

It is well for our young men who are now bearing the burden and heat of the day laying foundations in new communities to remember that their fathers and grandfathers were laboring in previous generations amid like discouragements, and we to-day see that upon their labors time has set the seal of grand success and ever-increasing fruitfulness to the honor and glory of our Lord and Master.

“CHURCH ERECTION, A PLEAS- ING SOUND.”

The following extracts from the report of the Committee upon Church Erection of the Synod of Michigan, read by Rev. Charles D. Jacobs, are both interesting and suggestive:

Church Erection has a pleasing sound. It speaks of property, of new buildings, of church homes. The church building has a language—a language understood by all people. That language is suggestive of the importance of our Board of Church Erection. First, the church building speaks of the permanency and stability of the enterprise. A tent or rented hall does not so speak. The tent may be folded in a night. The hall may be surrendered at the end of a month. A church building proclaims permanency and stability. The declaration of permanency has a helpful influence upon the membership and the community at large. It has much to do with the success of the enterprise.

A church building means an added dignity to the enterprise. The building need not be great and showy. It may be small and humble compared with some other buildings but the possession of that building, of a home, adds dignity. The new dignity is a dignity of power. With the permanency, stability and dignity comes a new influence to the community through the building simply as a building. We do not look with superstition upon a building. But a church building is a constant witness to truth. The church may not be open more often than the hall; the same truth may be preached in a hall; the same congregations might gather there; but the church building bears its silent witness as no hall can. It speaks to every passer-by. It speaks of God, of Christ, of the gospel, of an organized righteousness in the community. It is important, therefore, to provide a home for the newly organized church. Here enters the Board of Church Erection, a companion and helper to the Board of Home Missions.

After speaking of the aid received by the synod amounting to \$115,845, distributed among 202 churches, the report closes as follows:

Your committee would remind you all, and especially the pastors and elders of the non-contributing churches, of two statements of an authority higher than that of the General Assembly. These statements are, that the strong should bear the burdens of the weak, and that “if a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give

them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone.” So, brethren, if we say to the homeless congregations, Depart in peace, have a shelter, a home, and we give no help toward that end, what doth it profit? Even so, *resolutions without contributions are dead.*

Your committee does not ask for resolutions; we do ask for contributions. We urge the claims of this Board. If on no higher ground, yet for what has been and is being done for our synod by this Board, we owe a more liberal support to this Board.

AID APPRECIATED.

HEBRON, ILLS.

Of the new building at this place, the local paper says: “Every one will unite with the *Tribune* in saying that this building is an ornament to the town and is a step forward in the progress of our village in moral life, intellectual advantage and religious culture which we hail with delight; and we welcome this beautiful building as a holiday gift to the town. One year ago we had religious services in but one church in the village, and that in the afternoon; now we shall have services in three places at night, and three in the morning.”

The pastor, Rev. R. J. L. Matthews, writes: “We opened the building for public worship with an attendance of sixty-five at Sabbath-school, forty-two at Christian Endeavor, and eighty-five at the service of preaching. We are greatly rejoiced and feel that the Lord is with us. I baptized and received upon confession four young ladies yesterday, and services will be held every night this week.

“I do not believe we shall retain this gift (the Board’s grant) very long, as there appears such confidence upon the part of the people in our success that they feel that this will be only a loan after all.

“With thanks for your kind favor in this matter, and trusting that we may soon show you that this is a most successful investment of sacred funds,

“YOUR BROTHER IN CHRIST.”

PARKERSBURG, W. VA.

“I enclose the receipt for the six hundred dollars for the Newport Chapel. Every day we are more and more thankful to the Board of Church Erection, for we would not have been able to erect our building without the aid from the Board.”

FOREIGN MISSIONS.

NOTES.

Turkish Misery.

The overflow of Turkish misery into Persia continues. It is estimated that from ten to twenty thousand Christians, some Armenians, but chiefly Nestorians, have recently come over into Persia from districts of Turkish Kurdistan, where between the upper and nether millstones of Turkish misrule and Kurdish rapacity they have been almost ground to powder. The distressing condition of these hungry crowds has constrained the missionaries to issue an appeal for funds to use in rescuing life and in relieving dire want. The Board has endorsed this appeal in behalf of suffering humanity, and hopes that generous aid will be speedily given, at the same time urging that donors exercise a wise and liberal thoughtfulness that their donations for this purpose do not diminish contributions for the regular work of the Board, which, at the present time, is in imperative need of greatly enlarged support. Contributions for these sufferers should be sent to Mr. William Dulles, Jr., 156 Fifth avenue, New York city.

Reforms in Turkey.

The news of reformation in the attitude of the Turkish government towards its Christian subjects seems to have fallen into the hands of the bulls and bears of the political stock exchange. There is absolutely no fathoming the deep secrets of diplomatic intrigues in this business, nor will there be until some more practical results come to the surface than have yet appeared. That the government of the Sultan feels the urgency of doing something to secure some relief from outside pressure is evident. We hear from Mosul, that orders have been received there by the local authorities that some Christians be appointed on the police force. The effect on the Moslem population was to incite them to the posting of placards about the city, charging the Sultan with giving the country to the Christians. Perhaps this was the effect aimed at in issuing the order. At any rate, it illustrates the

difficulty of introducing any, even the slightest reforms that impinge upon Mohammedan fanaticism regarding their despised Christian neighbors.

The Leaven of Christianity in India.

Dr. J. Murray Mitchell, honorary secretary of the Free Church of Scotland Missions, cites some sixteen evil customs which have been abolished by the English government within the past fifty years, the protest against which came first from the missionaries. Among these are infanticide, Suttee, Thuggee, swinging by an iron hook run through the muscles of the back, taking evidence by torture, prohibition of widow marriage, etc. An educated Hindu said to a missionary: "Be patient with us. Do not hurry us to become Christians. Do you not see that we are all tending that way? We use your phrases. We quote everything from the Bible. Our customs are fast yielding to yours."

The Bible Lighting the Way to Christ.

Rev. C. D. Campbell, of Zitacuaro, tells of a man seventy-five years old whom he baptized last spring, who, without ever seeing a Protestant minister, was led to the rejection of his Roman Catholic belief through the study of the Bible. He had been called to make a new image of the Virgin from a block of stone, to replace one which had been struck by lightning. While doubting in his mind the efficacy of images which could not protect themselves from a lightning bolt, some one directed his attention to the Bible. He at last found one in a college library, which, failing to buy, he obtained permission to read every Sunday. He kept at it until he had read the whole of it. Finding in it nothing of the worship of the saints, nor of Mary, his eyes were opened to the truth. He tried to live according to the Bible, and his life became changed. The Bible is a dear book to him now, and few can quote as much from it as he. Sharp persecution has not been able to drive the old man from his simple faith in Christ.

Central China Mission.

The annual reports of the Central China Mission are quite full of incidents illustrating the efficiency of the Christian Endeavor Societies at the different stations, in carrying forward the gospel work. The organization evidently serves admirably to call into activity the best Christian energies of Chinese converts.

Mr. Speer's Illness.

The first particular information regarding Mr. Speer's illness at Hamadan, written late in November, sets forth the very rough journey he had to Teheran and back to Hamadan. Mr. Coan, one of our most experienced missionary travelers, accompanied him all the way from Oroomiah to Hamadan. There he left Mrs. Speer, and the two speedily went on to the capital with relays of horses. The distance is some 400 miles. Travelers have to proceed as they find horses, otherwise other traveling parties might overtake them and hire any not in use. Mr. Speer, writing through Mrs. Speer, after the return to Hamadan, says of the journey:

One day we were caught in a blizzard on the mountains and got chilled and soaked through and through, and we rode one night in a mail wagon with a cold wind whistling over us that made it impossible for us to keep warm. I did not notice any evil effects at the time, but after a few days in Teheran I had a touch of malaria, which grew worse in spite of quinine. After eight days in Teheran, during which I worked very hard, Mr. Coan and I came back to Hamadan. The four days' ride back constituted, I think, about the most wretched experience I ever passed through. We took the stages as easily and comfortably as possible, having a good carriage for half of the way, but I got here altogether used up, and now I am just to be laid aside for a little while—I cannot say how long. I am sorry for this, but I have been as careful and prudent as I knew how to be. . . . I shall try to get well as soon as I can. I know that the Board did not send me out here to be sick. If I could do it by will, I would get up to-morrow and go on, but I shall just have to wait until the hand of God is lifted.

FRESH FACTS.**Night Services.**

Mrs. McClure writes from Petchaburee of special night services held with the view of a refreshing from on high, at which the attendance has been remarkably full. Men and women who have taken no interest in the Christian religion were found in the audience, listening closely to the truth. Church members who have been under dis-

cipline, who have not been seen for years at the meetings, were there also, upon whom God's Spirit seemed at work. Some have already applied for admission into the church, two of them schoolgirls, another an old woman of fifty-five or sixty years of age, and still another a wealthy man of sixty years. It would seem that the tide is turning in Petchaburee, bringing new and larger blessings.

A letter from Ningpo says:

We are having delightful weather for country work. Mrs. and Mr. Shoemaker, Mr. Kennedy and Miss Rolleston are on independent itinerating trips for weeks in succession. There were twelve applicants for baptism at last communion, in Ningpo, but only two were received. The church at Zong-yii had received ten, and as many more were applicants who were deferred.

Surgery under Difficulties.

Dr. J. Hunter Wells, Pyeng Yang, Korea, in the last year, cut off an arm in the dining-room, performed an operation for cataract of the eye in the bedroom, cut off a leg in the shed, made use of the kitchen for many minor operations, and had patients lying all over the neighborhood in every available shed or room. Notwithstanding the lack of accommodations, he treated some 4000 patients, contributing much to the advancement of the growing work of that station. Friends living in Indiana have provided the funds, and a new dispensary and hospital on a small scale have just been completed.

Two-score Men and Two-score Women.

In the substation at Sak Ju, in the northern part of Korea, twenty men and twenty women who meet separately every Sunday and Wednesday have proven the sincerity of their faith by their courage and persistence in the face of most trying persecution. During one of the visits of the itinerating native preacher, he was threatened with death by several drunken Koreans, resorting to most abusive language towards the women. Under this provocation the men were urgent to carry the case to the courts; but the women replied, "No, let us endure it. Did not Jesus endure much more reviling, and did he not suffer even unto death for us?" In the face of persistent opposition and persecution they hold fast to their faith and their times of worship.

An Arabic Motto Worshiped.

Much has been written regarding the Babis of Persia, the sect which has developed so remarkably during the last four or five years, and stands for various reforms both in theology and practice in the faith of Islam. Notwithstanding the repressive efforts of the Persian government, its disciples go on increasing, and now number scores if not hundreds of thousands. The former head of the faith, who bore the title of Beha'ullah, *i. e.*, *The Glory of God*, was, during the last part of his life, incarcerated at Acre, on the Syrian coast, by the Turkish government, at the instance of the Shah of Persia. Since the death of Beha'ullah, which occurred in 1892, his son has succeeded him as the authorized head of the new sect. Thither large numbers of Persians come as pilgrims every year, to worship and to receive instruction in the faith. They now call themselves Beha'is. They admit that the Lord Jesus Christ was the incarnate Son, but claim that Beha was the incarnate Father himself, and render him divine worship. They are very friendly to Christian missionaries; but their zeal for the Beha bars the way to their accepting Jesus as the Saviour. Now and then one of them professes faith in Christ to the rejection of the Beha. Dr. Henry Jessup has sent home the copy of a Babi inscription in Arabic, reading, "Ya Beha ul Abha," signifying, "Oh Glory of the most Glorious," which has an interesting history. The original was on black enameled paper, about 3 x 2 feet, written in letters of gold. A well-known and very learned Persian Babi in Beirut brought it one day to the Mission Press, to have a map mounted on the face of it, saying, "I have worshiped that motto and the Being it represents for twelve years, and now I am satisfied that the Beha is not God. I find in the Bible the God I need, and the Christ I revere." We are sanguine to believe, as we do devoutly pray, that the same light will soon break in upon the souls of multitudes of these Babis.

Oroomiah Churches.

The native churches in Oroomiah gave last year for their preachers about \$1200. This is about twenty per cent. increase over the sum raised over a year and a half ago for the same purpose.

Korean Churches.

Our Presbyterian churches in Korea received during the past year some 200 into their membership, and have besides enrolled a thousand catechumens. In no other mission of our Board is the harvest so ripe for the reaper.

Korean Students.

During the political excitement in Korea, a company of Christian students, chiefly from the country, started out one day to do sight-seeing in the city; but the appearance of such a body of countrymen moving in company excited suspicion among the military authorities, and the whole class were arrested and taken to the barracks. As a confirmation to their claim of being students, a Sunday-school lesson paper was produced by one, and served as the basis of a practical talk about Christ to the officer in charge. He soon dismissed them all.

MISSIONARY CALENDAR.**DEPARTURES.**

January 16—From Pittsburg, Pa., returning to the West Shantung Mission, the Rev. and Mrs. F. H. Chalfant; to join the West Shantung Mission, Miss Charlotte E. Hawes.

January 16—From New York, returning to the Central China Mission, Miss Mary Posey.

ARRIVALS.

December 10—At San Francisco, from the Korean Mission, the Rev. D. L. Gifford and the Rev. S. A. Moffett.

December 22—At San Francisco, from the West Shantung Mission, Miss Mary Brown, M.D.

January 2—At New York, from the Gaboon and Corisco Mission, Mr. Edward A. Ford; from the Peking Mission, the Rev. and Mrs. C. O. Gill.

RESIGNATIONS.

From the West Shantung Mission, Miss Emma Anderson.

From the Brazil Mission, Miss Laura Chamberlain.

DEATH.

January 2—At Anderson, Ind., Laura Olmstead, wife of Rev. J. A. Eakin, of the Siam Mission.



Rev. Arthur Mitchell, D.D.

The custom is extending among missionary societies of observing a brief time for prayer at midday, for the coming of Christ's kingdom in all the world, and of recommending the custom to all gatherings of church people, and to the missionaries at home and abroad.

At midday the Saviour of the world hung upon the cross, and was lifted up that he might draw all men unto him.

At midday Paul was converted and called to be an apostle to the Gentiles.

At midday the Apostle Peter was upon the house-top praying, and received the threefold vision of the ingathering of the Gentiles.

The midday prayer meeting at the Foreign Board Rooms, 156 Fifth avenue, is a period of devotion coming right in the heart of the busy day, which all have come to feel as most welcome and helpful. Not infrequently missionaries going or coming are present, imparting a delightful fervor and tenderness to the exercises.

Concert of Prayer For Church Work Abroad.

March—MISSIONARY ADMINISTRATION.

- (a) The Board—its necessity and history.
- (b) Its relation to the Church at home and the missionary abroad.
- (c) Its membership and organization.
- (d) Magnitude and variety of its operations.
- (e) Missionary policy.
- (f) How the money is raised and spent.
- (g) Causes of debt.

The study of this topic will be greatly aided by the use of the questions on one of the pages under the head **CHRISTIAN ENDEAVOR**.

MISSIONARY ADMINISTRATION.

HON. DARWIN R. JAMES.

The Board of Foreign Missions of the Presbyterian Church is a body of Christian men, chartered by special act of the Legislature of the State of New York, elected to their positions by the General Assembly and representing through it the great body of Christian believers in our communion. It was organized for one purpose, namely, to carry the glad tidings to the millions of our fellow-men who are in heathen darkness; to carry out the last command of our Divine Master "to disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

RELATION OF THE BOARD TO THE CHURCH AT HOME AND MISSIONARY ABROAD.

The Board is the creature of the General Assembly; it is the executive arm of the Church as represented in its General Assembly; organized and sustained to prosecute the work of proclaiming the glad tidings to the unevangelized heathen nations. It is the responsible body to whom the Church entrusts this sacred work and from whom it receives reports from time to time of its stewardship. It studies plans and methods, opens new fields, and develops old ones as the Church furnishes the men and the money. It selects and appoints secretaries, the treasurer and other officers and employés; selects and commissions missionaries and teachers; directs the work in the field and is the organ through which the missionaries abroad communicate with the Church at home. To the missionaries at the front the Board is the base of supplies and is their

agent to look after their temporal wants. To some extent it cares for their children who have returned for health or to attend school, or for other purposes. For some of the fields it acts as a purchasing agent, buying and forwarding many articles necessary for the health and comfort of the missionaries; medicines and surgical instruments for dispensaries and hospitals; books and apparatus for the schools; literature for the missionaries, and attends to a great number of commands other than the few enumerated. Its executive officers are in constant correspondence with the missionaries; the treasurer in his field, and the secretaries in advising, supervising and directing the work in their fields. Between the officials at home and the workers at the front there exists the tenderest sympathy and love, as there should be where such relations exist; not always do they see "eye to eye" in their plans, yet each has the fullest confidence that both have but one end in view, namely, the glory of God in the salvation of souls.

MEMBERSHIP AND ORGANIZATION.

When complete the Board consists of twenty-one members, eleven clergymen and ten laymen, all being residents of New York or its immediate vicinity. It may be said, however, that it is seldom full, as much difficulty is experienced in securing the services of suitable persons who can give the necessary time; the duties are very exacting, notwithstanding the fact that the executive officers practically do the work. The Board holds two stated meetings each month, with an occasional special meeting; at these regular meetings the volume of business transacted is very large, embracing a great range of subjects, and practically covering the world. Prior to each of these meetings, the council (composed of the secretaries, and in some matters including the treasurer) carefully considers all subjects which they desire to place upon the docket, making a digest of them which helps to expedite business when it is presented.

When the Board assembles there is a report from the treasurer as to finances, the income since last meeting, and upon other matters connected with his department. The secretaries then present the subjects to be brought forward from the various fields.

Long experience has given them facility in expressing in few words the salient points to be considered, so that much is accomplished in a short time. Then come reports of committees, and miscellaneous business. The report from the Finance Committee is often of much length and covering many subjects, for to it are referred all property interests, settlement of wills, sales of real estate given to the Board and scores of other matters. In all there are ten standing committees, with frequent special committees. The standing committees are Finance, Auditing, Clerical, House (this is a joint committee consisting of three from the Home Board and three from the Foreign Board), Library, Policy and Methods, General Committee on Fields, Committee on China, Japan and Korea; on India, Siam and Laos; on Mexico, Guatemala and South America; and on Persia, Africa and Syria. As has been stated, there is difficulty in keeping the membership of the Board complete. Of the seventeen now serving, twelve have been appointed during the last ten years. Sixteen names have been added to the roll during this period and fourteen taken from it, six through resignation and eight having been removed by death.

The names of the latter are mentioned to recall to our minds some of the efficient servants of the Church who did faithful work during many years upon the Board: David Olyphant, Robert Lennox Kennedy, James P. Wilson, D.D., Hon. Hooper C. Van Voorst, Robert Carter, Charles K. Imbrie, D.D., William A. Booth, and Edward Wells. All honor to their memory!

There remain in the membership of the Board four who have through long service earned the title of veterans: The president, John D. Wells, D.D., and ex-president, William Paxton, D.D., LL.D., were elected in 1861; Robert Russell Booth, D.D., LL.D., in 1870, and Henry Ide in 1872.

MAGNITUDE AND VARIETY OF OPERATIONS.

Few of the friends of the Board have an adequate conception of the magnitude and variety of the work and of its endless detail. It has been well said that the Foreign Board does in its field what is managed in the home field by several of the other Boards.

Besides its missionaries, it employs and directs, through the missions, native preachers, teachers and Bible readers; it builds churches, schoolhouses, and dwellings; it founds colleges and theological schools; it runs great printing establishments where millions of pages of Holy Scripture and religious literature are struck off in the languages of the people for whom they are intended; opens dispensaries and hospitals, and ministers in the name of the Divine Healer to the spiritual and physical necessities of the heathen world. In times of famine and epidemic its missionaries have never spared themselves, but have been ministering angels to multitudes of people, who, except for the aid rendered, would have perished.

Over all of this great work, the Board, with its executive officers, has supervision. The details are all carefully studied and planned by the secretaries and treasurer, requiring unceasing watchfulness and supervision. It is well to remind ourselves of the fact that the mission fields are not near at hand where they can be personally supervised, but are thousands of miles away, and in some instances not easy of access, so that the work of directing and advising is through correspondence, thereby adding immensely to the work. During later years, something has been done in the way of visiting the missions, Secretary Speer being now upon such a tour. Drs. Ellinwood, Gillespie and the late Dr. Mitchell all made similar visits. The general result of these trips has been a great acquisition of knowledge on the part of the secretaries, and a quickening of interest all along the lines. To the devoted missionaries these visits have been bright spots in their lives of toil, and sometimes of danger. Of the work of the executive officers at home, in disseminating information, little need be said, but it is extensive through the leaflet department and in the line of editorial work for the organs of the Church. Then there are addresses to be made before the General Assembly, synods, and presbyteries; sermons to be preached in the churches; missionary conferences and congresses to be arranged for and attended, all taking much time and strength. The interviews with outgoing missionaries and with those returning on furlough, over their work are of great importance and no small magnitude.

Is it any wonder that secretaries and treasurers wear out, as they are but human and have great responsibilities resting upon them, and sometimes are the subjects of unpleasant criticism?

MISSIONARY POLICY.

The Board has but one end and purpose in all its extensive plans and operations, which is to fulfill the divine command, "to go into all the world to preach the gospel to every creature."

The founding of schools, colleges and theological seminaries is to educate and prepare a godly native ministry who shall preach the gospel to their own countrymen. The opening of dispensaries and hospitals is for the purpose of more easily reaching the people and gaining access to their minds and hearts that God's word may be more effectually preached. The missionaries themselves do not expect to convert the heathen world to Christ, but they are laying foundations and setting in operation forces which, with the blessing of the Great Head of the Church, will accomplish this end. The thought is to make the native churches self-supporting as rapidly as possible, and to make them the source for help to others. Missionary societies are organized and carry forward their work; synods and presbyteries are organized as in Christian lands, and for the same purpose, and it is all in the idea that the great work must necessarily be done through the natives themselves. The missionary is the pioneer, opening the way, laying the foundations and developing the work, planting institutions, which will perpetuate themselves, helping the natives to help themselves, in building their places of worship and in training a native ministry, as in apostolic days, to carry the work forward to completion. The Board seeks to do its work efficiently, with an eye to the health of its missionaries, to have comfortable homes for them, and yet at the same time to accumulate as little property as possible. In other words, have what is necessary to the work; to lease property rather than purchase, thereby restricting its permanent investments.

HOW THE MONEY IS RAISED AND EXPENDED.

As is well known to all who love the Foreign Mission cause in our Church, the Board depends upon the gifts of God's

people for the money wherewith to prosecute the work. From the beginning the cause has been laid upon the hearts and consciences of the living members of our communion, and the work was undertaken in the thought that the Church could not be true to its Living Head, unless it was heartily engaged in an effort for the evangelization of the heathen world. As the hearts of believers beat in unison with the heart of Christ, so are they in sympathy with efforts in this direction. As the Church is revived and religion flourishes, interest is increased; as the Church is prayerless and inclined to worldliness, the cause of missions droops and there is leanness in the treasury. If God's professed followers were whole-hearted in this matter, there would be no lack of men or money. There are those who are in earnest and self-sacrificing; alas that there are not more, and at this time in particular, when there are such urgent calls from many fields for enlargement. Instead of enlargement there is curtailment, absolute reduction. Oh! for a glorious outpouring of the Holy Spirit that there may be prosperity instead of leanness. The Board's general plan of reaching the hearts of givers is through the dissemination of information bearing upon the work, its progress and needs; as the Church is informed, so its gifts increase; the difficulty is to inform the indifferent ones, to get them to take journals that contain missionary information or to read the publications from the leaflet department of the Board.

The Board depends very largely upon the pastors to instruct their people, but, alas! there are pastors who by their works show very little interest in Foreign Missions. The returned missionaries do very much to extend knowledge as they go from church to church addressing the people. The Board's secretaries do a great work in this direction; also the committees of synods and presbyteries.

Perhaps it is through the Women's Societies that most is being gained, for they work through mission bands and other juvenile societies, thus sowing the seed in receptive hearts. The money comes to the Board from the churches, from Women's Boards, from Sunday-schools, from Young People's Societies of Christian Endeavor, from legacies and from miscellaneous sources. It largely comes to the Board during the last

four months of the fiscal year which ends April 30. To meet the obligations during the latter part of summer and autumn, the Board is obliged to borrow from bank, sometimes to the extent of over one hundred thousand dollars. As the gifts come into the treasury, these loans are paid and current obligations met. The salaries of the missionaries are always promptly paid, as the Board has heretofore been able to borrow sufficient to carry them through. The treasurer at regular intervals remits drafts to the mission fields, drawn upon himself in New York, or upon the Board's London bankers, where the Board always has sufficient to meet drafts as they mature. The method is simple, wise and inexpensive. The Board's credit is so high in the lands where the drafts are sent that the missionaries have no difficulty in selling them upon the most favorable terms.

CAUSES OF DEBT.

It can readily be seen that under the wisest management possible there is liability of occasionally ending the year with a debt. As has been said, most of the receipts reach the treasury during the last four months of the fiscal year, which is an important factor, for the expenses have to be met month by month, in the faith and expectation that during the said last four or five months the money will come in, but occasionally there is a failure. The gifts from the churches and from Sabbath-schools are reduced; legacies yield a smaller sum than the average, or receipts from miscellaneous sources are curtailed.

In making its estimates the Board is very conservative—some people doubtless think too much so, but the work is carefully supervised. Requisition blanks go to the mission fields in the summer *for next year's work*, beginning with the first of next May, eight months ahead. The missions hold their annual sessions usually in the autumn, when plans are discussed and decisions made as to all matters for which they are to ask money. These blanks are ruled into columns, nine or more of them, the first being salaries of missionaries; of course, these being fixed, the amounts are easily filled in, when the next column is taken up, and so on through them all. The columns for native preachers, teachers, new work, buildings, etc., are all filled in, and in due

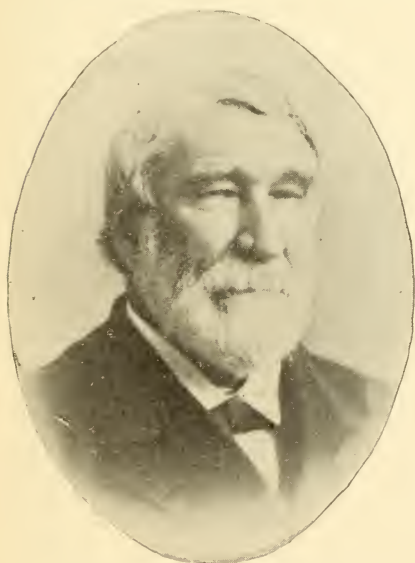
time the requisitions reach the secretaries with explanations in abundance. Each secretary studies and analyzes the requisitions from his fields and prepares a digest. When all are in and ready, then the sessions of the council and Finance Committee begin. The first question to be settled is, How much is it safe to appropriate to accomplish the work for the ensuing year, without leaving a debt? The statistics for the five preceding years are studied, the general outlook discussed, the probable course in the market price of silver, and a variety of other questions considered, when a conclusion is reached and the sum is named; as an illustration we will call it \$900,000.

This being a smaller sum than the year previous, and much smaller than the aggregate of the requisitions from the fields, the sad duty devolves upon the joint committee of cutting down here and there to adjust the reduced appropriations and the increased demands to a common basis. Every item is carefully considered and reductions are made where it is hoped least harm will be done. In some instances certain cuts are referred back to the mission stations for them to distribute, and not infrequently has it been the case, that the missionaries have from their own salaries contributed sufficient to continue certain work rather than permit it to be ruined from lack of funds from the Board. In due time the committee reports to the Board, when discussion follows; sometimes changes are made, but as a rule the report is adopted. At the time of the meeting of the General Assembly, the work of communicating with the mission stations is going forward. At the very hour that the Assembly is voting that the Church should advance its gifts and raise a million dollars, the missionaries are being informed by letter that a reduction is necessary. At the end of the fiscal year it is usually found that the action of the Board was a wise one. Possibly there may be a better method suggested for doing this work, the Board is desirous of following the wisest plans, but the course as mentioned is the one now being followed. So long as the receipts are subject to such fluctuations as take place it is difficult to always avoid a debt. It is not an easy thing to effect a change in methods of giving, as each church follows its own plan, but if there was more method in it, if some lessons could be learned from the

women who manage the business with great wisdom in their societies, there would be an increase in revenue. There is one church within the bounds of the General Assembly which adopted a plan when organized over thirty years ago which has proved quite successful. Six collections a year are taken for Foreign Missions and six for Home Missions. The first Sabbath in January Foreign Missions has a collection; the first Sabbath in February Home Missions has its collection, and so on through the year—monthly concerts of prayer have continuously been held, and the subjects are ever upon the hearts of the people. For over thirty years this has been going on and

never a failure. If the columns of the General Assembly's Minutes are scanned, it will be found that there are no blank spaces opposite the name of this church, and that the sums contributed show steady gains. This plan has advantages in that it pours a somewhat steady stream of money into the treasuries of these two Boards, which, were it generally followed, would tend to greater reliability in receipts and greater infrequency in accumulating a debt.

[NOTE.—The church referred to above is the Throop Avenue Church, of Brooklyn, of which the Rev. Lewis R. Foote, D.D., is pastor, and of which Mr. James is an elder.—Ed.]



Rev. J. Leighton Wilson, D.D.



Rev. John C. Lowrie, D.D., LL.D.

THE BOARD AND ITS SECRETARIES.

REV. HENRY H. JESSUP, D.D., LL.D.

I speak as one of the foreign missionaries of our Church and will recount a few of the lessons a missionary learns at home.

We have new admiration of our Board of Foreign Missions, as the highest type of a faith mission. We have seen in distant lands a few men and women, claiming to be living in a peculiar manner by faith, with no assured support, and none of your "humanly devised" Boards behind them. But these individuals in time of need generally turn to the missionaries of the established Boards to care for them.

About thirty years ago an enthusiastic young Scotchman went to Cairo, Egypt, to do missionary work on the principle of living by faith alone, with no dependence on any board or society. But he soon found his way to the house of the Rev. Dr. Lansing, of the United Presbyterian Mission, and his visits uniformly occurred at dinner time. He was cordially welcomed, but after a month or more had elapsed Dr. Lansing said to him one day: "Brother ———, you are welcome to our hospitality, but this matter is becoming monotonous. I



Rev. John D. Wells, D.D.

have to work for my bread, and if you share my bread you must share in the expense.”

The fact is, that it is no more honorable or Christian to live a shiftless life in a foreign land than at home. Faith in God does not prevent a Christian father at home from buying a barrel of flour or providing for his household, and faith in God does not prevent a foreign missionary from providing such supplies of food, clothing and medicine as shall enable him to give his whole time to the special spiritual work to which the Lord has called him. There are missions called “faith missions,” but in our own Board we have, indeed, the highest illustration of faith. A score of men, ministers and elders, with financial estimates before them, from twenty-seven missions, in eighteen different countries, sit around a table and appropriate nearly a million dollars to these missionaries to be sent out during the coming year, and without a dollar in the treasury and without the pledge of a dollar from any church or individual. Here is faith; faith in God, faith in the Church, faith in you, fathers and brethren, faith in your families, in your children, and how rarely, if ever, has this faith been misplaced?

We feel that among the hardest worked men in the missionary ranks are the secretaries and treasurer of the Board in New York. In the winter of 1882 and '83, it

was my lot to act as secretary, in the absence from illness of Dr. Ellinwood. I then learned what I escaped in 1870, when I felt it my duty to decline the post of secretary of the new Presbyterian Board of Foreign Missions, and I learned how to sympathize with the faithful men who act as our foreign mission secretaries. After three months of this work the dread nineteenth-century malady—nervous prostration—laid me aside.

A man once remarked to me: “One secretary could do all the work in that Mission House if he had a good typewriter.” I could add one other assistant whom he would soon need—a gravedigger!

The native Protestant Church in Hums, Syria, once turned off its native pastor and insisted on having a foreigner. As no foreigner was forthcoming they said they would do their own preaching. So one of them took his turn the next Sunday, and entered the pulpit. The hymn and the reading went well enough, but when he read his text, he hesitated, looked around, and said, “Brethren, I move that we call back the native pastor. Preaching is not so easy as it seemed.”

We who are at the other end of the line can appreciate the work done at the Mission House. We can see the great increase of the missionary force, the immense correspondence to be carried on, the variety of questions growing out of the governments, climates, languages, customs, and religions of Asiatic and African and South American peoples; the problems, financial, political, industrial, social, educational, ecclesiastical, and personal; the need of minute and conscientious examination, and prompt reply to all these questions, the anxieties, the sense of responsibility, the hurry and crowding of business, the necessary interruptions, the correspondence with home pastors and elders, with Sunday-school superintendents and teachers, and with theological students and professors; the examination of candidates and their credentials; the preparations of matter for the periodical press; interviewing returned and outgoing missionaries; preaching Sunday in churches here and there, visiting conventions, meetings, presbyteries and synods; entering into sympathy with sorely tried missionaries, with the sick and dying, with the widows and the orphans, with the persecuted and the per-

plexed; trying to decide grave questions, on which missionaries older than himself and of long experience and great wisdom honestly and decidedly differ, and going home at night to toss with headache and insomnia! In declining in 1870 the post of secretary of this Board, I was not afraid of work, but I regarded the missionary service as a life enlistment, and I am sure that no missionary withdraws from the work unless constrained by reasons providential and imperative, but I can say that I would rather drive, as I have done, for miles over the range of Lebanon in midwinter, through snow from three to ten feet deep, or in August, in a scorching sirocco when the fig leaves curled up from the heat and dropped to the ground, and the grapes were cooked on the clusters and turned white from the burning blast, or journey amid Druze and Bedouin robbers, or edit two Arabic newspapers with a Turkish censor waiting to cut out half the matter from the proof-sheets an hour before the time of issue, or preach in Arabic on a housetop in a bitter north wind, or by my tent-door in a harvest field with the black flies swarming in clouds until the white canvas of the tent was as black as the "Tents of Kedar," or as Pittsburg, or read Arabic proof-sheets until midnight, or teach Hodge's Theology through Arabic gutturals, than to undergo for a series of years the mental and physical strain required of a foreign mission secretary.

Every Saturday for twenty-five years the missionaries in Syria, with their families, have offered special prayer for our Board of Missions and all its officers, and we love to think of the wise, experienced, sagacious and devoted men who, as members of the Board, volunteer their services and give their valuable time, their deep study, and patient investigation, week after week, to the great questions and problems of general mission policy and individual mission interests which are now becoming world-wide in influence and far-reaching in results.

If there be any scheme or plan or system of raising the revenue of our great benevolent Boards, by which the annual anxiety and suspense of the Boards and officers can be lessened, then let us adopt it.

There surely must be wisdom enough, wealth enough and consecration enough to bring gifts into the treasury in an overflowing stream.



Rev. David Irving, D.D.

THE TREASURY OF THE FOREIGN BOARD.

HON. S. M. CLEMENT.

[It will be remembered that the last General Assembly instructed the special committee of nine appointed "to confer with the Home Missions Board" to consider the expediency of having one treasurer for the three Boards in New York and one for the three Boards in Philadelphia. In obedience to this instruction, a sub-committee was appointed to inquire into the work done in the treasurers' offices of the Boards concerned. The chairman of this committee was the Hon. S. M. Clement, president of the Marine Bank, of Buffalo, N. Y., and an elder in the Westminster Church of that city. Knowing Mr. Clement to be an exceptionally able, experienced and clear-headed business man and financier, and believing that business men throughout the Church would be interested in the result of his inquiries, I requested him, without anticipating in any way the judgment of the committee as to the expediency of consolidating the treasurerships, to write out his opinion of the way in which the treasury of the Foreign Board is conducted. He has very kindly responded by sending me the following article. A. J. B.]

Translated into the language of the commercial world, the Presbyterian Church of the United States in its foreign missionary work is a great joint-stock corporation, with thousands of shareholders, whose stock is never "full-paid," or "non-assessable," and whose operations are world-wide. It has agencies in eighteen different countries,

represented by more than seven hundred mission stations and outstations, with upwards of 2700 native and foreign missionaries, who are its paid agents in the management of churches, schools, and hospitals, and in the dissemination annually of over 100,000,000 pages of Christian literature, printed in twenty-one different languages.

The management of this great enterprise is vested in the Board of Foreign Missions, which, besides determining the selection and policy of the agents who represent it in foreign countries, is charged with the collection and receipt of nearly a million dollars annually, and in its disbursement in the maintenance of its agencies scattered throughout the world.

The executive agency of the Board through which all this vast work is supervised and the enormous correspondence conducted is the executive council, which is composed of the four corresponding secretaries and the treasurer, each of whom is charged with the administration of a great department of the Board's work, demanding close attention and severe and exacting labor, and who, acting together as a council, pass upon all important matters in each department before they are submitted to the Board, the majority of course deciding what recommendation shall be made, though the outvoted officer has the right to state his dissent to the Board, a right, however, which there is seldom occasion to exercise, as the council is usually unanimous in its findings.

In accordance with Dr. Brown's request, it is my purpose in this article to give a hasty glance at some of the varied operations which the work as outlined above entails upon the treasury of this Board, and which make that office something more than a mere disbursing agency, receiving contributions from the churches and individuals throughout this country and transmitting them to their destination.

This part of the treasury work, however, is naturally the first to be considered, both in its important bearing upon the work of the Board and the large number of transactions which pass through it. The cash receipts during the past year have numbered over ten thousand separate items, and the disbursement of them furnishes a striking illustration of the complexity of the much-



William Rankin, Esq.

discussed "Silver Question." The appropriations are made in American money, on a gold basis. These have to be converted into the currency of the country to which the appropriation is sent, as they are stated and used on the field in local currency, except that the salaries of missionaries and personal allowances are paid in gold; so that it is necessary to keep a careful record of the varying values of silver in each foreign country. These values are constantly fluctuating, so that the calculation of gold values has to be made from time to time, to approximate the gold equivalent of the silver disbursements. The treasury may therefore be said to have a department of foreign exchange, which is constantly requiring new quotations and careful revision.

The mission stations under the charge of the Board make up annually their budget of estimated expenses, which is forwarded to the secretaries, who thoroughly study it. Then after the executive council and the Finance Committee have carefully estimated the probable income and have made a comparison with former grants, an appropriation for each station is determined upon and turned over to the treasurer's office. He enters up these appropriations to the credit of the various stations, the secretaries advising the missions of the amount which has been granted, so that they know exactly

what they can depend upon for the current year. Remittances on account of these appropriations are made by the treasurer month by month, or in emergency the local mission treasurer is authorized to draw upon the New York office. Some fields are paid in English money, which necessitates the keeping of a London account, and the circulation of a large amount of foreign exchange, on an average about \$250,000 outstanding all the time. Each station is required to render at stated times accurate accounts of its expenditures, and these accounts are carefully checked over, compared with appropriations and entered and filed for future reference.

It comes about in the varied relations which the treasurer of the Board bears to the treasurer of the local mission, that he becomes the fiscal agent in this country of the individual missionaries on the field; attending to all sorts of payments on private account, as, for instance, payment for life insurance premiums, for personal expenses of children pursuing their education in this country, and for the purchasing of all kinds of family supplies, as well as of those required by the mission itself.

Imagine a family in a country like Africa, cut off from their base of supplies, and then consider the calls that such a family is compelled to make upon their representative in this country—to whom they must look for the furnishing of nearly all their needs, and you can imagine something of the detail and the extent of the work which the purchasing and shipping department of the treasury is called upon to perform. The statistics show that about 350 tons of such freight on about 3000 purchase orders, representing a value of \$50,000, are shipped annually by this department. These purchases include an immense variety of articles, and their shipment means a careful selection of the goods, and of packing to conform with the requirements of the various means of transportation, from railroads and steamships to caravans, and also to meet various customs requirements in foreign countries. The work of this department shows a constant increase.

Another important function which the treasury of the Board performs is the keeping of full and accurate records of all the properties which the Board owns in foreign countries, together with diagrams of build-

ings and grounds, and showing the use to which each building and parts of building are put. The titles are also carefully looked into, and the method of holding title made to conform to the laws of the foreign countries in which the property is located. This may be called the law department of the treasury, and to it is added the care and collection of a large proportion of gifts which come to the Board in the form of legacies. Of these, 111 have been settled during the past year, leaving 155 in process of settlement and collection, which require careful attention, some involving complicated annuities and others the care of property in different parts of the country. Some fifteen of these are in litigation and require very close watching.

Aside from these features of what may be termed the legal department, is the care of the various securities in which the trust and permanent funds of the Board are invested and the sale of such securities as come by bequest.

These various departments of the treasury leave their record in a heavy correspondence which, during the past year, has numbered 22,439 letters received and answered.

It will be readily seen that the administration of this department of the Board requires the services of a clear-headed and capable executive, one whose judgment and business experience shall be of value in the councils of the Board, and it is a matter of congratulation to the Board and to the Church at large that it has in the present treasurer, Mr. William Dulles, Jr., just such an officer. Having obtained a thorough business education as assistant to the president of one of our largest railroad corporations, the valuable experience gained in that position has shown itself in every department of his work. The books and records of the office are kept on the best principles of modern bookkeeping, and a very complete set of blank forms has been devised for the systematic management of each department. It is a pleasure for one who has had an opportunity of seeing something of the general working of the treasurer's office of the Board of Foreign Missions, to bear testimony to the complete and business-like methods that are followed in the office management, which we believe are fully up to the best practice in the leading financial and industrial institutions of

the country, and give assurance that the business entrusted to this office is promptly, efficiently and economically transacted.

MEMBERSHIP OF THE BOARD.

The Board is the agent of the whole Presbyterian Church in the United States of America, acting through the General Assembly, with powers delegated to it by the Assembly, to which it is responsible for the administration of its trust. Manifestly the confidence of the Church in the Board is therefore primarily confidence in the Presbyterian method of Church government and of the General Assembly, which is the highest and most authoritative judicatory of the Church. Every pastor, officer and member of the Presbyterian Church therefore should be loyal to the properly constituted and responsible agency of his Church for the conduct of the great work of foreign missions, and should remember that his gifts cannot be withheld from it or diverted to other channels without virtually ignoring or repudiating the institutions and methods of the Church to which he belongs.

A few months ago a young man, calling at the Board's rooms in New York, made the following remark: "I have recently awakened to the fact that this Board is my Board, doing my foreign missionary work; and, having a holiday to-day, I thought I would come in here, and become better acquainted with the Board's location, its directors and its methods of work." Had not this brother struck upon an important truth? And if all our church members were to discover the same truth, what an impulse would come to the whole foreign missionary work! Is it not a fact that every member of the Church is bound to the Board by a very close and sacred personal tie? Look at the two propositions: "*My missionary work.*" Is there a disciple of Christ who can avoid the personal obligation to regard some part of the missionary work as his own? Does he ask, "How is it mine?" A conscience taught of the Holy Spirit replies: "Mine, from the fact that it has been laid upon me by my Lord and Saviour;" "mine because I love my Lord who died for the heathen as well as for me."

Now take the other proposition. "*My Board.*" Does not that pronoun apply

equally to every individual member of our Christian Church? In what sense is it yours? In this, that the Church to which you belong, and whose order and administration are deserving of your confidence and affection, has established this Board of Foreign Missions to facilitate your efforts in fulfilling Christ's command. It selects the missionaries who may go in your stead to foreign lands with the gospel; it accepts your gifts for their support; it designates the most desirable parts of the world for their operations; it aids them in every possible way by counsels and pecuniary grants, as you could not, for the most economical and effective prosecution of their great work, undertaken for you and your fellow-Christians in Christ's name. By the Board you reach out and touch the far-off heathen with your heart of love to Christ. Through it, as over a long-distance telephone, you send into China, and India, and the wilds of Africa, as well as many other lands, the invitation of the world's Redeemer, "Come unto me." Hence this Board should be dear to you. To it should be given your sympathies, your prayers, your contributions, your personal enthusiasm inspired by the loftiest motive of our mutual endeavors.

Confidence in a Board must, of course, be determined to some extent, however, not only by the character of the body which selects its members, but also by the character of the individual men who are selected. Who constitute the executive staff and the membership of the Board of Foreign Missions? Here is the list, look it over:

EXECUTIVE OFFICERS.

Corresponding Secretaries.

REV. FRANK F. ELLINWOOD, D.D., LL.D.,

REV. JOHN GILLESPIE, D.D.,

MR. ROBERT E. SPEER,

REV. ARTHUR J. BROWN, D.D.

Treasurer,

WILLIAM DULLES, JR., Esq.

MEMBERS.

Rev. John D. Wells, D.D., Pastor South Third Street Presbyterian Church, Brooklyn, New York.

Rev. Robert R. Booth, D.D., LL.D., Pastor Emeritus, Rutgers Riverside Presbyterian Church, New York City.

Rev. William M. Paxton, D.D., LL.D., Professor Princeton Theological Seminary, Princeton, N. J.

Rev. George Alexander, D.D., Pastor University Place Presbyterian Church, New York City.

Rev. William R. Richards, D.D., Pastor Crescent Avenue Presbyterian Church, Plainfield, N. J.

Rev. John Balcom Shaw, D.D., Pastor West End Presbyterian Church, New York City.

Rev. David Gregg, D.D., Pastor Lafayette Avenue Presbyterian Church, Brooklyn, N. Y.

Rev. John A. Kerr, D.D., Pastor Fourth Presbyterian Church, New York City.

Rev. John R. Davies, D.D., Pastor Fourth Avenue Presbyterian Church, New York City.

Rev. Howard Duffield, D.D., Pastor First Presbyterian Church, New York City.

Rev. John Fox, D.D., Pastor Second Presbyterian Church, Brooklyn, N. Y.

Mr. Henry Ide, Merchant, New York City.

Mr. Warner Van Norden, President National Bank of North America, New York City.

Hon. Darwin R. James, Merchant and President Board of Trade and Transportation, New York City.

Mr. Alexander Maitland, Merchant, New York City.

Mr. D. W. McWilliams, Secretary and Treasurer Manhattan Elevated Railroad, New York City.

Mr. John T. Underwood, Manufacturer, New York City.

Four vacancies on account of the deaths of

Hon. William A. Booth, Ex-President Third National Bank, New York City;

Edward Wells, Esq., Lawyer, New York City; and the resignations of

Mr. Ezra M. Kingsley, Treasurer Union Theological Seminary.

Mr. Elbert A. Brinckerhoff, Banker, New York City.

Is it not a fair question whether the standing and ability and disinterestedness of these men do not furnish a reasonable guarantee that the foreign missionary operations of the Church are wisely conducted?

The valuable work of the Field Secretary, the Rev. Thomas Marshall, D.D., will of course be more properly considered in connection with the topic, "The Home Church and Foreign Missions," a few months later.

COST OF ADMINISTRATION.

If it be admitted that the aim of foreign missions is wise and right and good, can we say the same of the means that are used to reach it? Are they well chosen or ill chosen, are they calculated for success or misdirected toward failure?

The missions of to-day are making use of the most modern, practical and sensible methods that can be found in any enterprise.

The plan of foreign missions is substantially the same in all churches, and may be briefly stated: First, to send out living men and women, the best and the best educated that can be found, to teach, and preach, and live the gospel. Second, to equip them just as mercantile agents and explorers are equipped for the new climate and conditions

in which they have to live, and to furnish them as far as possible with the strongest weapons of civilization, the printing press, the school and the hospital. Third, to draw into the work as rapidly as possible an army of native workers, that the Church in every land may belong to the people of that land, and embody the Christ life in their own forms of thought and speech. Fourth, to administer the enterprise on sound business principles.

The comptroller of the New York Central Railroad writes me that the expenses of administration for that corporation last year were 4.83 per cent. of the whole. A partner in one of the oldest and most successful importing houses in the country writes me that the expenses of their wholesale business average from sixteen per cent. to eighteen per cent. of the annual sales. Of this about one-half is for salesmen, etc., leaving from eight to nine per cent. for the other expenses of administration. The agent of one of the largest linen manufacturing concerns in the world informs me that their yearly expenses of administration are from eight and one-half to ten per cent. A member of one of our greatest publishing firms writes me: "I should say that the cost of administration with us is about twenty per cent. of the cost of production." The cost of administration of the Presbyterian Board of Foreign Missions last year was five per cent. of the expenditures. In other words, to send a dollar to the missionaries costs just about five cents. Is not this a plain statement on a business basis? And does it not show that the method of foreign missions, even from the lowest point of view, is no failure, but a great and creditable success?

REV. HENRY J. VAN DYKE, D.D.

SPECIAL OBJECT DEPARTMENT.

An increasing number of contributors prefer to give toward the support of some particular work or worker. The Board cordially encourages such giving, provided, of course, the money is sent through the Board and for objects which are approved by it, and included in the regular appropriations, as otherwise it would simply embarrass both the Board and the missionaries on the field. The Board is always willing to correspond with any individual, church or

Young People's society, on this subject, and to recommend a suitable object. This department of the Board's correspondence is in the hands of Mrs. H. H. Fry, a wise and capable woman, who, in addition, is the general secretary of all the Women's Societies and Boards. As is well known, the women of the Church give largely to special objects assigned them by the Board, but as women's work will be separately considered in a later number, it is not included in the following table of special objects supported at present through the Board:

MISSIONARIES SUPPORTED.

By Churches.....	28
Colleges.....	4
Theological Seminaries.....	3
Individuals.....	26
S. S. and other Associations.....	8

Total..... 69

NUMBER OF NATIVE PREACHERS SUPPORTED.

By Individuals.....	29
Y. P. S. C. E.....	11
Sabbath-schools.....	23
Churches.....	18
Societies and Bands.....	19

Total..... 100

SHARES IN SCHOOLS.

By Individuals.....	16
Y. P. S. C. E.....	18
Sabbath-schools.....	63
Churches.....	3
Societies and Bands.....	5

Total..... 105

The relation of the Young People's societies to this work is particularly interesting. We received some subscriptions from the C. E. societies in the fiscal year 1888-1889. The gifts were mostly applied to scholarships, but there were so few of them that their work was not kept distinct from other special work. In 1890-1891 there was an awakening among the societies, and the inquiry frequently came, "What special work can we undertake?" At that time the Rev. A. A. Fulton was in this country, and at the request of the Board visited the State conventions and the international convention, speaking for the cause of foreign missions. He found enthusiastic listeners, and to the many who were eager to give he proposed the plan of giving two cents a week a member, which was cordially received. It was in that year that we first thought of grouping them for the support of

our young missionaries. A short article was sent to the *Golden Rule*, urging the young people to help in sending out fifteen or twenty young men who had offered to go to the foreign field, but whom we had no money to send. Contributions began to flow in, and as they were received the societies were arranged in groups, and to each group was assigned a missionary. The work went on until over thirty missionaries were supported by these general groups composed of societies in all parts of the country. This did not give perfect satisfaction, as there was no union of feeling among societies so widely scattered; and the missionaries also felt the need of greater unity. It was therefore thought advisable to organize presbyterially, and at present we have seventy-four missionaries supported in whole or in part by presbyterial groups (one, or two or three uniting) and by synodical groups. Their contributions from 1890-1891 have been as follows:

ASSEMBLY'S BOARD.

Year.	No. Societies.	Amount.
1890-1891	250	\$3,405 41
1891-1892	540	9,035 60
1892-1893	760	16,446 57
1893-1894	985	17,790 62
1894-1895	1289	18,908 49
1895-1896	1381	20,482 94

Many other Young People's societies are contributing through the women's societies and Boards. The following table shows the total number of societies giving through both channels:

ASSEMBLY'S BOARD AND WOMEN'S BOARDS.

Year.	No. Societies.	Amount.
1890-1891	379	\$5,631 30
1891-1892	874	14,492 52
1892-1893	1283	24,671 99
1893-1894	1856	29,243 54
1894-1895	2437	33,160 53
1895-1896	2860	35,629 75

THE DIVISION OF WORK AMONG THE SECRETARIES.

The work of the secretaries of our Board is distributed as follows:

DR. ELLINWOOD.

Korea Mission.
Canton (China) Mission.
North Brazil Mission.
South Brazil Mission.
Hainan Mission.
Chinese and Japanese in America.
Special literary work relating to Presbyterian missions.

DR. GILLESPIE.

East Japan Mission.
 West Japan Mission.
 Lodiana (India) Mission.
 Furrukhabad (India) Mission.
 Gaboon and Corisco (Africa) Mission.
 Guatemala Mission.
 Editorship of the Foreign Missions Department of
The Assembly Herald.
 Correspondence with candidates for missionary ap-
 pointment.

DR. BROWN.

Eastern Persia Mission.
 Western Persia Mission.
 Syria Mission.
 East Shantung (China) Mission.
 West Shantung (China) Mission.
 Peking (China) Mission.
 Western India Mission.
 Editorial Correspondence on Foreign Missions for
 THE CHURCH AT HOME AND ABROAD.
 Leaflets, maps and missionary speakers.
 Minutes and records of the Board.
 Home correspondence with synodical and presby-
 terial committees, pastors, Sabbath-school
 superintendents, etc.
 DR. LABAREE (IN MR. SPEER'S ABSENCE).
 Central China Mission.
 Siam Mission.
 Laos Mission.
 Colombia (South America) Mission.
 Chile (South America) Mission.
 Liberia (Africa) Mission.
 Mexico Mission.
 News items and letters for the religious press.
 Notes and letters for THE CHURCH AT HOME AND
 ABROAD.

No one not familiar with the details of cor-
 respondence with the missions can rightly
 conceive the multiplicity and complexity of
 grave and delicate matters which call for
 study, conference and careful letter writing.
 A secretary is not merely a corresponding,
 but an administrative officer, an executive
 of the Board in its vast and varied work,
 each mission comprehending not only mis-
 sionaries, but native pastors and helpers,
 churches, schools of several kinds, hospitals
 and dispensaries, in some instances large
 printing presses, and in all problems of
 magnitude, difficulty and delicacy. Never
 did the question of methods and policies in
 the conduct of missions press so heavily on
 the attention and hearts of the secretaries as
 at the present time, for modern missionary
 work is conducted on scientific and business
 as well as spiritual principles.

Then the calls here at home in the pre-
 paration of missionary literature are simply
 enormous. The demands on Dr. Ellinwood
 alone from all quarters for his assistance to
 a better understanding of world-wide mis-

sionary and ethnic conditions are constantly
 on the increase and can scarcely be ignored.
 Dr. Brown's department, in addition to his
 foreign administrative work in the corre-
 spondence with seven missions, includes a
 bureau of information, to which are coming
 from the whole country requests for litera-
 ture, missionary speakers and suggestions for
 aid in preparing sermons or addresses on
 missionary topics. 149,500 leaflets were
 sent out in the single month of January,
 beside many hundreds of letters.

Moreover, the correspondence with scores
 of candidates for missionary service is a
 most delicate and responsible branch of the
 work, demanding many hours of time in
 letter writing and the discriminating study
 of missionary qualifications.

In addition to the work thus outlined,
 there are innumerable committee and coun-
 cil meetings, conferences with arriving and
 departing missionaries, the reception of a
 constant stream of callers, and the delivery
 of addresses in various parts of the country
 —a labor often exhausting in character, in-
 volving night journeys and a congestion of
 administrative work and correspondence
 which can only be relieved by "burning
 midnight oil." One corresponding secre-
 tary recently traveled 4000 miles and deliv-
 ered thirteen addresses in twelve days, and a
 little later he spoke nine times in three and
 a half days, while several addresses a week
 are a common experience. Dr. Jessup's
 article illustrates what all this means in
 mental and physical strain.

HISTORY OF THE BOARD.

REV. F. F. ELLINWOOD, D.D., LL.D.

The New York Missionary Society, con-
 sisting principally of members of the Presby-
 terian churches, was organized in 1796.

In 1821 this society was transferred to
The United Foreign Missionary Society.
 But meantime various smaller societies had
 been organized. Thus in 1815 a Young
 Men's Missionary Society was formed. This
 society carried on active operations for some
 years in the State of New Jersey and else-
 where, and during the last year of its exist-
 ence it employed nine missionaries. In the
 year 1816 *The Standing Committee* of the
 Presbyterian General Assembly was suc-
 ceeded by a *Board of Missions*, still under

the authority of the Assembly, though with a great enlargement of its powers, and with a membership representing each and all of the synods. This Board was recommended to all the churches for their regular support. There appear to have been not a few auxiliary societies at that early date, as the Board, according to Dr. Green's History, recommended "the formation of auxiliary societies in every presbytery, and the formation of missionary societies, as far as practicable, in all the congregations of each presbytery." To a considerable extent this recommendation was complied with.

In the same year the General Assembly entered into a correspondence with the Reformed Dutch Church and the Associate Reformed Church which resulted the following year in the establishment of *The United Foreign Missionary Society*, having as the objects of work "the North American Indians, the inhabitants of South America and other parts of the heathen world." The United States Government, under the presidency of James Monroe, gave to this society its patronage for work among the Indians. In 1821 it established missions among the Osages in Missouri and among the Cattaraugus Indians of New York. It received under its care the work which had been undertaken by various smaller societies. When this Society transferred its work to *The American Board of Commissioners for Foreign Missions*, it had "nine missions, embracing sixty missionaries, male and female," with a growing work in schools, etc.

The union of the United Foreign Missionary Work of the Presbyterian and Reformed Churches with that of Congregationalists under The American Board, about the year 1825, was the result of a protracted discussion and was not without serious opposition. The generous and efficient support of the Presbyterian and Reformed Churches was, however, for many years given to the American Board, whose history is so full of thrilling interest.

Meanwhile various synodical societies had been formed for missions, home and foreign. The Synod of Pittsburgh had formed one as early as 1802, known as the *Western Missionary Society* for home and foreign work. This society appointed a *Board of Trust* which was afterward chartered by the State of Pennsylvania.

Among the best supporters of the missionary interests of this early day were the women of the churches. "Their gifts," says Green's History, "were in many cases the work of their own hands, by weaving, cutting and sewing, in preparing articles of food, for transportation in a rough way, and in readiness to go as missionary teachers and helpers at Indian stations. None were more liberal in their gifts. Their meetings for prayer were often largely attended then as now. All praise for their labors of honor." It is truly a matter of thanksgiving to God that these worthy mothers are worthily represented by their daughters and granddaughters whose work has reached such proportions in the present generation. God bless the work of Christian women!

THE WESTERN FOREIGN MISSIONARY SOCIETY.

The next important step in the missionary work of Presbyterians was the formation of a strictly Foreign Missionary Society in the Synod of Pittsburgh.

In 1831 this synod, feeling that the work of foreign missions could not adequately be presented to the Church by a Board which was also engaged in home missions, and feeling that many embarrassments must attend a great missionary work, conducted through voluntary and interdenominational agencies, formed the Western Foreign Missionary Society, designed to embrace "ministers, sessions and churches of the Synod of Pittsburgh, together with any other synod or synods, presbytery or presbyteries, that may hereafter formally unite with them." The superintendence of this movement was confided to a Board of Directors with headquarters at Pittsburgh. The originator of the movement was Rev. Elisha P. Swift, who also became the first corresponding secretary. Mr. Swift, who was born at Williamstown, Mass., in 1792, and graduated at Williams College and Princeton Theological Seminary, had been ordained as a missionary under the American Board in 1817. His health failing him, he spent some months in visiting the churches of the West in the interest of missions, and finally settled as a pastor in the Second Presbyterian Church of Pittsburgh. It was Mr. Swift whose appeal before the synod with suggestions and proposals led to the establishment of this society.

By this Society in 1833-34, the first missionaries, Revs. J. C. Lowrie, Reed, Pinney and Kerr, were commissioned.

At this time Hon. Walter Lowrie, Secretary of the Senate of the United States, with an interest in missions already increased by the gift of his eldest son as a missionary to India, contributed anonymously \$1000 to defray the salary of Mr. Swift. This fact is of especial interest as indicating a zeal which finally led to his own appointment as secretary, in the year 1837.

Dr. Swift resigned his secretaryship in 1835, but continued his duties to January, 1836, when he again entered the pastorate in Allegheny City.

THE ESTABLISHMENT OF THE ASSEMBLY'S BOARD.

The transfer of the Western Foreign Missionary Society to the General Assembly for the purpose of forming the Assembly's Board cost much discussion and a protracted opposition. In the Assembly of 1835, a committee was appointed with power to accept the transfer, but the next Assembly showed a division of sentiment, and not till the Assembly of 1837 was the arrangement consummated, and the present Board fully established. This event is a part of the history of the division of the Presbyterian Church. The transfer of the Western Society has, no doubt, greatly advanced the missionary epoch of the Church.

At the meeting of the General Assembly in Philadelphia in 1853, Rev. Dr. J. Leighton Wilson, who had returned from missionary work in West Africa, appeared as a commissioner from Harmony Presbytery, S. C. Hon. Walter Lowrie, William Rankin, Esq., and other members of the Board, were present. At a special meeting of the Board held during the session, Dr. Wilson was elected as an additional secretary. He held this relation, working in great harmony with his brethren, until the outbreak of the Civil War in 1861, when he felt it to be his duty to withdraw, and cast in his fortunes with the South.

As the war progressed and sectional feeling naturally became more bitter, the Southern presbyteries and synods withdrew from the Northern Assembly and formed a separate body with its own Executive Committee on Foreign Missions. This committee is now acting in the most fraternal

relations with the Northern Board and formal terms of organic missionary coöperation have been agreed upon by the two General Assemblies.

THE REUNION OF THE PRESBYTERIAN CHURCH AND THE DISTRIBUTION OF MISSIONS PREVIOUSLY SUPPORTED BY THE AMERICAN BOARD.

In 1870 occurred the reunion of the two bodies known as the Old School and New School Presbyterian Churches in the Northern States, and as the Churches of the New School Branch had for more than forty years borne a part in the support and administration of missions under the American Board, an amicable arrangement was made by which they should take over a part of the missions to the Presbyterian Board, with which they now became connected. These were the Syrian and Nestorian missions, the Gaboon mission and several missions among our Indian tribes.

Meanwhile the Board had lost a number of its native churches by the distraction of the Civil War, and the final withdrawal of the Southern Presbyterian synods, so at the time of the reunion and even after the American Board missions had been taken in charge, the total number of communicants under the Board was still reduced to between three and four thousand.

Since the reunion, missions have been established in Mexico, Guatemala, Chile, Hainan and Korea, and additional missions have been extended into East Persia, West Japan, West Shantung, and the German territories of West Africa.

WOMAN'S WORK AND YOUNG PEOPLE'S SOCIETIES.

The development of women's work since the reunion of the Church has been one of the most wonderful of all the many phases of our missionary history. Two societies were formed, one in Philadelphia and one in New York in 1870, and one in Chicago a little later, and these have been followed by others, until now there are seven great organizations, having their headquarters in different sections of the Church.

The amount of funds which they have raised from year to year has been phenomenal, while their prayerful interest and the leaven of their manifold and ubiquitous influence have filled all hearts with rejoicing.

They are still in full and vigorous and ever-increasing activity and success. Perhaps it is a natural result of the influence of these women of the Church in their Christian homes that a great tide of interest has been developed within the last few years in the multiplication of Young People's societies and in the general increase of interest among the young of the Church. This, too, is among the auspicious signs of promise that now attend the cause of missions.

A careful review of the work—if there were space for anything more than this bare historic outline—would touch many tender chords: the martyrdom of the Board's missionaries in India in 1857, the tragic death of other missionaries in various lands, and the long list of honored names of the departed, which are still cherished—all these, if reviewed, would give emphasis to the moral earnestness which the Church has invested in this great work and which in the hands of him to whom "all power is given" can never be lost.

It is worthy of mention that Dr. John C. Lowrie, the first appointee of the Western Foreign Missionary Society, and who, having been compelled to return to this country after two years of ill health, has for almost two generations been connected with the Board as secretary or emeritus secretary, still lives to behold what God hath wrought. William Rankin, Esq., also the esteemed treasurer of the Board for forty years, still lives to rejoice in its prosperity and success. Two secretaries, Rev. David Irving, D.D., and Rev. Arthur Mitchell, D.D., after several years of earnest toil, were gathered to their rest, beloved and lamented by all. Many of the fathers in the membership of the Board also have passed to their reward, having borne an honorable share in the great and blessed work, to which they felt it an honor to devote their loving service.

Letters.

REV. DANIEL MCGILVARY, D.D., *Chieng Mai, Laos*.—As a member of a committee on visitation of the churches, and village work, I have had the best opportunity for short tours, having taken in the three churches in the north on the long tour with Dr. Denman. The last short one was to Maa Ow. In villages where there are Christians, we have found no other plan so profitable as the systematic study of the word of God, with the old and the

young, men and women, and inquirers, interspersed with singing and teaching to sing our new gospel hymns, by Mr. Wilson, and prayer, in which nearly every Christian leads. It is stimulating to teacher and taught, and the responsive reading of the Scriptures is an encouragement and incentive to all to learn to read.

Maa Ow is a good example of the influence of gratuitous instruction, unspoiled by paid laborers, and of the influence of consistent, godly examples. The work was begun there during the stay of Rev. Chalmers Martin, to which he contributed not a little. Loong Tah, the first Christian in the village is a plain farmer, somewhat past middle age, who has never learned to read. But he has been a living epistle that his neighbors have all read, and he stimulates the others to study. And now there are twenty thoroughly Christian families, with two ruling elders; the modesty of Loong Tah alone prevents a third.

Probably in no other village is there a stronger leaning toward Christianity than in this and the villages connected with it.

Fourteen new communicants were added during the week there; three others were ready to join, but for sufficient reasons delayed; one was restored, and ten children were baptized.

The second Sabbath of the month was the bi-monthly communion in the First Church. Eleven adults were admitted to the communion, and fifty-nine others were examined by the session between five P.M. Saturday and sunset on Sabbath; occupying all the time except the hours of worship, including a late night session. The congregations had been very large, even to the utmost seating capacity of our church, and a deep interest was manifested. Yet our unbelief was rebuked, and our expectations surpassed when twenty-four girls and twenty-two boys from the two schools, with others to make up the fifty-nine, appeared before the session and gave satisfactory evidence of their faith in Christ and consecration to his service.

The third Sabbath we were at Maa Ow. As the schools would close before another communion, it was decided best to receive on last Sabbath, the fourth, those of the applicants who belonged to the bounds of the First Church, including two from San Sai Church, at the request of its session. Those who naturally belonged to the other churches were delayed to make their profession in their own church. With these deductions there remained forty-two after another satisfactory examination who stood up for baptism or public profession from the non-communing roll. It was a sight over which angels and saints surely rejoiced. Rev. Nan Tah received the same day, at Maa Doka Church, fifteen, including the pupils from there who were allowed to attend and others, and ten that we know of were admitted to the San Sai Church on the third Sabbath. So that within three successive Sabbaths sixty-nine were added to the communion roll of the city church; fifteen at Maa Puka, ten at San Sai, besides those to join Lappoon, Bethel and Wang Man. Ninety-four in fifteen days! In self-abasement we may exclaim, What hath God wrought! No other three successive such Sabbaths have been known in the history of the mission, and no one equal to the last Sabbath of the year.

EDUCATION.



WORKING-ROOMS OF THE BOARD OF EDUCATION.

As the months go by, and the Wither-
spoon Building, which is to be the new
home for those Boards of the Church which
have their headquarters in Philadelphia,
approaches completion, the necessity of pre-
paring our minds for the abandonment of
rooms hallowed by the prayers and labors of
many devoted men becomes pressing. Over
the head of the corresponding secretary, as
he sits daily at his desk, is the portrait of
Dr. Charles Hodge, who was president of
the Board from 1862-1869. In the treas-
urer's room, over the big safe, hangs the
likeness of Dr. Herrick Johnson, the first
president after the reorganization of the
Board in 1870. The faces of other presi-
dents also adorn the walls, *e. g.*, Alexander
Henry, Esq. (1831-1847), Rev. E. R.
Beadle, D.D. (1873-1874), Rev. T. J.

Shepherd, D.D. (1878-1882). Over the
fireplace in the treasurer's room are seen
side by side the portraits of John Brecken-
ridge and Cortlandt Van Rensselaer, the
two corresponding secretaries who of all the
number undoubtedly made the most pro-
found impression upon the Church by the
work which they did in the cause of minis-
terial education. There are also excellent
portraits of Dr. Poor, but lately retired
from the secretaryship, and several of his
predecessors, Drs. Neill, Ely and Speer.
But that our readers may see for themselves
we put at the head of this article a view of
two of the rooms. The veteran treasurer,
Jacob Wilson, who has had thirty years of
experience in the service of the Board, sits
in the distance between the fireplace and
the safe, while Norman Heston, the clerk,
stands in the doorway. On the long table
in the foreground lie some of the imple-
ments of his trade. A private room adjoin-

ing contains the phonograph on which letters by the thousand are dictated to correspondents all over the United States, students, pastors, chairmen of Education Committees, professors, *et al. plur.* Around the long table in the corresponding secretary's room the Board meets once in two weeks and with patient care endeavors, under the faithful presidency of Dr. Baker, to solve the many and often most difficult problems with which it finds itself confronted. Here the Finance Committee and the Legal Committee, composed of business men and lawyers of high standing, ability and experience, give their recommendations as to legacies, investments and appropriations. From these rooms, first occupied by the Board in November, 1872, streams of influence of the most far-reaching and beneficent character have constantly issued. Here, in fact, have been the secret springs of a large portion of the pastoral and missionary efficiency of the Church during a quarter of a century. At this recruiting station of the Church have been enrolled year by year a good proportion of the noble army of volunteers who have enlisted in the service of Jesus Christ to be trained as leaders of the puissant host of God's elect. May a new era of helpfulness and blessing be ushered in as the Board takes up the quarters assigned to it in the Witherspoon Building. We beg our readers to lift their hearts in prayer to God that his presence may follow us there, and consecrate the place to his praise.

MISSIONARY CONFERENCE AT LINCOLN UNIVERSITY.

The hopes of the founders of Lincoln University have been realized by the successful work done by the institution in different directions. The graduates have given a most excellent account of themselves in various fields of labor in our own land, and the thorough education which they received has made them men of large influence in many communities. It was a primary object, however, with the founders, to raise up missionaries for Africa, as the first circular issued by the trustees plainly shows. Forty years have passed since the college building was erected, and a stone set in the front of it with the inscription, "The night is far spent: the day is at hand." In the meantime highways have been opened up in

a most remarkable manner through Africa, while here in America, by the abolishment of slavery, and by the educational work of such institutions as Lincoln University, the Afro-American has been gradually made ready for the task, which seems peculiarly appropriate for him, of giving the light of the gospel of Christ to the Dark Continent. At such a crisis as this, therefore, and inspired by the hope that the time would prove to be now come when graduates of the University might be accepted by the Board of Foreign Missions for labor in Africa, and with the further hope that a deep impression might be made upon undergraduate students, it was determined to devote an entire week to a missionary conference, beginning January 8.

The hope is cherished that the occasion may prove historic, and the place of meeting worthy of remembrance. A view of the chapel is given in this magazine, June, 1895, p. 507.

THE PERSONS IN CONFERENCE.

The Board of Foreign Missions was represented by Secretary Gillespie. Representatives were present from the Board of Trustees and from the Presbytery; but interest largely centred upon the five graduates of the institution who came by special invitation to represent the active workers on the field. The addresses of these young men were delivered with earnestness and solemnity, indicating plainly an awakened conscience on the subject of the evangelization of Africa. Each one, as he spoke, was conscious that the call might come to him to be one of the two presently to be selected to inaugurate the work to be done by the grace of God beyond the sea. Other friends of the University, and friends of the work of foreign missions, were present to express their sympathy, and to help by their addresses to deepen the impression made upon the minds of the students in attendance. The subjects discussed at the conference were such as these, "Africa as a Foreign Mission Field," "The Qualifications of a Foreign Missionary," "The Claims of the Most Needy," "The Agency of the Holy Spirit in the Extension of Christ's Kingdom," "The Day of Africa's Redemption is Come," "The Effect of the Missionary Movement upon Those who Remain at Home." It may be confidently

assumed that from this time the University will bear a closer relation to one of the greatest, most interesting, and probably most difficult tasks which the coming century offers to human effort—the *redemption of the continent of Africa*.

There are many reasons why that task should be largely in the hands of the colored people of America. God grant that many of the sons of "Lincoln" may have the honor and the privilege of such a service.

WHAT IS IN A NAME?

There may be much. Was not the name first borne by this institution a premonition of what is now transpiring within its halls? Bonaparte's soldier said to the surgeon who was probing his wounded body for a musket-ball, "*Probe deeper, and you will find the emperor.*" Deep in the heart of this school, from the time of its founding, might be found *Africa*. The name, "Ashmun Institute," was an indication of this. Jehudi Ashmun, from whom this name was derived, gave himself for Africa. His short career of six years, 1822–1828, was devoted for her welfare. The brig *Strong* which carried him from America to her distant shore, had a streamer floating from the mast-head with this motto, "For God and Africa." He was the first colonial governor of Liberia, and exerted himself to secure peace with neighboring tribes, to establish missions among them, to set up schools, and by good government provide security of life and property. It was a little strip of coast land only which was then seized for God and for Christianity and civilization; but it was an omen for good, an anticipation and a pledge of the work of continental proportions reserved for a period three-quarters of a century later. That period is now present with all its responsibilities, all its labors, all its hopes, all its anxieties and difficulties. May the Church be found ready for the emergency, and may the spirit of Jehudi Ashmun rest upon the educated colored youth of America. The Board of Education has had a large share in assisting these youth to secure their academical, collegiate and theological training, and it looks with the utmost satisfaction upon the rising disposition among them to turn thought and attention to the task of helping to redeem the land of their origin.

OUR "REFUNDED ACCOUNT."

"A scholarship afforded by the Presbyterian Church, through the Board of Education, is not to be given or regarded as a loan . . . but as her cheerful contribution to facilitate and expedite" preparation for the holy ministry. The recipients "are only obliged by it to a warmer interest in her efforts for the advancement of the Redeemer's kingdom, and especially to the use of the means necessary to instruct and stimulate her members in the duty of multiplying and sending forth preachers of the gospel of salvation to all the world."

On the other hand, "the sums of money appropriated by the Board shall be refunded to it with interest in case a student fails to enter on, or continue in, the work of the ministry (unless it appears that he is providentially prevented); or if he ceases to adhere to the standards of the Presbyterian Church . . . or if he withdraws his connection from the Church of which this Board is the organ, without furnishing a satisfactory reason."

These rules are the expression of the principles on which the Board conducts its work. The comparatively small amounts granted in aid of its candidates have borne abundant fruit in lives of devoted service on the part of a very large majority. But some have not been content without sending back the money by which they have been helped to get their education so that it may be used over again for the education of others. In many cases the incomes received as pastors, or as missionaries, is so small that such repayment is practically impossible. Some see to it that large contributions come to our treasury every year from their churches; giving perhaps a goodly portion of it from their private purses. One minister wrote a year or two ago that *one hundred dollars a year* should come to the Board through him as long as he continued in the ministry as an expression of his gratitude, even if he paid the most of it himself; and the check for that amount comes regularly to hand.

And here is a short but interesting letter, received a few days ago by the treasurer, enclosing *five hundred dollars*, which, added to amounts previously sent, makes a total of *three thousand five hundred dollars* paid by this gentleman, whose entire receipts

from the treasury of the Board were only *one hundred and eighty-seven dollars and fifty cents*.

Here again is the case of a minister hard at work in a home missionary field who, in the course of three years, has paid into the treasury of our Board *twelve hundred and thirty-five dollars and eighty cents*, being the total amount received from the Board, a number of years ago, of \$670, with interest at six per cent. amounting to \$565.80.

We commend these examples to those who have in years past been under the care of the Board, not so much with the expectation that they will be able to pay back from their private income what they have received, but with the hope that they will use all their influence to instruct and interest their people in the cause of Ministerial Education, and so secure from them the largest possible contributions.

MINISTERIAL RELIEF.

"THAT BLACK LIST."

A venerable and beloved brother has just written to me concerning his church, "in all the forty-seven years that I have been here, we have never failed to contribute to every Board of our Church, so far as I can remember," and then he expressed his sorrow that those who are receiving annuities from the Board of Relief "must suffer because 3714 churches failed to make offerings last year," and adds that he does not want the name of his church on "THAT BLACK LIST."

"That Black List" of non-contributing churches! Brethren, there is food for thought in this striking characterization of the churches which have made no offering to the sacred fund devoted to the relief of our honorably retired servants of the Lord Jesus Christ, and the families of the consecrated men who have fallen on the field of battle. Is the expression, "That Black List," too harsh a term, too severe a characterization of the non-contributing churches?

What is God's imperative law upon the subject of providing a proper living for all his ministering servants? Was it not a violation of God's positive law to forsake the Levite under the old dispensation? And has not "the Lord ordained that they which preach the gospel should live of the gospel?" And does not the Apostle Paul say, "Bear ye one another's burdens, and so fulfill the law of Christ?"

If, then, it is the law of the Lord that his ministers should "live of the gospel," and if there comes a time in the providence of God, when they can no longer render an active service in the work of the ministry, and in consequence receive no income for

services being rendered, is God's law to be trampled in the dust, and are his worn-out servants to be turned out to die, or are they to still "live of the gospel?" And if, by God's ordination, they are to "live of the gospel," in the light of divine inspiration is it not a crime against God to refuse to furnish his needy ministers the necessities of life? Is it not a forsaking of the servant of the Lord that is utterly unjustifiable in the light of God's law? And is it not a black ingratitude to God and his servants in face of all the inestimable blessings the religion of Christ has conferred upon our hearts and our homes?

WHO READS "THAT BLACK LIST"?

Have you seriously thought of the influence produced by the reading of the long list of non-contributing churches? Many faithful Christian people, who conscientiously contribute to this cause, are deeply grieved because every year one-half of our churches fail to make contributions to this most worthy cause. Many of the honorably retired servants of the Master read this list, who wonder if the Church has lost her gratitude for the life-long service they have rendered. Many needy widows of deceased ministers read the list, who wonder if it is possible for a church session to refuse to give their church an *opportunity* to make an offering to relieve their unspeakable distress. Many orphan children of deceased ministers read the list, and wonder why their fathers gave their lives to the service of a Church that refuses to provide for them in their helpless orphanage as God's people in older times provided for the orphans of the Levites who died in God's service.

We would fain hope that the long list is

not read by the outside world, who may be ready to brand Christianity as a false religion when its professors do not pay the just debts of the Church, due to her worn-out servants and the families of those who have given all their working force to the cause of their adorable Master and Redeemer.

We would fain hope, too, that it is not read by young men who are thinking of entering the ministry, and who may be so disheartened as to turn their backs upon the sacred work, and say, we cannot think of entering the ministry of a Church which is so neglectful of her hard-working, self-denying servants when they become too old to earn a living, and a Church that can turn away in heartlessness and indifference from the widows and orphans of those who have given their lives to the service of God, and have died on the field of labor.

It must be remembered, however, by all, that this long "Black List" IS READ by our loving Master and the righteous Judge of all men! AND WHAT DOES CHRIST THINK when he sees that so many churches contributed nothing whatever during the whole past year to the relief of his servants who are so dear to his heart?

Is, then, the roll of non-contributing churches justly called "That Black List"? Let every member of the Church ponder well this question and see if our beloved brother and venerated father, who has so stigmatized it, has been unjust in the use of this trenchant designation. If the designation bears a fair semblance of justice in its characterization, then let no thoughtlessness or indifference on the part of any session be the occasion of their church being justly black-listed.

The General Assembly of 1895 adopted the report of the Standing Committee on Ministerial Relief which says, "Your committee would emphasize the sacred nature and *imperative obligation* of the work committed to the Board of Ministerial Relief. It is the almoner of the churches in distributing to the necessities of saints. It is not by accident that it is placed first of all the Boards in the calendar of the Assembly. *The Church has not performed its duty* until it has provided for every aged or disabled minister unable longer to serve in its ranks." "Their ordination vows required them to keep themselves free from worldly cares and avocations. They have not been

permitted to acquire fortunes, and, because they have often listened to the cry of the needy, they have not saved from incomes hardly sufficient to provide their daily bread." "Shall they be left destitute, or be compelled to seek bread from door to door?" No, no! The great Presbyterian Church has not lost her sense of justice, and she will not permit her helpless ones to suffer when even a small contribution from each communicant would supply their wants. No, the Church has not lost her honor.

The American Tract Society publishes in a little leaflet the following sweet stanzas:

HE CARETH.

What can it mean? Is it aught to him
That the nights are long and the days are dim?
Can he be touched by the griefs I bear,
Which sadden the heart and whiten the hair?
Around his throne are eternal calms,
And strong, glad music of happy psalms,
And bliss untroubled by any strife.
How can he care for my little life?

And yet I want him to care for me
While I live in this world where the sorrows be.
When the lights die down from the path I take,
When strength is feeble and friends forsake,
When love and music, that once did bless,
Have left me to silence and loneliness,
And my life-song changes to sobbing prayers,
Then my heart cries out for a God who cares.

When shadows hang o'er me the whole day long
And my spirit is bowed with shame and wrong;
When I am not good, and the deeper shade
Of conscious sin makes my heart afraid,
And the busy world has too much to do
To stay in its course to help me through,
And I long for a Saviour—can it be
That the God of the universe cares for me?

Oh, wonderful story of deathless love!
Each child is dear to that heart above.
He fights for me when I cannot fight,
He comforts me in the gloom of night,
He lifts the burden, for he is strong,
He stills the sigh and awakens the song;
The sorrow that bowed me down he bears,
And loves and pardons *because he cares*.

Let all who are sad take heart again;
We are not alone in our hours of pain;
Our Father stoops from his throne above
To soothe and quiet us with his love.
He leaves us not when the storm is high
And we have safety, for he is nigh.
Can it be trouble which he doth share?
Oh, rest in peace, for the Lord *does care*.

FREEDMEN.

SOUTHERN NEGRO EDUCATION.

MRS. FRANKLINA GRAY BARTLETT,
PASADENA, CAL.

At a largely attended missionary meeting held recently, the following inquiry was found in the "Question-box:" "Why are the public schools of the South not sufficient for the education of the Negroes?" The reply given by the chairman was: "Because Negroes are not admitted to the schools for whites." This seemed to entirely satisfy the audience, for none rose to further question or remark. Since then we have taken pains to ascertain the opinion of a number of women on this point, and, while their answers vary, there is a strange misapprehension of the truth.

In the first place it seems pertinent to inquire: "Can the public-school system, as administered in the United States, under even the most favorable circumstances, prove sufficient for the education of a practically heathen race? Can a curriculum which excludes all religious instruction, and which takes no account of ethics, hope even to civilize, in the higher sense, a people who have no standard of morality which is applied to daily living? In other words, will the 'Three R's,' even when made to include literature, rhetoric and algebra, be equal to the task of converting the freedmen into upright self-respecting citizens, strong to combat the heredity of centuries?" For the purpose of intelligently replying to this question, let us look for a moment at a brief history of public-school education for the Negroes in the South; our authority for the following facts being the last United States Government report on the subject.

Only two millions, or one-third of the white population in the South before the war, were slave owners; the remaining two-thirds being classed as "poor whites," and being largely illiterate. At the beginning of the strife, all the Negroes, except a few freedmen and the upper household servants, were unable to read and write. Very early in the war the Government came

into possession of large districts along the southern Atlantic coast, of the city of New Orleans, the Valley of the Mississippi, as far as Vicksburg, and a good portion of Tennessee. At the same time multitudes of vagrant freedmen and destitute whites were thrown across the border; often a serious incumbrance to military operations at critical points. With a most laudable zeal, the friends of Christian education in the North pressed in wherever there was an open door. In 1861 the American Missionary Association, representing the evangelical Congregational Church, opened its first school for the "Contrabands," at Hampton, Va. In the following January, schools were opened at Hilton Head and Beaufort, S. C. In March, 1862, sixty teachers were sent to the eastern Atlantic coast, from Boston and New York, and in June, 1862, eighty-six teachers were at work at various points. Thus, through an atmosphere darkened with the smoke of battle, surcharged with the angry passions of war, shone the calm light of an educational dawn. In 1863 the gathering of vast crowds of colored people threatened the most serious embarrassment to the armies of General Grant, moving upon Vicksburg. The General selected the Rev. John Eaton, the young chaplain of an Ohio regiment, and placed in his hands the distracting task of superintending the colored people throughout the entire region of the army operations. This meant, first, the separation of these people from the active army, the employment of their effective men and women in various kinds of labor, the support of myriads of their poor, with an indefinite military authority. To John Eaton the country owes the largest and most successful system of educational operation in any one district of the Southern States between 1863 and 1865. In 1866 Col. Eaton had 770,000 people under his charge, and schools in four States. In 1865 the Government organized the Freedmen's Bureau; and an Act of Congress was passed in 1866 bestowing upon it the rents and sales of all Confeder-

ate States' property. This Bureau was abolished in 1871, having expended in five years more than five million dollars for the education of the Negroes; and having at the time two hundred and fifty thousand pupils in its schools. One by one, as the reconstruction period ended, the Southern States organized a system of common-school education for both races—painfully inadequate, it is true, but nobly generous in view of the bankrupt condition of the South. In thirteen years, from 1876 to 1889, sixteen Southern States have expended \$216,644,699 on public schools of both races. During these years the average attendance of Negroes has been 916,667, the school tax almost entirely paid by whites. No finer record of the kind exists in any land. And what is the result of this stupendous effort to educate the Negro?

The report of the Commissioner of Education for 1892-93 shows that in the South more than sixty per cent. of the Negro population is illiterate. "Although the colored people compose less than one-eighth of the entire population of the United States, nearly one-half of the illiterates of the country are colored."

If we consider that in 1860 it was estimated that ninety-eight per cent. were illiterate, the record is encouraging; yet it must be remembered that a great number of these cannot do more than work their way through a child's First Reader, and that many can only write their names. What moral uplift can be hoped for from such a veneering of education?

This question can be best answered by a few statistics taken from records in different parts of the South, therefore unaffected by any local influence. In one county in Mississippi there were, during twelve months, 300 marriage licenses issued for white people. According to the population there should have been, in the same time, 1200 or more for Negroes. There were just *three* issued to blacks; although there can be no legal marriage in Mississippi without a license.

The jail register of Vicksburg, from 1886 to 1887, showed 446 commitments, of which 426 were colored. In 1889, in Charleston, 2202 Negroes were arrested, as against 1250 whites. The United States Census gives the relative criminality of blacks and whites: In Tennessee, five Negroes to one white; in

South Carolina, six and three-quarters to one; in Georgia, seven to one. The present growing peril of white women in the South was unknown before, and even during the war.

These are facts, and cannot be gainsaid. How then are we to reconcile them with such statements as the following, which I quote from an editorial in the January *Century*:

"No patriotic American could have read the reports of the opening exercises of the Atlanta Exposition, last September, without feeling a thrill of joy run through his veins. It was the formal birth of the new South, founded on free labor, and the burial forever of the old South and Negro slavery. The free Negro was not only represented in the Exposition by a department filled with evidences of the progress which he has made as a freeman, but by an orator of his own race, who spoke from the same platform with white men and women; and spoke with such lofty and impassioned eloquence as to arouse the assembled 'beauty and chivalry' of the South to a perfect tumult of enthusiasm and delight. His color was forgotten, and the race, which had been his oppressor, avowed itself not merely his equal, but his hearty and frank admirer. This was a demonstration the making of which alone would have justified the holding of a great Exposition. It showed that slowly but surely the Negro is making progress, not only in moral, intellectual and material condition, but in the esteem of Southern white people. . . .

"Surely, there is in all this great cause for national rejoicing. If the Negro problem, which, since the war, has constituted the darkest cloud hanging over the nation, is to be solved in a way so just and beneficent, there is nothing left for the South to fear."

In these reflections the *Century* is referring to the exceptions, which only prove the rule, and which in almost every case owe their existence not to the common schools, maintained by the State, but to our noble religious schools which Christian charity has scattered throughout the South. Through the gospel of Christ, and the gospel of work, the Negro's soul must be redeemed, and his body trained to true manhood.

Sectional prejudices have long—much too

long—been used for the neglect of this important field of labor. The subject is often spoken of as an “unpopular” one. “This is our first freedmen’s meeting,” said an Auxiliary president recently, “and I am so glad that it is over without any one’s feelings being hurt.” Alas! the *Master’s* feelings must be sorely hurt when he calls his reapers, and finds them unwilling to gather any but lilies; when he cries to them to go out into the byways and hedges, and they reply that his garden is alone their charge; when he says, “I have washed these souls white in my blood” and they answer in disgust,

“Yea, Lord, their *souls* but not their *faces*.”

When that light flashes forth which is to shine from the East unto the West, dissolving in its divine alembic all metes and bounds, all longitudes and latitudes, it will be found that a soul is not estimated by comparison, but that each one, shedding its garment of flesh, stands forth in the image of God, and is deemed worth the sacrifice of his only-begotten Son. Of the neglected black as of the white he will say in sorrowful reproach: “Inasmuch as ye did it not to one of the least of these ye did it not to me.”

PUBLICATION AND SABBATH-SCHOOL WORK.

CHILDREN'S DAY, 1897.

Children's Day this year will fall on June 13. Programmes of exercises have as usual been prepared by the Superintendent of the Sabbath-school and Missionary Department, with the assistance of a special committee. The difficulty of satisfying all views and opinions as to what constitutes a good programme, especially in the matter of musical selections, is considerable, and many letters have been received by the Department on this subject, some in commendation and some in criticism. There has been a strong feeling in some quarters that while the music of last year's programme was of a high class, it was not suitable for the average school. Desiring to give due weight to these representations and to produce the best programme possible, the superintendent of the Department has this year called for counsel and practical suggestions from a large number of representative Sabbath-school superintendents, and with the further aid of well-qualified specialists he has prepared a main programme for 1897, which he hopes will meet with general approval. It is entitled “In the Days of Thy Youth,” and is arranged in three parts: “The Saviour's Love for Youth,” “Youth's Love for the Saviour,” “Youth's Consecration.” There are seven musical pieces, besides the concluding hymn, “America,” which is given without the notes; and from these seven melodies it is expected that five will be selected, a school being perfectly free, of course, to

choose pieces in place of any that may be thought unsuitable for that particular school. There is also a supplementary programme containing recitations, and Mr. Israel P. Black has prepared a programme for the primary classes as usual.

The plan of distribution will be the same as in recent years. The superintendents of all our Sabbath-schools have, as far as possible, been supplied with sample copies of the programmes, and notified by circular of the plans suggested by the Board under the direction of the General Assembly. This circular contains the recent deliverances of the General Assembly on the subject of Children's Day and Sabbath-school missions, with explanatory notes and suggestions, and following these are full details of the general plan for Children's Day, hints to superintendents for the successful carrying out of this plan, directions for obtaining supplies of programmes and other material, directions for forwarding offerings, and information as to Sabbath-school missions. All the supplies will be furnished and forwarded without charge to Presbyterian Sabbath-schools, on request, and it is earnestly hoped that every school will heartily observe the day and make as liberal a contribution as possible to the Sabbath-school Missionary Fund. Should any superintendent not receive by mail before the middle of March a copy of the circular herein referred to, it will be because his address is not known to the Department, and he should lose no time in writing for a copy.

To quicken interest in this growing and

most useful work of our Church in the minds and hearts of pastors and all friends of the children and of all believers in the benefits of Christian civilization, we present

a number of extracts from communications received from the field, praying that these may be the effectual means of drawing to us a great multitude of willing offerings.



Ethel Presbyterian Church, Missouri.

TRIUMPHS IN MISSOURI.

The judicious and continuous labors of Mr. S. A. Meredith, our missionary in Palmyra Presbytery, are steadily helping towards solving the religious problem in this State. Our illustration shows the gratifying

outcome of much anxious toil in the town of Ethel, where we have had for some years a mission school. The town has a central population of about six hundred, and with the adjacent district constitutes an important region. The little school had varying fortunes, and for a long time every attempt

to establish a permanent preaching service failed, and the few earnest workers there were much discouraged. It would have been very easy at any time to drop the enterprise. Persistent effort was at length rewarded. Friends were raised up in the town and neighborhood, a Presbyterian church was organized, and a handsome building erected, costing \$2300. As we understand it, the building was planned originally for a union church, but the enterprise proving a failure, was finally turned over to the Presbyterian church. The building is thirty-four feet by sixty-five feet in dimensions, with an alcove in the rear for the pulpit, and a tower, as shown in the illustration. There is an excellent bell in the tower. The interior is finished in hard-wood with curved back seats highly polished, and the edifice is said to be "a little gem." It will be painted a darker color this spring. Owing to a mistake as to the hour fixed for taking the photograph, most of the Sabbath-school children were not present, and the camera being too far from the building, the faces in the group do not show very distinctly. The cut, however, gives a good idea of the substantial basis for the new church organization, which we trust will be greatly blessed to the entire region.

In another letter, Mr. Meredith describes some more interesting phases of the work. Of one community he says: "The school will, I think, be permanent, the only difficulty being that there are so many denominations. Nine different denominations are represented in the school, which makes the work very much like handling dynamite." Of another school he writes: "It is in a hard, rough community. During the rainy weather the men congregate round the drug store, drink whisky and bitters, and gamble. This is interspersed with horse-racing and fighting. The day I organized the school there were forty-three young men and boys on horseback. After school they commenced racing. One young man was nearly killed, and three horses were injured. Three or four Christians in the town had been trying for five or six years to start a Sabbath-school, but through rowdism and the opposition of religious 'cranks' had always failed. Some of the people said they would not have a school in which an organ was used, as 'music in motion' is 'the devil's work.' I told them plainly, but in a Chris-

tian spirit, how such a community was regarded by the civilized world outside, and I am happy to say that some of the audience seemed ashamed of themselves and spoke to me after the service in a very friendly spirit. I counted eighty young people at the service between the ages of twelve and twenty-one, and there are many older and many younger waiting to be gathered in. What a power for good will they be if we can enlist them in Christ's cause!"

SABBATH-SCHOOL EXTENSION IN ST. LOUIS.

On December 14, 1896, the Tyler Place Sabbath-school, organized in the preceding April by Mr. W. H. Herrick, developed into a Presbyterian church of fifty-one members, and steps have now been taken towards the erection of a place of worship. An addition to Faith Chapel of twenty feet by fourteen feet has been made. This gives much-needed accommodation to this growing school. The members of the Kirkwood Presbyterian Church have begun the erection of a chapel twenty feet by forty feet, at Meacham Park, for their branch school. The building is to cost \$400, and will occupy a lot 100 feet square donated for the purpose. This mission was started by Mr. Herrick in May last. At Baden the mission Sabbath-school rents a building, but as the school is getting too large for the structure the owner is putting an addition to it of twenty feet by sixteen feet. These facts, with many others, amply attest the value of Sabbath-school missions in large cities.

A BRIEF MESSAGE FROM ILLINOIS.

Rev. M. A. Stone, our missionary, writes cheerfully of his work:

Last Sabbath I spent in Grand Tower. Two elders were elected and ordained, and five members received into the church. A Sabbath-school was organized. The people now have a church building, having moved one from a distance into the town, re-roofed it and fitted it to their wants. On Sunday night there was a good crowd out to the service, and among them a number who had not been to church before. The cause is now on its feet and will be properly looked after by the presbytery.

COLLEGES AND ACADEMIES.



Albert Lea College.

ALBERT LEA COLLEGE, ALBERT LEA, MINN.

ELLA YOUNG, PRINCIPAL.

A recent article in *Harper's Weekly* says: "Every obstacle to the higher education of women has been removed by experience except one—prejudice." And prejudice, we promise you, cannot live long near the noble army of college-bred women who, being gracious, retain honor; in whom the hearts of their husbands do safely trust; who order their households aright, and busy themselves in many ways too modern to be set down in King Lemuel's list of activities which, mark you, "his mother taught him."

Where shall our girls get the education whose value no one questions?



Students' Sitting Room

In the East, with Vassar, Smith, Wellesley and Bryn Mawr, the answer is simple. Not so in the West, where, until recently, as President Duncan, of Coates, has aptly said, "In twenty-five States no young girl could find a good semblance of an eastern college for women." The opportunities for coeducation are unsurpassed and unsurpassable, but the West needs a well-equipped and liberally endowed college for women; moreover, it begins to feel the need so keenly that the building up of one or more such

but the whole of the greater, rich Central-West.

We have not yet reaped the harvest of honor and fame that is certainly waiting for our ideal college because our means are limited, and we are comparatively unknown. But we are fighting a good fight, we have kept our faith in our ultimate success, and we are holding our standards so high that when we grow rich and famous we shall never have cause to blush for this, our "day of small things." We are a college



College as Seen from the Lake.

institutions is a question of time only, and of a short time.

Eleven years ago, the Presbyterian element in the State of Minnesota founded a college for women at Albert Lea, in the southern part of the State. Our location is beautiful to see, with a pretty little lake on one side of the campus, and on the other the rich, rolling prairie. It is also a good base for our work, as we can claim for our constituency not only our own great State,

or women, managed by women. Is there no woman who will look into our needs, understand our great opportunity and sympathize with our ambition to do the work that only a well-equipped college can do? Or is there not some man who will build a "monument more enduring than brass" to the memory of wife, daughter or mother? Come and help us. It will do you good now, and generations of women to come will rise up and call you blessed.

HOME MISSIONS.

NOTES.

Church treasurers or friends remitting contributions, either by check, draft, post-office or express orders, are respectfully requested to make them payable to the order of the Board itself, or to the order of its treasurer as treasurer and not to him as an individual. Observance of the above request will save the Board, and those forwarding remittances, much trouble.

*In behalf of the Board,
WM. C. ROBERTS,
D. J. McMILLAN,
Corresponding Secretaries.*

A church of thirty members was recently organized in Galveston, Tex., by Rev. Dr. Little, our synodical missionary. Other members are soon to be received.

There are seven Presbyterian churches in Alaska, with an aggregate membership of 820. The First Church of Sitka has 400 members. There are eight mission schools with 32 teachers and 570 scholars.

By order of the Synod of New Mexico, Rev. John Menaul has issued the Confession of Faith in a cheap form in the Spanish language. It is in great demand. Dr. Menane has also issued a Spanish hymn book.

The evangelical churches of this country report a net increase of *three quarters of a million* in their membership in the year 1896. Churches everywhere report large accessions, and yet there have been no great revivals.

Among the many tribes of Indians in Arizona, aggregating 40,000 members, we have but one minister with two young Indian helpers. These three consecrated men preach the gospel to one church with 240 members, and at half a dozen mission stations.

In the City of New York, fifty years ago, there was one Protestant church for every 2000 inhabitants. Now there is only one for every 4000. The proportion is approximately the same in each of our large cities. But the seating capacity of the churches is much greater now than it was then, and services more frequent and the meetings varied to suit the different classes.

According to the wise regulations of the Synod of Michigan, every aid-receiving church is required, *first*, to hold a congregational meeting at which at least one member of the Presbyterial Home Mission Committee shall be present for conference before application is made to the Board for aid; *second*, every member and adherent of the church is personally asked to contribute toward the support of the church and its minister; *third*, a plan of systematic beneficence is urged upon each church whereby every person connected therewith is urged to contribute systematically and proportionately to every Board and benevolent object of the General Assembly.

Concerning medical missionary work in Alaska, Dr. Wilbur's annual report is full of interesting facts. There were 191 patients treated during the year with but *two per cent.* of deaths, one per cent. unimproved, twelve per cent. improved and eighty-five per cent. cured.

There are four young women who act as assistants to Miss Gibson, who are given instruction in the care of the sick, as far as their education will permit them to receive. Rev. Mr. Austin holds regular weekly services in the wards. Short services are held by Dr. Wilbur and his assistant in each ward every evening, and the Sabbath-school lesson is taught on Sunday by Miss Gibson. Morning prayers are held with the nurses.

Moses Thatcher, who for years has been an apostle in the Mormon Church, became a candidate for a political office without ask-

ing the consent of the Church authorities. He has been pursued with the demand that he apologize and humble himself before the first presidency of the Church. This he steadfastly declines to do, maintaining that he has done nothing that it was not his right and privilege to do as a churchman or as a citizen. He has been suspended from exercising the functions of an apostle and denied entrance to the Temple. Now he announces himself as a candidate for the U. S. Senate as an opponent of Mormon tyranny and an advocate of civil liberty. The Legislature is overwhelmingly Mormon, but the Mormons had a little taste of political freedom while preparing for Statehood, and it is now an interesting question to what extent they will dare to exercise that freedom. There are half dozen candidates for the office, and the fight is on. Thirty-seven ballots have been taken in the Legislature up to date, and no choice. Mr. Thatcher is in the lead, and has been from the start. He is supported by young Utah and the Gentiles.

Church statistics tell us that the membership of evangelical churches in the United States in 1800 was 7 per cent. of the entire population; in 1880, 20 per cent.; in 1890, 21.42 per cent. The proportion is now three times as great as it was ninety years ago. This is all the more significant when we remember that the area and population of new and unevangelized States and Territories is proportionately much greater now than in the earlier years of this century. The kingdom is advancing and destined to triumph.

THE NEW YORK INDIANS.

MRS. SARAH L. TRIPPE.

[The constant readers of THE CHURCH AT HOME AND ABROAD may remember that they have been favored before with articles from the pen of Mrs. Trippe concerning the interesting people among whom she and her husband have so long lived and labored. Those articles are in Vol. x, p. 560 (Dec., 1891) and Vol. xiii, p. 145 (Feb. 1893). We are very glad to hear from them again.]

To all interested in the New York Indians we send the good news of gracious revivals.

The special meetings of one week in each church, which are usually held during the

winter months, began in November, on the Tonawanda Reservation. Three from the pagan party were there received into the church, one being the head-chief. He is very earnest in his Christian life.

The meetings in December at Orroville and Corn Planter were marked by the presence of the Holy Spirit, the result being felt in the churches especially.

On January 12, special meetings were begun at Jemisontown, on the Allegheny Reservation, which continued nearly two weeks. The custom in this Indian work is for Christian workers to visit the homes of all, holding a meeting in each home during the daytime so as to bring each person face to face with his condition before God. The elders of our churches are all *pastors*, usually unpaid, and the Christian workers who conduct these meetings are the elders of the church, with a few earnest workers invited from other reserves, and the missionary. As the Seneca language is the home-tongue, a native pastor usually takes charge of these home-meetings. He begins by saying, "We, as Christian brothers and sisters, have come here to encourage you in your Christian life," or, "to encourage you to give yourself up to Jesus," "and to know how you feel towards God." After two or three prayers and hymns, usually in the Seneca language, words of earnest exhortation are spoken and each member of the family is invited to speak of his or her spiritual condition. Then follow helpful words, prayer and song, usually hymns of penitence or invitation. Sacred to the heart of every Indian Christian are Psalm 51 in Seneca, and "Come ye sinners, poor and needy," which in Seneca is

Gu oh' dá swet, iis, ne jó gwéh,
Iis, neh swaiwaneh' a goh;

During the twelve days of meetings forty homes were visited, and beginning with the first we found that the Spirit of God had gone before showing the people their sins. At the evening services also, from the first, every soul seemed to realize the immediate presence of God. In the well-filled church, seat after seat was filled by young men, numbering thirty or forty in all, yet the silence was such that, excepting the speaker and an occasional earnest *amen* from some brother, no sound would indicate the presence of another person.

From that solid block of young men every night some gave themselves publicly to Christ, until at the close of the meetings only six were left in the back of the church on the men's side, and none remained on the women's side. Some of the penitent ones were wandering church members; but of the whole number, fifteen young men for the first time gave themselves to Christ. Six of these were heads of families. Besides these, three boys about twelve years of age and fourteen women confessed their faith in Christ, making in all thirty-two received into the church. Four of the number came by letter.

Plans are formed for continuing the work during the winter in other parts of the reserves, and we are earnestly praying for more and more of that which alone gives salvation to our people.

Concert of Prayer For Church Work at Home.

THE OLDER STATES.

Each general division of our country has its separate history, its physical peculiarities and its industrial conditions which differentiate it from every other, and diversify the mission work. The romance of missions is to be found on the frontier; the exceptional populations with the special methods of work adapted to their needs are almost exclusively in the South and West. But the work in the older States can never be of secondary importance. As the nation's strength, numerical, financial and social, must be found for a long time to come in the older States, the spiritual interests of those communities must be inseparably connected with the welfare of all parts of the country; and, as we are to have the poor always with us, there must be in all parts of the country dependent churches and helpless communities requiring home missionary aid. Then there must be an endless variety of work. The almost depopulated rural districts, the moribund villages, the down-town districts of cities, the new communities constantly springing into being as the result of our industrial system, and the development of natural resources constantly going on, even in our oldest States, must

ever increase, rather than diminish, their legitimate demands.

It is of special interest at present to notice the status of the work in these older States. Relatively a little less than one-third of the Board's missionaries are employed in these older States. About twenty-two per cent. of the Board's appropriations are made for their support, while the contributions of these States to the Board's treasury are forty-one per cent. of the entire receipts. This estimate leaves out of account New Jersey, Pennsylvania, Ohio, Indiana and Illinois, where special plans of synodical sustentation are in operation.

New England, notwithstanding its age and interesting religious history, has come to be a very important mission field. In all her cities there are large elements of comparatively recent importation who require missionary methods and the financial help of the Mission Board. In Boston and its suburbs alone there are at least fifty thousand people of Scotch and north of Ireland birth or ancestry. The same is proportionately true of every important manufacturing and commercial centre in New England. While in Maine there are seventy towns in which no religious service is held and sixty-seven thousand families in fifteen counties of the State who do not attend church services of any kind, there must be a great mission field which is sadly neglected.

Many of our New England churches came into existence with strength enough for self-support. Churches were organized recently in Waltham, Springfield, Brookline, Brockton and Graniteville without help of any kind from the Board. It is a significant fact which certainly reflects credit upon the discretion and the wise use of money on the part of the Board, that all our home mission churches in New England are in cities, and among people who by their ancestry and denominational affinity have special claims upon our sympathy and help. It has not been the purpose of the Board to enlarge its work in New England, although the opportunity is great and the calls frequent for the ministry of our Church.

It is also significant of religious need in New England, that twenty-one States in our Union are in advance of the foremost New England State in the percentage of population found in the membership of Protestant

churches. That foremost State is Connecticut. The second New England State in this category is Vermont, which stands twenty-sixth in this respect. New Hampshire stands thirtieth, Rhode Island thirty-first, Massachusetts thirty-second, and Maine thirty-fourth.

These figures do not necessarily prove that the character of religion in New England is declining, or that her churches are amiss in their duty; there is another explanation. The enterprising youth reared in New England homes seek broader spheres of life and public service in newer States and larger cities, while the manufacturing communities in New England attract tens of thousands of operatives from the British provinces and foreign countries. If New England is falling behind her sister States in relative religious strength, it is largely because her sons and daughters have left her and are helping to redeem other States.

Conditions approaching those just described in New England are found in New York and other older States southward and westward. States that have hardly ceased to be called new have begun to feel the impulse of migration toward the western frontier. While their cities are becoming populous their rural districts and villages find it difficult to maintain the ancestral homes and churches. The city churches live and thrive upon the lifeblood drawn from the villages and the farms. It is said upon good authority that three-fourths of the business men of New York city were once farmers' boys. If this be true of the great metropolis which draws from all the cities of this country and Europe, much more must it be true of the smaller cities that feed more directly upon the country that immediately surrounds them. The boys and girls who are flocking from rural communities to the great business centres will fill either the prisons or the church pews according as they have been neglected or trained in the church and Sabbath-school. The country has supplied nearly all the prominent ministers of our denomination in New York city. A large proportion of the churches of other cities are indebted to the same source for their ministry. The Church must still look to the wildernesses for her John the Baptists, and to the villages for her apostles. It would be suicidal to neglect the dependent country churches.

They are the nurseries upon which the Church must chiefly depend for its pastors, its missionaries and its teachers. Let us not think the money wasted or unwisely expended that is appropriated for the help of these struggling rural churches which may never again reach self-support. Says Dr. Josiah Strong in *The New Era*: "When population decreases and roads deteriorate there is increasing isolation, with which comes a tendency toward degeneration and demoralization. The mountain whites of the South afford an illustration of the results of such a tendency operating through several generations. They come chiefly from good English or Scotch-Irish stock. . . . Their degradation is due, not to their antecedents, but primarily to their isolation. Like conditions have produced like results in many parts of the world, and would prove as operative in Massachusetts and New York as in eastern Tennessee and northern Alabama. Indeed the writer knows of a town in one of the older New England States where such conditions have obtained for several generations and have produced precisely the same results—the same large families of twelve or fifteen members, the same illiteracy, the same ignorance of the Christian religion, the same vices, the same 'marriage' and 'divorce' without reference to the laws of God or man, which characterize the mountain whites of the South. These mountain whites of the North came from the old New England stock, and lived in the hill country where their ancestors settled in isolation from the surrounding community. When we consider the meaning of this depletion of the rural towns, it becomes painfully significant that there are 932 townships in New England where this process of deterioration has already begun; that there are 641 such townships in New York, 775 in Ohio, 489 in Indiana, 792 in Illinois, 571 in Tennessee, 919 in Pennsylvania, and more than 10,000 in the United States.

"If this migration continues and no new preventive measures are devised, I see no reason why isolation, irreligion, ignorance, vice and degradation should not increase in this country, until we have a rural American peasantry, illiterate and immoral, possessing the rights of citizenship, but utterly incapable of performing or comprehending its duties."

Letters.

ALASKA.

MISS ANNA MAY SHEETS, *Chilcat*.—We have had a good many dark days, but they are beginning to lengthen now; soon the spring-time will be here. The mountains are very picturesque when the sun first begins to show itself, about eleven o'clock, the light casting such a beautiful glow on the snow-covered peaks.

We had the usual tree on Christmas-eve—a very nice one—through the kindness of the St. Paul churches in sending a Christmas box, which had beautiful things for the children, and Mr. Warne's liberality to them has made them quite happy for the time. We were awakened about half-past twelve by a company of natives singing Christmas songs; it was beautiful music. They are fond of music, and many have good voices. Their leader is a young man who has led a very wicked life, but was recently converted and now he is taking an active part in religious services; it seems truly wonderful the way he has taught the boys those songs. On Christmas Day the people were coming and going all day. The usual refreshments were served; altogether it was a very pleasant Christmas time.

The people are very much interested in the Christian life. There has been a great stir among them. Mr. Warne is so besieged with all kinds of questions to advise and settle that it is a wonder that he can do anything. Nine marriages have taken place on the last three Sabbaths. It looks strange to see people who have lived together for years and years, and who have grandchildren, have the marriage ceremony solemnized. Last Sunday a church was organized, and the Lord's Supper administered.

On New Year's Day I attended a wedding dinner given by one of the couples who were married last Sunday. They had a very nice dinner, and afterward there were speeches and the children played games—quite unlike their usual feasts, where blankets are torn and Bad Water flows freely.

Our prayer meetings are well attended, and the people prompt to take part. Soon they will have to go to the various places to make their living. I wish there could be some industry here, that they would not have to go elsewhere for employment, and yet there would be the evil to counteract that always goes with the white man who comes to a country like this. I wonder why it is that so few who are really wealthy go out as missionaries; true, they contribute liberally, but if they would go to the field, start a business in which the people could be employed and so support themselves, and be surrounded by a Christian influence, how much good could be accomplished. We have as fine a location at Haines Mission for something of the kind as could be desired.

REV. J. LOOMIS GOULD, *Hydah Mission, Jackson*.—At no time since our coming to this field has the evidence of quiet growth, study, and the manifest desire to know and do from the best motive been more gratifying. The interest and attend-

ance of school children from the village is a pleasing feature. The home-coming of a part of the people was later than usual, for the reason that the wrecking of a vessel delayed the "cashing" of the checks for their wages at one of the canneries. The new cannery at Hunter's Bay added many hundreds of dollars to their earnings. It took some advising to make them reasonable in their demands and faithful in their service. It also required some diplomacy to secure employment for all, as strangers were suspicious of their ability and trustworthiness. But at the end of the season the employers express themselves as more than satisfied, as well as surprised at the intelligence, good deportment, and faithfulness of the (lately savage) Hydahs, and confess that schools, missions and Christian example may have some influence. From among our young men they have taken masters of fishing crews, also pilots and engineers, sending them out in entire charge of small steamers.

A pleasant episode in the season was the visit of Civil Engineer Whitworth to survey the mission grounds, an important matter long delayed. It was to us a rare treat to entertain one so different from the major part of the men with whom our contact mainly must be.

The serious question of refusing the ordinances to some is upon us with even greater weight than ever. The old, who can never be anything but ignorant, the middle-aged and the young who are in danger when beyond our reach of becoming the "scandalous." Dare we refuse them?

November 14 an opportunity offered for me to make close connection at Mary Island with a steamer going north, and I decided it was my duty to attend court at Juneau and went. I never left home so reluctantly. Mrs. McFarland and Mrs. Gould will work on just the same; no services will be neglected. I wrote to Mr. Loomis, at Klawack, as there are no people there now, to go down to Hydah, and gave the many things a man must all the time be doing at a station like ours into the hands of faithful "Joseph," who said, "All right, sir, Nucatry, Mrs. Gould, will boss."

At "Saxman" I met the teacher of the public school, Mr. J. W. Young, who is quite cheered by the goodly number of people gathering to build at the new town. He declared his intention of compelling me to stay with him a few days, as they were hungry for religious teaching, if not quite ready for baptisms and church organization, but duty moved me on. So wherever we go we may be about our Master's business. Saxman, Tuxican, Klawack, etc., are samples of how much a Presbyterian missionary might find to do in this region. These very evidences of advance, the ripening for the harvest, stimulate the devil to a more fiendish zeal for his share of the harvest by hindering, sowing more tares, or gathering those that are ready to burn.

I think I had an evidence of native integrity a few days since. A young Hydah came and said, "I have had a temptation, and want to talk to you." I said, "Say on." He said, "A man to whom I owe a small sum of money offered it to me if I would go into the court and testify as he told me, and threatened me with the law if I would not. This I refused to do, for I would not testify

falsely." These are not his exact words, but the digest of a long talk. He asked my advice. For which have you more respect, the white man, with his opportunities, who would bribe and coerce, or the ignorant native, just learning of God, determined to stand in his integrity?

The opportunity to look into the public schools, not often visited, and to give a word of cheer to teacher and pupils, has been pleasant.

I received a cordial welcome home, and am glad to be with my people and cheer those who stood in the breach while I was away. We have had terrific storms, which will necessitate a small expenditure to repair damages.

ARIZONA.

REV. H. A. THOMPSON, *Phoenix*:—Peoria is a country field. Congregations growing, people coming regularly to services from one to five miles. Sabbath-school attendance equally good. During the month of January a week's special services were held, and at the closing service three new members were added on profession of faith and three by certificate.

The congregations at Casa Grande, while containing some very intelligent and good people, also always contain some of the worst element of the town, the gamblers and some of the saloon-keepers attending quite regularly. The many young people who have been brought up almost totally devoid of religious training are also being interested. A good Templar Lodge has done much good. This lodge has served to draw the young folk together, and is proving a stepping-stone by which I may be enabled to draw them into more distinctively Christian work. The Sabbath-school at Casa Grande is doing good work.

Gila Bend is awaiting the completion of the dam which will impound water for the irrigation canal which goes through Gila Bend. Our services do not conflict with any others, and are always well attended. The completion of the irrigation system will bring many people into that section in a very few months.

KANSAS.

REV. H. M. GILBERT, *Caney*:—Sedan is the county seat of Chautauqua county, a town of some fifteen hundred souls. An encouraging feature of the work in the Sedan church is the Young People's Society of Christian Endeavor, which is doing a grand work for Christ and the Church. At our last communion service we were greatly rejoiced in receiving into the membership eight persons, most of them heads of families. Two ruling elders were elected and ordained.

At Caney, through the blessing of God upon our labors, there has come a wonderful change. We held special meetings for three weeks, which were blessed of God in the awakening and quickening of the church. Seventeen new members were added, many prominent citizens included. This has greatly strengthened our cause. We now have a weekly prayer meeting, largely attended and deeply spiritual and interesting. The young people have a flourishing society in operation.

MINNESOTA.

REV. G. G. MASON, *Fergus Falls, Ottertail Co.*:—We have just closed a series of meetings with the church at East Grand Forks. This is what is known here as a railway town, hence very difficult to get the men to attend meetings. However, this is not the greatest discouragement. In this little place there are twenty-eight saloons, with as many houses of vice. Nevertheless the Lord is helping and blessing every effort put forth in his name. Several have professed conversion, and several of God's people have been brought nearer to his bleeding side, and will do more for his cause in the future.

I have also been supplying the churches of Western and Lawrence, they having no supply or pastor this year, but we hope to secure a man in the near future who will go in and out among them and break to them the bread of life.

NEW MEXICO.

REV. MATTHIAS MATTHIESON, *Socorro*:—I am thankful to the Lord for his great mercy. I have visited my churches where the evangelists are working and find them prospering. At Jarales three new members have been received; at Colorado, N. M., five, and at Socorro three; in all eleven souls born into the kingdom of God. I have preached sixty-three times (in three months) to about 1500 people, my largest congregation 200, my smallest ten persons. Many Roman Catholics have heard the gospel who never would consent to listen before. It is true that the work is prospering on my field, and we are slowly but surely undermining Romanism and sin. If it was not for the abomination of the making and drinking of wine in this Rio Grande valley the work of Christ would prosper tenfold more. It is not so much the Church of Rome itself as the sins that she permits her people to do that retards the work of God. If we could shut up the saloons and gambling dens, our churches would soon be full.

A woman joined our church here in Socorro at our last communion. She earns her living by washing and has very little of it, but she washed every Monday for a French family (saloon-keeper) whereby she earned fifty cents, and also for another French family where she also earned fifty cents, both Romanists. With that dollar she provided for herself and four children. But when these good people heard she had actually joined the hated "heretics" she was told on the Monday after that her services were not needed any more. I told her never to mind, for if Satan shut one door the Lord would open another. Afterwards (the day after) I was down town and the druggist called me and asked if I could not get him a good washerwoman. I was glad to recommend our new poor sister, and she earns now the dollar in a Protestant family without the smell of whisky upon it. Thus all the members of the church rejoiced as much as the poor woman herself. A little thing in the eyes of some, yet, "not a sparrow falleth to the ground," etc. God does care for each of his children individually. Praise his holy name.

REV. J. J. GILCHRIST, *Mora*:—My churches show gain in spirituality, some gain in numbers at

service, while there is a general desire to hear the preachers in all places where we have had services. My three helpers have shown a much deeper interest in preaching to win souls than they did at other times. They made a brief visit to each church and to some stations for a brief series of meetings, with good effect.

On December 23, I had a wedding in high life, where some 150 penitents were present. There is reason to believe that the wedding service will open the way for church work, as much of our work goes by family lives. If we can get the head of the family or relationship the rest follow. In this case we made a break into two large relationships, drawing to us the fathers of the young people in such a manner that it is hardly possible that they will draw back.

SOUTH DAKOTA.

REV. A. GERTSCH, *Emery*.—We are the only Protestant Church in this town, which has five saloons. I must commend the few church members here. Though there are only in reality about fifteen who are actual members of our church, they are bravely persevering against all opposition. They have contributed about thirty-five cents per member for the Home Board, although they have a church debt of about \$600.

MR. J. CHALMERS ROSS, *Goodwill*.—I do not feel myself as much discouraged as has been the case sometimes; perhaps, partly because I have learned what one should expect of the Indian children, but partly because last year's experience has enabled me to do better work. We have more large boys than we had last year. Some are doing just class work, while others do what they are compelled to and no more. This fall has been a fine time for "Matka" (snow arrow) throwing. The "Matka" is a pear-shaped piece of wood, about four inches long and one and one-half inch in diameter, with a slender stick two and one-half feet long driven into the larger end. The Indian boys take hold of this near the end and throw it against the frozen snow at an angle of about twenty degrees. It goes bounding and gliding over the snow for a hundred yards or more. They acquire great skill in throwing them, and there is quite a good deal of rivalry among them in it. I have tried my hand at it, but as yet have not been able to send one more than twenty steps.

Our Y. P. S. C. E. is a live society this year. All our prayer meetings are well attended, and we have warm, interesting meetings. All or nearly all are willing to lead when they are called upon. We have thirty-five active and sixteen associate members.

Our home mission meeting, conducted by the chairman of the Missionary Committee, was a success. It has been reported, and the collection sent.

REV. W. S. PETERSON, *Lead*.—We have reason to feel that interest in religion has greatly deepened. Individuals, as we have met them in the sick-room or in their homes, or even on the streets, have often been found approachable and even seri-

ous in conversation upon the subject of personal religion. In one case, especially, we record a happy conversion. One man, brought up by earnest, Christian parents in Nova Scotia, to whom in his protracted illness we were able to extend help, was found during his convalescence to be thinking deeply. He one afternoon opened to us his heart, and said he would like to be a Christian, but he could not understand it; it was all to him a mystery like the air and the sunshine. "But," we replied, "you breathe the air and enjoy the sunshine and the fact that they are mysteries does not prevent you. And God in Christ is present with you as truly as the air and the sunshine. Why not take Christ now as your Saviour?" "But," he replied, "I thought there were some helps to becoming a Christian?" "How can that be," was answered, "when Christ himself is here and says, 'Come unto me.' What can come between Christ and a soul, to be of assistance, when he is himself the Saviour?" We left him, and the next day but one he came to us and with joyful face and tearful eyes told of the fearful struggle through which he had passed trying to get away from or trying to realize that divine presence, when at last he simply cast himself upon the Saviour, and found himself saved. He has since united with the church, and with him his devoted wife, who came to us by letter.

UTAH.

REV. NEWTON E. CLEMENSON, *Logan, Cache Co.*.—There has been real progress made in our work during the past three months. There are many things in a community like this to sadden and discourage one, but there are other things that cheer and encourage and nerve one for the fray. Our adversary, the Mormon Church, was never more alert and active than at present. No stone is left unturned to keep their people away from us, and no effort is considered too severe to keep them busy with their own meetings. They aim to checkmate us at every point. They call us by old names, "Gentile" and "Outsider," and let it be clearly understood that it is perfectly safe to keep at a safe distance from us. In all their public utterances they make it perfectly clear to their audiences that we are grossly in error and they only have the truth. I make no mistake when I say that the old conditions have returned since statehood was granted. The two promises made by the Church to our Government have both been grossly violated. The "Celestial Law" is being obeyed all over the State, and "Utah's best crop" flourishes. The political rights of the people perished in the issuance of the new manifesto last April, which reasserts the right of the Church to say who shall and who shall not aspire to political office, and the people vote for the men who obey the Church. Unless the signs of the times belie themselves, we shall have the old struggle over again; the forces of Christian and American ideas will be pitted against the Mormon hosts. Mormonism cannot keep its hands off our free institutions, and Americans will not bow the knee to the Mormon priesthood or the neck to the Mormon yoke. Let the struggle come, the sooner the better. This Mormon question will never be rightly settled until it is settled on its merits.

APPOINTMENTS.

E. G. McKinley, Hawthorne and Waldo,	Fla.	C. A. Stewart, Fairmont and Sawyer,	Neb.
S. C. Faris, D.D., Glenwood and stations,	"	B. F. Pearson, Wakefield,	"
P. F. Brown, Bartow, 1st,	"	J. D. Kerr, Omaha, Clifton Hill,	"
G. E. Lincoln, Auburndale and station,	"	J. W. Little, Monroe and Oconee,	"
H. M. Goodell, Titusville, 1st,	"	A. Guerrero, Morenci,	Ariz.
D. A. Dodge, Kissimmee,	"	R. M. Craig, Santa Fé, 1st,	"
W. B. Phelps, Crescent City,	Cal.	J. Dooly, West Milton and station,	N. Y.
C. H. Emerson, Pope Valley, Chiles Valley,	"	W. P. Harmon, Conklingville,	"
Capelle Valley, Howell Mountain and vicinity,	"	C. C. Cook, Stephentown,	"
E. E. Clark, Fruitvale, Prospect Hill,	"	D. N. Morden, Lockport, Calvary,	"
D. M. Ross, San Francisco, Lebanon,	"	E. W. Twitchell, Middleport,	"
D. Kingery, El Moro, Engle and Hastings,	Colo.	J. J. Crane, Heuvelton, 1st,	"
J. E. Weir, Poncha and Talida,	"	O. C. Auringer, Troy, 3d,	"
S. G. Fisher, Purcell, 1st, and stations,	I. T.	J. Byers, Mandan,	N. D.
S. W. Mitchell, Paul's Valley, Wynnewood, and stations,	"	J. F. Landsborough, Cypress and Hannah,	"
J. K. Hall, Bellevue,	Iowa.	J. S. Hamilton, Cavalier and Hamilton,	"
C. F. Ensign, Pilot Grove and Arlington,	"	C. McKibbin, Forest River, 1st, and station,	"
W. D. Hart, Gravity and Morning Star,	"	C. Slack, Gilby and stations,	"
L. S. Mcchel, Farley,	"	J. R. N. Bell, Baker City, 1st,	Oreg.
N. Feather, Emmet Co., 1st, Hoprig, Depew and Maple Hill,	"	W. S. Wright, Sellwood,	"
M. M. Whiteford, Sioux City, 4th,	"	W. C. Scott, Bandon, 1st, and stations,	"
J. Wynia, Ebenezer, 1st Holland,	"	T. Brouillette, Gervais, Fairfield, Liberty and station,	"
R. G. Carnahan, Halstead, 1st,	Kans.	F. F. Cristine, Centre Hill and Spring Mills,	Pa.
B. H. Gragg, Pratt and Iuka,	"	W. Burton, Langford,	S. D.
R. M. Wimmell, Sedan, 1st,	"	W. H. Jennings, Bethel, Elk Grove, and Plainview,	"
J. M. Crawford, Milliken, Memorial and Central City,	"	P. La Pointe, Hill, Indian,	"
A. T. Aller, Cawker City and Glen Elder,	"	D. Renville, Crow Creek, Indian,	"
H. Farwell, Fairmont and Hoge,	"	J. W. Lynd, Mayasan, Indian,	"
M. C. Long, Topeka, 3d,	"	E. S. Evans, Parkston and Union Centre,	"
A. H. Lindsay, Greensburg,	Ky.	I. H. Polhemus, Asheville, Oakland Heights and Brittain's Cove,	N. C.
H. N. Faulconer, Barbourville and Boyle,	"	T. J. Miles, Grassy Cove,	Tenn.
C. Daniels, Port Hope, Bloomfield, and Grindstone City,	Mich.	J. P. McMillan, D.D., Chattanooga, Park Place and Hill City,	"
W. D. Cole, Bridgehamton and Decker-ville,	"	W. A. Erwin, Wartburg, Kismet and Rockwood,	"
W. Sidebotham, Spring Lake, 1st,	"	A. J. Coile, Knoxville, Bell Ave.,	"
D. Morrison, Iron Mountain, 1st,	"	J. A. Irvine, Sweden and stations,	Tex.
W. K. Wright, Traverse City, 1st,	"	V. Pazdral, Fayetteville and Smithville,	"
S. Todd, Mongers, 1st, and stations,	"	C. F. Richardson, Ogden, 1st,	Utah.
J. Wilson, Hazlewood Park and Highland,	Minn.	A. T. Rankin, Brigham, 1st, and Corinne,	"
W. J. Johnson, Cloquet, 1st,	"	G. M. Hardy, St. George,	"
T. A. Ambler, Two Harbors,	"	C. Thwing, Fort Wrangel,	Alaska.
J. W. Hood, Island Lake and Russell,	"	J. L. Gould, Hydal Mission,	"
C. E. Davenport, Heron Lake, 1st,	"	J. L. Thompson, Olympia,	Wash.
R. Tweed, Kinbrae, Brewster and Dundee,	"	R. G. Pettibone, Hoquiam and Ocosta,	"
L. P. Paulson, Minneapolis, 1st Norwegian,	"	T. Coyle, Everett,	"
D. E. Evans, Minneapolis, House of Faith and station,	"	C. W. Stewart, D.D., Kent,	"
D. P. Grosseup, Long Lake, Maple Plain and Crystal Bay,	"	A. J. Canney, Palouse, Bethany,	"
H. A. Barton, Ashby, 1st, and Evansville,	"	E. N. Condit, Walla Walla, 1st,	"
G. West, Red Lake Falls, 1st,	"	C. H. Ticknor, Waitsburg, 1st,	"
R. L. Barackman, St. Paul, Westminster,	"	A. Adair, Pastor-at-Large,	"
T. N. Weaver, Austin and Blooming Prairie,	"	P. Lindsley, Lapwai, 1st, and Cottonwood,	Idaho.
J. C. Sefton, Pastor-at-Large,	Mo.	D. O. Ghormley, Moscow,	"
J. W. Todd, Cowgill Dawn and Polo,	"	T. K. Fisher, Mellen, Hurley and Iron Belt Missions,	Wis.
G. H. Duty, Ironton and Graniteville,	"	W. Allison, Superior, 1st,	"
S. I. Lindsay, St. Louis, Page Boulevard,	"	T. C. Hill, Neillsville, Dell's Dam, Shortville and stations,	"
H. F. Williams, St. Louis, Covenant,	"	T. W. Malcolm, South Superior,	"
G. Edwards, Stanford and stations,	Mont.	I. Fredrickson, Avalanche, Scandinavian, and stations,	"
A. R. Griggs, Pony, 1st, and Sand Creek,	"	D. Anderson, Monroe, 1st,	"
C. H. Grube,	"	W. J. Turner, Kilbourn City, 1st,	"
S. R. Belville, Wood River, 1st,	Neb.	C. A. Adams, Buffalo, Packawaukee and Montello,	"
		C. C. Hamilton, Trapp and stations,	"

Young People's Christian Endeavor.

Of a famous maker of pianos it was said that he was "like his own instruments—square, upright and grand."

If I ever feel like envying any one, it is not the world-famous author, but some serene, devout soul, who has made the life of Christ his own, and whose will is the divine will.—*J. G. Whittier.*

The liberality of the churches in Macedonia abounded in a time of deep poverty. They gave even beyond their ability. The secret is explained by the statement that "they first gave their own selves."

Miss Lizzie Coult, of Newton, Kans., who has a message on another page for Junior superintendents, is leader of the Juniors in the Newton Presbyterian Church, and also superintendent of the Junior department of the Kansas C. E. Union.

Of Mr. Speer's "Studies of the Man Christ Jesus," used in our Christian Training Course, the *Knox College Monthly* says: "This book is fresh, vigorous, reverent, and well fitted to be helpful to growth in grace, strengthening of faith in the Lord Jesus Christ as the Son of God, and to increase our admiration of his perfect and glorious humanity."

The article on evangelistic work in our February issue has awakened much interest in this branch of Christian Endeavor work. Soon after its appearance letters of inquiry came from pastors and missionaries in several different States. The writer of the article, a successful Presbyterian pastor, is Superintendent of Christian Endeavor Evangelistic Work in Pennsylvania.

Prayer for our churches is the suggested subject of prayer this month for the World's Christian Endeavor Prayer Chain. Pray that churches may be filled with the evangelizing spirit of Christ; that the members may dwell together in Christian unity and service; that they may loyally uphold the pastor's hands; and that the great mission of the Church in winning men and training them into Christlikeness may be fulfilled.

Christian Endeavorers in Idaho are aiming at three things, writes the Rev. J. H. Barton, president of the State Union—a high standard of spiritual life on the part of members, which will qualify for, and impel to, active work; an intelligent interest in the extension of the Redeemer's kingdom; such a sentiment in favor of Sabbath

observance as will make it possible to secure the enactment and enforcement of a Sunday law.

There is no great Christian Endeavor Society, writes Dr. George B. Stewart. The Washington convention was a convention of thousands of separate societies which are bound together by the frailest and at the same time the strongest of all bonds, the bond of fellowship in faith, hope and love. Christian Endeavor is not even a movement, and is only an influence, but it is an immeasurable influence toward binding the whole family of believers together with the bands of love.

The Permanent Committee on Young People's Societies of the Synod of New York reported last October 1062 Christian Endeavor societies, with more than 50,000 members. The societies outnumber the 865 Presbyterian Sunday-schools in the State by 197. The report adds, "They hold the same relation to the Church as the Sunday-school, the one being a teaching organization, the other for training. Whatever relation they hold to other bodies is fraternal and not organic."

The religious vow, says a writer in one of the weeklies, is a sign of a quickened conscience, a keen sense of duty, and a resolute purpose. It implies that the person making the vow has recognized some great obligation, has taken into account the difficulties besetting it, and in spite of all opposition, has determined to pledge himself. The men who have done much for the world, in a moral or religious way, have been the men who have vowed unto the Lord and performed their vows.

The new Governor of West Virginia is a consistent Christian man. In the trying circumstances of public life he has retained his popularity among politicians of both parties, but has not betrayed his religious principles. One who knew him well reports in *The Christian Advocate* that when employed on the Government Secret Service he kept one of the Psalms pasted on the inside of the crown of his hat. When asked to drink or to play at doubtful games, or to enter improper places, he simply took off his hat and pointed to his favorite psalm, which he declared was his platform.

The pastor of a prominent New England church, in which the missionary concert is always a success, has a plan, briefly outlined in the *Missionary Herald*, which may furnish a practical suggestion

to the missionary committee of the Endeavor society. He says: "The pastor never leads. I appoint my leaders a year in advance, and thus far, in three years, have never had the same leader twice. The leaders have taken great pains in working up their meetings, some devoting months to it. There is possibly a bit of rivalry in the matter, but it gives us rousing missionary meetings, and has wrought a great change in the missionary feeling in my church."

* * *

The Rev. Robert A. Hume of India, writes in *The Advance*: "One of the chief obstacles to the Christian Endeavor society in India is the separation of the two sexes. There are very, very few of even mission schools where boys and girls study together. Nowhere do they play together, sit together or walk together. It is most difficult to have a Christian Endeavor Society in which males and females coöperate. Think of what an obstacle it would be to the Christian Endeavor Society if this were so in America!"

* * *

In *Welcome*, a monthly magazine published by the Endeavor society of the Third Presbyterian Church, Chicago, the assistant pastor, Rev. W. H. Reynolds, gives the young people this invitation to a specific act of consecration: "That you give your money offering undeterred by shame, if because of small resources it must be very little in amount, nor lured by love of it, if because of temporal prosperity you realize it ought to be a considerable sum; but humbly, in the fear of God. Give according to your ability for the necessary support of the great work for the advancement of Christ's kingdom in this city which is carried on by our Young People's Society of Christian Endeavor."

* * *

Thoroughly assimilate one missionary life and it will kindle and keep flaming a zeal for missions throughout our life. Mrs. Merrill E. Gates writes thus in *Life and Light*, and continues: Once incorporated with the being, how could we fail to act out that which was a part of us? Who can tell what the influence of the study and assimilation of the lives of Judson and Carey did for the whole cause in its initial stages? Nothing so lays hold of our enthusiasm as the glorious enthusiasm of one we admire. His fervor creates fervor in us. Other nobler lives than our own are our nourishment. We draw on lives that are intellectually or spiritually higher than our own for our own ennoblement, expansion, enlargement.

A GLEANER.

ERVILLA GOODRICH TUTTLE.

Leviticus 19: 9.

Long years ago I asked that I might be
A gleaner in the fields of every day—
The common days, so many, cold and gray;
And straightway my dear Lord did answer me,
By opening my blind eyes that I might see
How longed-for treasure all around me lay;
How corners were uncut along the way:
A God himself commanded they should be.

A tossing sea became the meadows green,
Ensphered, the sun smiled in a drop of dew;
A moon bow spanned the mists two days between,
And earth and sky seemed all created new.
Each day was glorified when I could glean
Rich sheaves in every field my life wound through.



KNOWING GOD.

He who, on a conspicuous historic occasion, addressed to his son, about to succeed him upon a royal throne, the exhortation: "My son, know thou the God of thy father," was one of the ablest princes who ever ruled a kingdom, one of the most famous poets who ever sang, one of the most affectionate fathers who ever counseled a son; and that was his dying counsel. If any reader should doubt his divine inspiration, he would nevertheless be unwise not to heed the counsel of such a man.

Diligent, earnest, patient endeavor to know all that can be known of God, is that to which that royal counsel urges every reader of it. The reasonableness of this is self-evident. If one did not feel sure that there is a God—only suspected that there might be—he could not find a more worthy subject of inquiry. No duty could be more urgent than to settle that question.

If one has settled that question, or if one never has seen it possible to doubt it any more than to doubt the reality of the earth he lives on, the air he breathes, or his own conscious being—such an one must see that the infinite God is an object of knowledge of immeasurable importance. No duty can possibly be more obvious or imperative than that of striving to learn the truth, which is "what man ought to believe, concerning God."

But it is not merely theoretic knowledge of God which is to be sought. There are some who seem to think of God only as a scientific problem. They speculate coldly and abstractly about him—whether he is, and what he is—as if a child should look at his father through a telescope from some far-off hill-top, or coming near should study spots on his face or hands with a microscope, to find out what sort of a man he is; or should consult curiously with anatomists and physiologists and psychologists about his

physical, mental and moral attributes; or should diligently gather from his father's contemporaries a minute account of his early history—all this while holding himself aloof from any direct intercourse with him. Is it in any such way that a child can *know* his father?

Many a filial heart—any filial heart—will answer: I know my father immeasurably better than any such cold investigation could ever make him known. I know the soul of him, the heart of him. I have been with him all my life, I have felt the grasp of his arms around me, I know his voice, I have listened to his wise counsels, I have enjoyed the guidance of his prudent advice, the upholding of his timely encouragement, the restraint of his faithful admonition. His character has not been a curious object of distant observation. It has been the atmosphere, the climate in which I have had my growth and development. I know my father by experience; I know him by heart.

It is such a knowledge of God which King David commended to his son Solomon. It is such a knowledge which is commended to Christian Endeavorers now, by the experience of the best men and women, the most sober and wise men and women you have ever known. My son, my daughter, *know* thou the *God of thy father.*—H. A. N.



FOUR BIRTHDAY MESSAGES.

The *Golden Rule* for January 28 contains words of cheer from fifty presidents of Christian Endeavor Unions, to usher in Christian Endeavor's seventeenth year. Among them are messages from four Presbyterian pastors, each of whom is president of the Union of his own state.

The Rev. Joseph W. Cochran, of Madison, Wis., pleads for a higher conception of the pledge, and wishes it were called a covenant. "What the covenant was to Abraham, the pledge is to us. Its keeping will bring the same personal blessings; its breaking will mean the same loss of character. Transform it from a duty to a joy. The way to have faith in God is to keep faith with God."

Says the Rev. J. H. Barton, of Caldwell, Idaho: "A complete surrender and submission to Christ, a life of daily trust in and fellowship with him, being filled with the Holy Spirit—this is the sure passport to peace and happiness, and the indispensable qualification for service."

Pastor William J. McKittrick, of Calvary Church, Buffalo, N. Y., makes a strong plea for a manly Christianity that answers the call of duty. "Let us be brave enough to carry our religion with us everywhere—behind the counter, on the industrial

battle-fields, on the crowded streets, at the dinner-table, at the football game, on the saddles of our bicycles, at the social party, as well as in the prayer meeting."

"Most vital just now to the hold of the society upon the confidence and interest of the individual church," writes the Rev. J. Clement French, D.D., president of the New Jersey C. E. Union, "is the question of absolute loyalty to the pastors, the ruling bodies, and the Sabbath and midweek services. The power of the society would be doubled in one year if every member should keep inviolate that particular clause of our pledge. It would win opposing or lukewarm pastors; it would attach the favoring ones to their societies with hooks of steel!"



WHY WE ARE PRESBYTERIANS.

This was the topic for January 10 in the young people's societies of the Presbyterian Church of Canada. The Rev. W. S. M'Tavish, B.D., writing on the topic in the *Canada Presbyterian*, makes the following points:

1. While our Church insists upon the two great conditions of faith in Christ and obedience to him, she does not descend to minute details, neither does she lay unnecessary burdens upon her members. She leaves it to every man to order his walk and conversation according to the dictates of his own conscience, and the word of God, fairly and honestly interpreted.

2. We love our Church because of her catholicity. Her communion is open, and members in good standing in other evangelical Churches are always invited to partake of the Lord's Supper with us. Ministers from other denominations may be received into our Church, and their ordination is accepted as valid, whether they were ordained by a bishop or by a conference. If members of other Churches wish to come into our membership their baptism is accepted as valid.

3. We believe our doctrines to be founded on and agreeable to the word of God. Our doctrinal system, when properly expounded, is calculated to humble the sinner, to give the believer a sense of security, to exalt God and to honor him as the Supreme Disposer of all things in the universe, to present Jesus as the only Saviour from sin, and to show that the Holy Spirit alone can regenerate the sinner and sanctify the believer.

4. We admire our Church because she has always been the warm friend of education. From the times of John Knox to the present hour she has been the patron of learning, the friend of civil liberty, and a bulwark of the truth.

BIBLE STUDY.

Mary Clark Barnes relates in the *Sunday-school Times*, that in the spring of 1894, a Young People's Society of Christian Endeavor in Pittsburg, Pa., set aside the second of the weekly meetings of each month as "Bible Study Evening." In their first year they studied the life of Christ; in the second, the foreshadowings of the Christ; in the third, the founding of the Christian Church.

The course led the young people to see their lack of thorough knowledge even of those parts of the Bible with which they were most familiar. The difficulty which some found in securing fifteen minutes a day for the study, revealed to them the startling fact that they had not been accustomed to give even this small portion of their time to the study of the Scriptures, which are to be the guide and inspiration of their lives.

While the benefits gained from the study were in proportion to the time and effort given to it, those who gave no time except during the monthly meeting devoted to the discussion of the topics, declared that meeting to be the most helpful to them of all the Endeavor meetings of the month. The mental discipline of the study was highly valued by those who followed it regularly. The effort to put into concise and definite terms the answers to the questions given was in itself an education, leading to clearer thought and more accurate expression. To many the study was spiritually helpful, and it led to a higher ideal of Bible-school work.

"THE TIE THAT BINDS."

The Rev. W. W. Breckenridge, pastor of the First Presbyterian Church in Hartford, Conn., writing in *Young People at Work*, says the machinery of our various organizations, by which we expect to do our work, has become a means of driving us apart. We may be so fond of our "distinctive views" and "particular methods" as to lose sight of the essential features of Christianity. The tie that binds us together is the essential creed of the Christian religion, and that has always been a very simple one. "Dost thou believe on the only Son of God?" includes the most of it. That was enough to save a man in the days of the apostles, and it is sufficient now. We belittle our religion by throwing so much emphasis on the truths about religion instead of putting our faith in its great essentials. Our Christianity is good and important and attractive, just in proportion as we emphasize its central doctrines. Five truths lie at the bottom of all true Christianity: 1. There is a God who was the Creator of the world and is now

the Preserver of life. 2. Knowledge of right and wrong. 3. Consciousness of sin. 4. Immortality. 5. The historic Christ. Possibly the things which divide us most will be found to have no permanent place in Christian thought and life. These great truths of religion are a permanent possession of the human race.

TO JUNIOR SUPERINTENDENTS.

MISS LIZZIE COULT.

Let the watchword for 1897 be, "More consecration in bringing the boys and girls to Christ."

I want to urge you to have your societies do more this year for missions. Have a missionary meeting once a month, always on the same Sabbath in the month; at this meeting announce what will be the next country studied. Ask the Juniors to keep on the watch for interesting items about that country. Set the Juniors to work and you will find that they enjoy their missionary Sunday more than any other. Teach them to give to missions systematically. An average society of twenty members, each giving a penny every week, will have ten dollars for its yearly missionary offering—a healthy, steady, systematic contribution to the Lord's work.

In "The Junior Manual" you will find over seventy ways to vary your missionary meetings, and "Fuel for Missionary Fires," by Belle M. Brain, is packed full of bright suggestions. The same is true of our own *Over Sea and Land*. Endeavor to have a subscription in each family connected with your society.

PEGUAN MISSIONARIES.

Rev. E. P. Dunlap, of Bangkok, reports that a few months ago two devoted missionaries reached Siam from an unexpected source. They were sent by the native church of Burma, and by that church to be supported in their work. They are Peguans, a tribe of lower Burma, and are here to labor for the Peguans of Siam, a people that have been sorely neglected—thousands of them war captives, and the descendants of captives, made during Siam's wars with Burma. This aged missionary and his wife left a strong church in Burma and a large family of children and grandchildren, and made their way alone for the joy of proclaiming Christ to their fellow-countrymen in this land. I have said alone. No, not alone, for God is with them, and working through them. A few Sabbaths ago fifteen Peguans professed Christ and were baptized through their labors.



Rev. Jacob Chamberlain, D.D., M.D.

Through the courtesy of the Rev. A. DeW. Mason, editor of *The Mission Field*, we are able to present the face of this veteran missionary to India. For forty-seven years he has been a missionary of the Reformed Church in America to the land of the Veda. After a period of rest in this country, Dr. and Mrs. Chamberlain left New York last November, on their return to the Arcot Mission. Many articles from Dr. Chamberlain's pen have become familiar to the readers of our religious and missionary periodicals. At the suggestion of friends, he made a collection of some of these and published them, just before his departure, in a volume called "In the Tiger Jungle." These stories of missionary life and adventure are well adapted to quicken the zeal of those who are but partially interested in the great work of the Church abroad.

MELINDA RANKIN.

MRS. ALBERT B. ROBINSON.

[Prepared for the Christian Training Course. See Programme No. 11, Study xi, page 221.]

To this consecrated woman was entrusted the work of laying the foundation of the Church of Christ in Mexico. Of her early experiences she afterwards wrote, "When the light of the glorious gospel of the Son of God shone into my heart the desire for its extension through the whole world took possession of me." After a time of spiritual unrest and vain repinings over her narrow sphere in life, she was brought by the teachings of the Bible to feel that she had a mission to fulfill, and to adopt as her pledge of consecration the words of another faithful worker for Christ, "Henceforth, if it pleases him, I am to consecrate myself, my soul and body, and all that I have, to a direct effort to execute, in union with others, the last command of the ascended Saviour." The subsequent years of waiting in her New England home were spent in careful preparation for her future work wherever that was to be. She was often impressed by the command, "Get thee out of thy country and from thy kindred, and come unto the land which I will show you."

In 1840, guided by this divine impulse, she responded to a call for missionary teachers in the Mississippi Valley, to stem the incoming tide of irreligion consequent upon European immigration. She first went to Kentucky, where she remained two years, establishing schools, and then to Mississippi for four years.

But the divine call was again heard, impelling her to leave this pleasant field of labor and to seek her work among those still more needy. It was at the beginning of the war of the United States with Mexico. From returning Mississippi soldiers she learned of the deplorable condition of the Mexican people, into whose fair land the Bible had never been allowed to penetrate with its illuminating power. Her heart was stirred to its very depths. She felt that an important duty devolved upon evangelical Christendom to try and do something for the moral elevation of this people who had so long been sitting in the region and shadow of death; that the honor of American Christianity imperatively demanded that some effort should immediately be made. Her appeals to churches and missionary boards receiving no response, she resolved herself to go and give to the Mexicans the pure word of God. The way was hedged for an immediate entrance into the country, but she was content at present to take initiatory steps, and await God's providential opening in his own way and time for the fulfillment of her purpose.

With this in view, she left Mississippi in 1847, and, with heroic faith and courage, started for Texas—a dangerous undertaking for a woman—alone and unprotected to enter this new State in its unsettled condition and infested as it was with desperate characters.

Yet *not* alone! The same providence that had guided her steps thus far was still keeping guard over his own. All unexpectedly, during this journey, strangers became influential friends to guide her in safety to the point where she should labor and wait for the next advance step towards Mexico. Under the escort of these new friends she reached Huntsville, where she tarried until 1852. Of this time she said, "I remained . . . building up schools in different parts of the State, and ever and anon casting my eye toward the dark regions beyond with earnest longings for the time when I would be permitted to carry the torch of divine truth to the millions of souls in Mexico who were buried beneath the rubbish of papal error and superstition." In the spring of 1852 Miss Rankin felt assured that her time had at last come for beginning her long anticipated work for the Mexicans. The way had been partially prepared during our war with Mexico, when the agent of the Bible Society accompanied the army and distributed Spanish Bibles throughout the country. At this time also many an American knapsack contained a copy of the Bible. "In the awful furrows of war was sowed here and there the word of life."

In 1850 a Presbyterian clergyman journeyed two hundred miles up the Rio Grande to ascertain if Mexico were ready for evangelical work. His encouraging report decided Miss Rankin, in 1852, to press still nearer toward Mexico. Undeterred by the alarming tidings that her intended place of destination was invaded by Indians, trusting wholly in him whose repeated command to her had been, "*Go forward!*" she crossed the Gulf of Mexico and proceeded by stage to Brownsville, a border town on the Rio Grande just opposite Matamoras, Mexico. At the close of the war this part of Texas, formerly claimed by Mexico, came under our victorious government. Here still resided many Mexican families among whom she could labor even while denied entrance into Mexico itself because of the stringent laws forbidding the introduction of the Protestant religion into that country. We can best follow this intrepid woman at this stage of her perilous enterprise by her own account of her arrival at Brownsville, nine o'clock at night. A temporary shelter was found for a few days, but, unable to secure a permanent boarding place, she rented and took possession of two rooms, one for her own personal use, and the other for her

school. She wrote, "At dark I had no bed to sleep on, nor did I know how I was to obtain my breakfast, to say nothing of a supper. But before the hour of retiring came, a Mexican woman brought me a cot, an American woman sent me a pillow, and a German woman came to me and said she would cook my meals and bring them to me. I never closed my eyes in sleep with more profound feelings of thankfulness to God. I fully believed I was where my divine Master had called me to go—upon the borders of that land where I had so long desired to be and to whose people I trusted the Lord would make me eminently useful." From five pupils the number in her school soon increased to forty, to whom she daily gave instruction in the Bible—also visiting their homes and leaving Bibles with those who could read. At this time she was greatly encouraged by the information that Bibles were being carried across the river to the Mexican side. But her bright hopes were suddenly overshadowed by the unexpected arrival of "priests and nuns from France to establish their headquarters at Brownsville, and to erect a convent for the evident purpose of educating the youth of the Rio Grande Valley." What was her duty in this sudden crisis? Should she flee before the foe? How could *she*, single-handed and alone, hope to withstand these formidable enemies of the truth? Prayerfully she sought divine guidance, and turning, as was her wont, to her Bible, she was strengthened to remain at her post of duty by the comforting words, "These shall make war with the Lamb, and the Lamb shall overcome them, for he is Lord of lords and King of kings, and they that are with him are called and chosen and faithful." With renewed courage she closed her school temporarily and hastened to the United States to raise funds for a Protestant seminary which she felt *must* be reared in the Rio Grande Valley under the auspices of Protestant Christians of the United States. She traveled throughout the Union, at first encountering opposition from some who felt that the Mexicans were a people just fit to be exterminated from the earth. Some even expressed this opinion: "We would better send bullets and gunpowder than Bibles to Mexico." But she also won many strong friends for her cause, and so successful were her efforts that in fifteen months she was back at Brownsville with the needed funds for the prospective seminary. In the interval of waiting for its building, she reopened her school and took up her old work of visiting and distributing Bibles and tracts. She entered the new seminary in 1854. Gathering her Mexican girls around her, she consecrated the building to God with reading from the Bible and prayer.

Her work became so heavy that in 1855 she made

an appeal for a colporteur for the Mexican frontier. No Christian man, understanding the Spanish language, could be found for the work. To overcome this obstacle, Miss Rankin offered herself to become the colporteur of the American and Foreign Christian Union if an assistant teacher could be provided for the seminary. Thus partially relieved, she took up the work with great energy in Brownsville and its vicinity. By the hands of a faithful man, a Protestant German, who, as a traveling portrait painter, had access to many Mexican families, she sent much evangelical literature into Mexico. There is abundant proof to-day that the simple reading of the Bibles that then passed secretly from hand to hand was the means used by God for many conversions to the Protestant faith. After the struggle for religious liberty, which ended in 1859, when the Liberal Party under Juarez was victorious, many came over from Matamoras asking for Bibles, saying, they could now distribute Protestant books without hindrance. The demand became so great that a special agent was appointed by the American Bible Society, who, in 1860, went into Mexico. "He was told by the authorities that he might preach, plant schools, build churches, disseminate the Bible and do anything that would benefit the people." Miss Rankin could not then avail herself of this freedom, as no suitable person could be found to whom she could commit her seminary; but Rev. Mr. Thompson continued his labors with success till the Civil War. He found everywhere that the Bible had preceded him. In 1861, the two first Mexicans (father and son) who publicly professed the Protestant faith had, by studying the Bible alone, learned of and accepted salvation through Christ. But this good work received a temporary check by the Civil War in the United States, and by the French intervention, when that willing tool of Rome, Napoleon III, sought to strengthen the papal power on the American continent by forcibly establishing an empire in Mexico and placing the unfortunate Maximilian on his unstable throne. During the Civil War Miss Rankin felt constrained to leave her seminary, and she never returned to occupy it; but in other hands the school was successfully carried on for some years, and then placed under the care of the Presbytery of Western Texas. For a short time she was at Matamoras, where she opened a school, rejoicing that at last she was able to labor on true Mexican soil. But she soon felt it wise to suspend operations till both countries were in a more settled condition, and spent most of the time of waiting at New Orleans, where she engaged in hospital work and in assisting to establish the first schools for the freedmen. It was not till 1865,

when Maximilian had decided upon religious liberty in Mexico, that she was able to resume her labors in that country. Arriving at Monterey, she found such encouraging results from the quiet seed-sowing of the past years that she felt justified in securing the permanent establishment of a Protestant mission in northern Mexico, under the auspices of the American and Foreign Christian Union. Monterey, "the centre of strong Roman Catholic influences," was the place chosen for the "headquarters of Protestantism."

The Civil War was ended and her way clear to visit the United States again to secure money for the erection of buildings for the contemplated mission. She left Monterey in August, 1865, and returned in less than a year with the needed funds for her purpose. Important changes had taken place in Mexico during her absence. Through the vigorous protest of the United States, the French troops had been withdrawn. Deserted alike by the French emperor and the Pope of Rome, Maximilian had met his ignominious fate. Mexico was once more a republic, with Juarez at its head, and all the circumstances were most auspicious for the prosecution of Miss Rankin's work. A building, formerly built and owned by a Catholic priest, was for sale. It was purchased, and while waiting for its enlargement and remodeling to "answer the triple office of chapel, school and residence," she interested herself in a new feature of the enterprise, feeling assured that "a good working force might be made out of the Mexican converts for propagating the gospel in Mexico." But money was needed for this purpose. Another trip to New York! this time to enlist the Christian women of the United States in the scheme of sending out native teachers of the gospel in Mexico. Most nobly they responded to her earnest appeals, and in a few months she returned with the money they had contributed, sufficient to employ seven or eight men. These she sent out, two and two, as the Saviour sent out his early disciples. They went from house to house, from ranch to ranch, within a circle of one hundred miles around Monterey, teaching and preaching. Dr. Butler tells us, "little congregations grew out of this work and Miss Rankin's helpers were enabled to go farther into Mexico—the work in the city of Zacatecas being started by these, and at Cos, also, where they were aided by a Christian physician from the United States located there." As soon as the mission building was ready for occupancy, "public worship was held on the Sabbath, and a school was opened for Mexican girls."

Miss Rankin became convinced in 1869 that the converts in and about Monterey should be organized into churches. An evangelical minister was procured who organized churches at different points under the charge of native pastors. In 1870 there were six Protestant churches and schools, with native teachers, besides a girls' and boys' school in the mission building at Monterey, with foreign teachers. Miss Rankin had again sought aid from the United States, and as a result these schools where supported by the Sabbath-schools and young ladies' institutions of our country.

The remainder of Miss Rankin's life in Mexico was attended with much annoyance from Romish persecution, and the dangers and distresses incident to revolution, and though the good work was for a time hindered and imperiled by this unfavorable combination of circumstances, yet, after the restoration of law and order, the indefatigable colporteurs were able to go out again, and plans were made for extending the work still farther. But Miss Rankin's health at last gave way under the heavy strain, and in 1873 the mission was transferred to the American Board of Commissioners for Foreign Missions. We quote Miss Rankin's own words: "Although I had full confidence in the American Board, yet, when I came actually to surrender my dearly cherished treasure, the fruits of more than a score of years of weeping and bearing precious seed, my heart again shrank, and I exclaimed, 'How *can* I give it up?' I left the rooms of the Board without being able to say, 'I relinquish the mission into your hands,' and retired to my dwelling, passing the night in meditating upon the duty which I felt lay before me. 'About the fourth watch' of the night, appeared one who in other scenes of trial had come 'walking upon the sea' of trouble, and calmed my anxious heart. By faith I realized the sympathy of my Divine Master, and felt the comforting assurance that the mission was his, and that he would take care of all its precious interests. Indeed, I was made conscious that it was even dearer to him than to myself. The next morning I returned to the rooms, and with the full consent of my heart gave the mission and all its interests into the hands of the American Board."

"From her home in Bloomington, Ill., she went, as much as her strength would permit, to visit the churches, interesting the people in the cause of the gospel in Mexico. On the 7th of December, 1888, she passed to her reward, leaving a name that will always be associated with the earliest efforts for the redemption of Mexico."

CHRISTIAN TRAINING COURSE.

For Young People's Societies and Other Church Organizations.

[Prepared by the Rev. Hugh B. MacCauley and the Rev. Albert B. Robinson, and approved by General Assembly, May, 1896. See Outline B, with Helpful Hints, in the August, 1896, issue of THE CHURCH AT HOME AND ABROAD, pp. 146, 147.]

OUTLINE B. PROGRAMME No. 11, MARCH, 1897.

I. Opening—10 Minutes.

1. **Hymn.** The Pastor in charge.
2. **Prayer.**
3. **Doctrinal,** Shorter Catechism, Ques. 12.
Ques. 12. What special act of providence did God exercise towards man, in the estate wherein he was created? Gen. 2: 16, 17; Gal. 3: 12.

II. Biblical—20 Minutes.

4. **Hymn.** Biblical Leader in charge.
5. **Biblical Study.** The Character of Christ, Study XI—The testimony borne to him by the different relations into which he came. Part 2.
Required reading. Speer's *The Man Christ Jesus*, pp. 142-150; Questions 53-56, pp. 248, 249.
Ques. 53. Was he ever disobeyed? Ans., p. 142. Ques. 54. Was he ever obeyed when obedience must have been blind? Ans., pp. 143-145. Ques. 55. What impressions did he produce upon others? Ans., pp. 145-148; (1) Admiration, p. 145; (2) Astonishment, p. 146; (3) Dumb wonderment, p. 146; (4) Shame, p. 146; (5) Hope, p. 147; (6) Hatred, p. 147; (7) Fascination, p. 148; (8) Love, p. 149. Ques. 56. Could these have been due to deception? Ans., pp. 149, 150.

III. Historical—20 Minutes.

6. **Hymn.** Historical Leader in charge.
7. **Historical Study.** The Development of the Missionary Idea, Study XI; Methodius and the Slavs; Missions in the Tenth and Eleventh Centuries.
Required reading. George Smith's *Short History of Missions*, pp. 96-100. The Slavs, p. 96. Methodius, p. 97. Adalbert of Prussia, p. 98. Otto of Bamberg, p. 98. Vladimir of Russia's Baptism, p. 99. The Crusades, p. 100. Have a three-minute essay on Methodius, and another longer on the Crusades.

8. **Prayer.***IV. Missionary—20 Minutes.*

9. **Hymn.** Missionary Leader in charge.
10. **Missionary Study,** Modern Missionary Heroes, Study VIII—Melinda Rankin and Mexico.
Required reading. THE CHURCH AT HOME AND ABROAD, March, 1897, on Melinda Rankin, pp. 218-220; also, Questions on Melinda Rankin, p. 227. Here is the work of a faithful heroine. Divide it up by the questions.

11. **Prayer.**12. **Hymn.**

OUTLINE B. PROGRAMME No. 12, MARCH, 1897.

I. Opening—10 Minutes.

1. **Hymn.** The Pastor in charge.
2. **Prayer.**
3. **Doctrinal,** Shorter Catechism. Ques. 13, 14.
Ques. 13. Did our first parents continue in the estate wherein they were created? Gen. 3: 6; Rom 5: 12. Ques. 14. What is sin? Rom. 4: 15; Jas. 1: 13-15; Jas. 2: 10; Jas. 4: 17; 1 John 3: 4.

II. Biblical—20 Minutes.

4. **Hymn.** Biblical Leader in charge.
5. **Biblical Study,** The Character of Christ, Study XII—The testimony borne to him by the different relations into which he came. Part 3.
Required reading. Speer's *The Man Christ Jesus*, pp. 150-158; Question 57-59, p. 249, Review.
Ques. 57. What do we know of Jesus' relations to his own family? Ans., pp. 151, 152, 155. Ques. 58. What were the steps in the development of Peter's opinion of Jesus? Ans., p. 152. Ques. 59. How was the faith of the woman of Samaria created? Ans., p. 153. In the review pick out the most striking points under this head, the testimony borne to him.

III. Historical—20 Minutes.

6. **Hymn.** Historical Leader in charge.
7. **Historical Study.** The Development of the Missionary Idea, Study XII; Raymund Lull and the Mohammedans; Missions in the Twelfth and Thirteenth Centuries.
Required reading. George Smith's *Short History of Missions*, pp. 101-109. Review and read The Saracens and the Crusades, p. 100. Then Francis of Assisi, p. 101. Marco Polo and Franciscan Missions to Cathay, p. 102. Raymund Lull and the Mohammedans, pp. 103-108. Fine hymns are those of Bernard of Clairvaux about this period, "Life of the world, I hail thee," "Jesus, the very thought of thee" (about 1150, the time of the second crusades, and sung by knights around the Holy Sepulchre in Jerusalem), "O Jesus, King most wonderful."

8. **Prayer.***IV. Missionary—20 Minutes.*

9. **Hymn.**
10. **Missionary Study,** Missionary Administration.
Required reading. THE CHURCH AT HOME AND ABROAD, March, 1897, pp. 177-192; also, Questions on p. 227.
11. **Prayer.**
12. **Hymn.**

SUGGESTIONS.

(1) We have put the Shorter Catechism into the opening part of the programme. Distribute the texts in advance. Let the Pastor read the question. Call for the answer from one or all, and the texts, and then explain.

(2) We advise you not to run over the time limit suggested. We have allowed one hour and ten minutes for a programme. If fuller treatment is wanted increase the Historical and the Missionary to twenty-five minutes each, or one hour and twenty minutes in all.

(3) We hope you will try these two meetings per month. Have the first followed by short social and light refreshments. Have the second two weeks later, and follow with short session for business. Begin promptly at 7½ o'clock and close not later than a quarter after nine.

(4) Try No. 11 at the Church Monthly Concert for Missions and tell us how it succeeded.



Mrs. A. R. McFarland.

TWO ALASKAN MISSIONARIES.

Few Presbyterians are unfamiliar with the thrilling story of Mrs. A. R. McFarland's pioneer work in Alaska; how she set out on five days' notice, and arriving at Fort Wrangell took up the work of the dying Christian Alaskan Philip, and how, in company with an Indian woman as interpreter, she remained for a year the only white woman in a country where lawlessness reigned, and carried on a single-handed fight to save young native girls from debasing servitude.

For the portrait of Mrs. McFarland we are indebted to *The Christian Herald*.

Several years ago it was the writer's privilege to listen to a bright, spicy letter written by Mrs. Eugene S. Willard to a Sunday-school in central New York that had contributed generously to the support of her work among the Alaskans. This was but one of a series of letters so full of information that they were afterwards published.

Through the kindness of the editor of *The Home Mission Monthly*, Mrs. Willard's face appears on this page.

REINDEER IN ALASKA.

It was in 1890 that Dr. Sheldon Jackson, while making a tour of inspection in Alaska, was impressed with the necessity of taking some active measures to prevent the extermination of the natives by starvation. Returning to Washington, he made known his plan to import and domesticate the Siberian reindeer. He says there are in

Alaska fully four hundred thousand square miles of territory unadapted to agriculture or the grazing of cattle, but producing an abundance of the long fibrous white moss, the natural food of the reindeer. This moss is capable of furnishing food and clothing for men by transforming it into reindeer meat and furs.

Herd of reindeer, numbering now 1100 head, are located at five different places in Alaska. They were at first placed in charge of Laplanders skilled in the care of the animals, until native apprentices learned the business.

Dr. Jackson's purpose in the importation of the reindeer was to secure a new food supply for the Eskimos, but now it is found that they are essential for transportation purposes. Freight charges from the Yukon river to the mines, thirty miles distant, were last winter fifteen and twenty cents a pound by the slow dog teams that had to be burdened with the food for their own maintenance. The trained reindeer will make in a day two or three times the distance covered by a dog team, and can then be turned loose to gather their food from the moss which grows everywhere. Fifty of the imported deer have already been broken to the harness.

The stocking of Alaska with reindeer, says Dr. Jackson, means the opening up of a vast region to colonization and the development of a great commercial industry. The 9,000,000 reindeer that Alaska is capable of supporting would be valued at \$80,000,000, and would furnish food, clothing and means of transportation to a population of a quarter of a million.



Mrs. Eugene S. Willard.

A CHRISTIAN STATESMAN.

One great need in Korea to-day is statesmanship. A few intelligent leaders have the feeling that much of their energy is expended in trying to get other members of the government to consent to progress. But the nation is beginning to appreciate the worth of strong men in public offices, and such men are coming to the front.

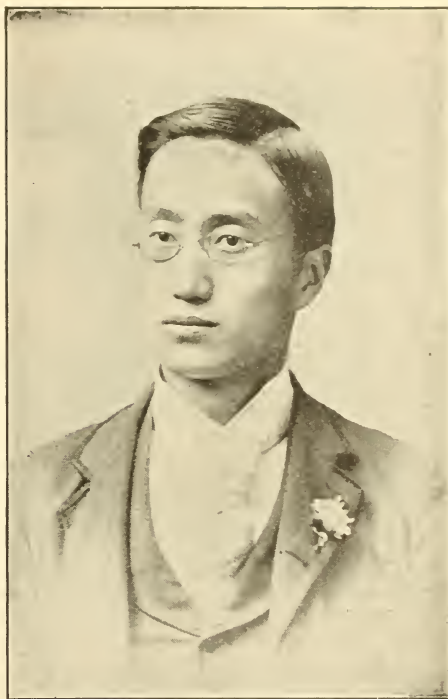
In 1884 General Foote, United States Minister to Korea, employed as his interpreter and private secretary a native youth named Yun Tchi Ho. After the attempted assassination of Prince Min Yong Ik, in December of that year, Yun was believed to be a foreign sympathizer, and was banished. But General Foote sent him to the Anglo-Chinese College in Shanghai, where he remained four years, becoming a Christian in 1887. He came to the United States in 1889, and entered Vanderbilt University for a course in theology. Returning to Shanghai in 1893, he was employed as an instructor in the Anglo-Chinese College. The following year he married a Chinese lady who had been educated in a Methodist mission school.

At the conclusion of the Chino-Japanese war Mr. Yun returned to his native land, where his abilities were at once recognized. He was first made secretary to the prime minister and then vice-minister of education. When the king formed a new cabinet, Mr. Yun accepted the office which he still holds, that of Minister of Education. It is a position he had desired to hold on account of the possibilities for good that the office would bring him. It is said that while cabinet ministers do not go out at night without a body-guard, Mr. Yun appears on the streets unattended. He preaches in the Christian chapels, sometimes in official costume, and does not hesitate to speak against the evils that hinder the progress of his country.

For the portrait of Mr. Yun we are indebted to the courtesy of Rev. W. R. Lambuth, D.D., editor of the *Review of Missions*.

A MODEL GOVERNOR.

Don Miguel Ahumada, governor of the State of Chihuahua, Mexico, during the past four years, has, by his management of the finances, his tireless activity in behalf of education and his improvements promotive of public health and comfort, made his administration so successful that the citizens have elected him for a second term. The Rev. James D. Eaton, a missionary of the American Board, writing thus in *The Independent*, recalls the fact



Mr. Yun, Korean Minister of Education.

that Governor Ahumada stood as firm as a rock in refusing to allow the disgraceful prize fight of last year to take place within his jurisdiction, although the promoters offered to pay into the State treasury the sum of forty thousand dollars, if he would give the permission desired. His recent order, which shows that he is not unmindful of the need of moral training for the young, is as follows :

"Since those charged with the work of teaching are the ones more directly obligated to conduct themselves well in society and to set a good example, whenever they are intrusted with the delicate mission of educating and instructing the youth; and since the Governor has been informed that some of the aforesaid employés, in forgetfulness of their duties, often go to the saloons and gambling houses, he has thought it best to inform them, through the heads of the districts, that they are absolutely forbidden to frequent such places, and that failure to comply with this order will be punished by dismissal from their positions."

The busy world shoves angrily aside
The man who stands with arms akimbo set,
Until occasion tells him what to do;
And he who waits to have his task made out,
Shall die and leave his errand unfulfilled.

—Lowell.

PRESBYTERIAN ENDEAVORERS.

Chicago, Ill.

January 18 there was organized in the Third Presbyterian Church of Chicago (Dr Withrow's) an intermediate society of Christian Endeavor, this being the ninth society in this church, including its missions.

One of our Christian Endeavorers, desirous of being a foreign missionary, but detained by invalid relatives, devotes every afternoon to visiting and singing to the patients in the Presbyterian Hospital.—*J. L. M.*

Horton, Kans.

The Y. P. S. C. E. of the Presbyterian Church held a Christmas service on Sabbath evening, December 20, and made "a birthday offering to Christ." All the members in the order of the number of years they had been connected with the church came forward, placed their offerings on the table, and testified to the goodness of the Lord and their enjoyment of his service. It was one of the most spiritually helpful meetings in the history of the society. The contributions amounted to \$12, and will go towards the support of Rev. George E. Partch, of Shanghai, China.—*A. P.*

Saginaw, Mich.

The Men's Association in the Warren Avenue Presbyterian Church is an important factor in church work. Its membership, which now numbers sixty, is limited to the men of the congregation. Every member is appointed to some one of the nine committees, thus giving each one something to do.—*Michigan Presbyterian.*

Minneapolis, Minn.

At Westminster Presbyterian Church, Sunday evening, January 10, four young men of the College Young Men's Christian Association, who had given up their vacation to work for Christ, reported the evangelistic work in which they had been engaged. Afternoon Bible readings were held, as well as cottage prayer meetings and evening services. Many Christians were helped and quickened into a more intense spiritual life, and several persons were hopefully converted.—*North and West.*

Auburn, Neb.

One-minute talks by the new and retiring officers and committee chairmen helped to give practical value to the sunrise prayer meeting with which the Presbyterian Endeavorers inaugurated the new year.—*F. H. G. in the Golden Rule.*

Cold Spring, N. J.

At the beginning of the year the Endeavor society placed \$300 of their contributions in the hands of the trustees of the church, to be applied to the removal of an existing debt.

Newark, N. Y.

The Presbyterian Endeavorers unite with the societies of other churches in evangelistic work among outside young people. They are to engage a hall and hold regular meetings, and cannot but

accomplish great results with such enthusiasm, consecration and love for their fellows. Surely this is a practical form of Christianity. When Mr. Moody was asked, "how to reach the masses," he replied, "go to them." Some young people will not go to church, but they will attend these outside meetings if cordially invited.—*F. A. W.*

Salem, N. Y.

The manner in which the meetings of the Junior Endeavor society are conducted may afford a helpful suggestion to others. The Juniors are under the charge of four ladies—a superintendent and three assistants. The meetings are held each Sunday afternoon at four o'clock. At these meetings the first fifteen minutes are spent in singing, with a prayer, and learning a psalm, or other passage of Scripture, in unison. Then the society divides into four groups, according to the four committees in one of which each Junior is a member, and retires to the four corners of the room, for group or committee work. Each lady has one committee in her special charge, and spends fifteen minutes in seeing that each of her group has a verse to recite, and in explaining the topic for the day as previously announced. She aims to impress some one single lesson, or truth, and then appoints one of her group to report for them. At the end of fifteen minutes the society reassembles, and a half-hour meeting is held under the leadership of one of the members. After the singing, prayers and verses, or during them, the leader calls on each group in turn, "What has your committee to report on the topic?" or, "What has your committee learned as to the topic?" and the one selected rises and reports. Then the superintendent, or the pastor, sums up these four reports and perhaps adds to them in a few closing remarks. The advantages of this method are that it divides the hour, introduces variety into the exercises, gives each lady a more personal contact and supervision over a part of the society, emphasizes the committee organization, creates a worthy emulation between the committees to have some lesson to report, and helps each to learn from the others. The plan has proven an aid to the superintendents, and has enlisted the constant interest of the children.—*E. P. S.*

Portsmouth, O.

A correspondent of the *Golden Rule* reports that more than eighty children ate Christmas dinners as guests of the First Presbyterian C. E. society. Also, that by serving lunches on two political rally days the society raised one hundred dollars for a piano in the church lecture-room.

Toronto, Ont.

Owing to the large membership of the Endeavor society in Cooke's Presbyterian Church, it is practically impossible to call the roll at every meeting. In order to obviate this difficulty the following method has been adopted, and is reported by the pastor in the *Knox College Monthly*. Every member of the society, whether active or associate, wears a pink badge, on which there is a number. In the vestibule there is a framework containing numbers corresponding with those on the badges. Previous to each meeting the Lookout Committee put the badges on their respective places on the

frame, and, as the members come in, their badges are handed to them. After the meeting has begun, the secretary, by looking over the frame, can tell who are present and who are absent, and in this way keeps a record of the attendance. These badges also serve another purpose, as each badge has printed on it the name of the member who wears it, and in this way it assists members in getting acquainted with one another. A small bow of white ribbon attached to the badges of the active members distinguishes them from the associate. Any one going into the meeting can readily find out the names of the members, distinguish between the active and the associate, and, by the absence of the badges, tell who are strangers or visitors.

Beatrice, Neb.

The young people of the First Church are receiving instruction in Presbyterian doctrine. The pastor is giving them a course of Sunday evening lectures on the Westminster Confession of Faith, reviewing each week the preceding lecture.

New York, N. Y.

A combination of fun, work and refreshments, made an enjoyable programme for the first social given by the Juniors of Madison Avenue Presbyterian Church. This is the youngest society in the Junior Local Union, and has an editor who writes that the first hour of the social was spent in making comfort bags for sailors.—*M. K.*

Systematic offerings for missions have been pledged for the year by the Christian Endeavorers of the West End Presbyterian Church. Most gratifying are the results. Last year links were used, each member receiving one link in the missionary chain upon pledging himself to give two cents a week for missions. This year over three times as much money has been raised. Once a month envelopes are given the members dated for each Sunday, and as they are dropped in the box each week with their offerings the Endeavorer marks off the proper space opposite his name on the missionary roll hung in a conspicuous place.—*M. K.*

Oconto, Wis.

The Christian Endeavor society gives \$63 a year towards the support of Mrs. Lilian Reinhart Hansen, of Mosul, Turkey, who went out from this society three years ago. Many of the Endeavorers assist in the work at the mission stations that have been established by Pastor Bossard.

Tyrone, Pa.

The Christian Endeavor society has placed in the church study a portrait of Rev. H. E. Furbay, Ph.D., recently called from this church to Philadelphia. This picture completes the list of portraits of ex-pastors.

Eau Claire, Wis.

The Junior society of First Presbyterian Church, as reported in *North and West*, recently paid the expense of hanging the bell in the tower of the church.

SABBATH AFTERNOONS.

"How to Make Sabbath Afternoons Profitable and Pleasant for Children," is the title of a little



booklet of twenty-two pages by Mrs. Fanny A. Welcher, the wife of a Presbyterian minister. It is the result of practical experience. The writer, dependent on her own resources for the instruction and entertainment of a family of busy, restless children on Sabbath afternoons, having found certain plans successful, was requested by friends to publish a paper she had written on the subject. Junior superintendents, members of the Mothers' Christian Endeavor society, as well as mothers and older sisters in the home, will find in these pages many useful suggestions. The booklet may be obtained by sending fifteen cents to Mrs. F. A. Welcher, Newark, Wayne county, N. Y.

WHAT JUNIORS CAN DO.

MISS MATILDA KAY.

The Juniors and their leaders who read *THE CHURCH AT HOME AND ABROAD* will find some helpful hints in the following from an Open Parliament at a Junior Rally on "The Best Thing My Society has Done During the Year : "

We give systematically—giving twenty-five dollars towards the support of our own church.

We have reorganized, and have pledged ourselves to be faithful in attendance upon Junior rallies, and to give one-tenth of our money to God.

We have adopted a girl in India.

We have furnished hymn books.

We gave money for the suffering Armenians, and for the debt of the Presbyterian Board.

We made comfort-bags for sailors. "A comfort-bag is a bag for scissors and needles and all things to sew up," said a Junior in the audience. "The best thing we did was to organize."—From a society one week old.

SUGGESTIONS FOR STUDY.

[FOREIGN MISSIONARY TOPIC FOR APRIL.]

NATIVE CHRISTIANS.

- (a) Original condition.
- (b) Former religions.
- (c) Difficulties to be overcome in confessing Christ—prejudices—persecutions.
- (d) The number of converts and the ratio of increase.
- (e) Their character and consistency.
- (f) Native agents—their salary and training—normal classes.
- (g) The native Church.
- (h) National influence on church organization and development.
- (i) Native Christians who come to America.

For the original condition of the Chinese, read "Smith's Chinese Characteristics" [F. H. Revell, 1894]. The condition of the South Sea islanders is portrayed in Alexander's "The Islands of the Pacific" [American Tract Society, 1895]. Chapter x in Wilson's "Persian Life and Customs" [Revell, 1895] treats of the condition and needs of Persia. For the condition of the Mohammedans, see Jessup's "The Mohammedan Missionary Problem" [Presbyterian Board of Publication]. Seelye's "Christian Missions" [Dodd and Mead, 1875] contains chapters on the condition and wants of the unchristian world, and the failure of the appliances of civilization to improve the world. Rev. W. H. Lester, in *THE CHURCH AT HOME AND ABROAD*, November, 1895, gives reasons for missions to Catholic countries.

"The Religions of the World," by Principal G. M. Grant [A. D. F. Randolph, 30 cts.], is an excellent handbook. See also "Oriental Religions and Christianity," by Dr. F. F. Ellinwood [Scribners, 1892]. Studies in the non-Christian religions are given in the *Student Volunteer* for November, 1895, and January, February and March, 1896. Read also the chapter in "Foreign Missions after a Century," by Dr. James S. Dennis [Revell, 1893], on the "Present Day Controversies of Christianity with Opposing Religions." In the "Report of the Missionary Conference, London, 1888," Vol. i, pp. 33-73, may be found addresses on Buddhism and other heathen systems; their character and influence compared with those of Christianity.

The articles and letters from our missionaries, in *THE CHURCH AT HOME AND ABROAD*, abound with incidents showing what it costs to confess Christ. Read, for example, Mrs. Thackwell's story of a high-caste Hindu's conversion, in our issue for November, 1895. Dr. Pierson's "New Acts of the Apostles" contains chapters on "The Miracle Conversion" and "New Converts" and "Martyrs." See also Dr. Dennis on the present conflicts in "Foreign Missions after a Century," page 187.

In the same volume, Chapter vi, Dr. Dennis treats of the "Success of Missions;" and Leonard's "A Hundred Years of Missions" [Funk and Wagnalls, 1895] contains a chapter on "The Phenomenon of Missionary Expansion." A good summary is also given in a volume by Rev. John Liggins, "The Great Value and Success of Foreign Missions" [Baker Taylor Company, 35 cents].

A file of *THE CHURCH AT HOME AND ABROAD* contains abundant illustration of the character and consistency of native converts.

"Native Agents and Their Training," by Dr.

Jam. S. Dennis [Christian Literature Company, 25 cents], and "Methods of Mission Work," by Dr. John L. Nevius [Foreign Mission Library], contain facts of great interest and value.

"The Problem of the Native Church" is considered by Dr. Lawrence in "Modern Missions in the East," pp. 234-249. Read also on the "Value of Native Churches," Chapter viii, in Anderson's "Foreign Missions" [Scribners, 1869], and "Missionary Presbyteries," two chapters, in Lowrie's "Missionary Papers" [Robert Carter, 1881]. Mr. W. Henry Grant writes on "Self-support in Mexico," in the *Methodist Review of Missions*, February, 1896. Other articles on self-support are found in the same magazine for July and October, 1896. See also two articles in *THE CHURCH AT HOME AND ABROAD*: "Self-support in Shantung," by Rev. Paul Bergen, February, 1896, and "Self-support in Syria," by Rev. O. J. Hardin, December, 1896.

TWENTY QUESTIONS ON MISSIONARY ADMINISTRATION.

BY V. F. F. AND S. A. P.

1. What is the necessity for the Board of Foreign Missions?
2. When and where was it organized and by whom?
3. Epitomize the main facts in its history?
4. What is the relation of the Board to the Church at home through the General Assembly?
5. What relation does it bear to the missionary abroad?
6. Who compose the Board of Foreign Missions?
7. By whom are the members elected and to whom are they responsible?
8. How is the business of the Board conducted?
9. In what lands does the Board of Foreign Missions operate?
10. What are the different kinds of work over which the Board has supervision?
11. Name some of the duties of the executive officers.
12. What is the Board's policy in carrying forward its work on the field?
13. On whom rests the responsibility for raising the funds for the work of the Foreign Board?
14. From whom does the money come?
15. What is the cost of administration of the Foreign Board?
16. How is the money spent by the Board on the mission fields?
17. How much money was raised by our Church for the Foreign Board last year?
18. What causes a debt in the Foreign Mission Board?
19. What was the debt of the Foreign Board last year?
20. What proportion of our money do we owe to the Lord for this work of Foreign Missions?

QUESTIONS FOR THE MARCH MISSIONARY MEETING.

[Answers may be found in the preceding pages.]

WORK AT HOME.

1. Describe the work, the difficulties, and the success of a German pastor in the United States. Page 162.

2. Name three reasons why Presbyterians in the East should be interested in the origins of Presbyterianism in California. Page 166.

3. When was the first Protestant church in California organized? Pages 167, 168.

4. Who were "the three W's," Presbyterian pioneers in California? Page 169.

5. What is the religious condition of many rural districts and villages in our older States? Page 208.

6. To what circumstances is this condition largely due? Page 208.

7. How many Presbyterian churches and church members are there in Alaska? Page 205.

8. Relate an instance of integrity in a young Hydah. Page 208.

9. Describe a revival among the Indians of New York. Page 206.

10. What is "Matka throwing," a sport enjoyed by Indian boys in South Dakota? Page 211.

11. Describe the conversion of a young man in South Dakota. Page 211.

12. Give some account of two model governors. Pages 213, 223.

13. Tell how a Presbyterian church was built in 1846. Page 171.

14. What is the influence in a community of a church building? Page 172.

15. What inscription was placed on a stone in the college building at Lincoln University? Page 194.

16. Tell something of the life and influence of Jehudi Ashmun. Page 195.

17. How do some Presbyterian ministers express their gratitude to the Board of Education? Pages 195, 196.

18. How did the General Assembly of 1895 express the obligation resting upon the church to care for aged and disabled ministers? Page 197.

19. Give a brief summary of the history of public-school education for the Negroes in the South. Pages 198, 199.

20. How is the value of Sabbath-school missionary work in Missouri illustrated? Pages 201, 202.

21. What are the conditions and needs of Albert Lea College? Pages 203, 204.

WORK ABROAD.

22. What is the relation of the Board of Foreign Missions to the Church at home? Page 177.

23. Should every member of the Church be bound to the Board by a close and sacred personal tie? Page 186.

24. Describe the membership and organization of the Board. Page 177. [Names of present members are given on pages 186, 187].

25. Tell something of the magnitude of its operations. Page 178.

26. How is money raised, and what are the causes of debt? Pages 179, 180.

27. How does a foreign missionary express his estimate of the work of a secretary at the mission house? Page 182.

28. How does the cost of administration compare with that of other great enterprises? Page 187.

29. Describe the varied operations which the work of the Board entails upon its treasury. Pages 184, 185.

30. How is the work divided among the secretaries? Pages 188, 189.

31. What share in the support of our foreign missionaries is undertaken by the young people's societies? Page 188.

32. Outline briefly the missionary work of Presbyterians previous to 1831. Pages 189, 190.

33. Tell the story of the Western Foreign Missionary Society, and its transfer to the Assembly's Board. Page 190.

34. What missions were taken over from the American Board to the Presbyterian Board in 1870? Page 191.

35. Name the chief obstacle to the Christian Endeavor society in India. Page 214.

36. Tell the story of the life of Mr. Yun, Korean Minister of Education. Page 223.

37. How has the leaven of Christianity changed the customs of India? Page 173.

38. What is the story, related by Dr. Jessup, of an Arabic motto worshiped by a Persian babi? Page 175.

39. What encouraging report of progress comes from Laos? Page 192.

40. Tell how a Bible in Mexico lighted the way to Christ. Page 173.

41. What impulse led Melinda Rankin to choose the life of a missionary? Page 218.

42. While laboring in the Mississippi Valley, how was her attention directed to Mexico? Page 218.

43. How was she providentially led in the journey to Huntsville, and after reaching Brownsville? Pages 218, 219.

44. What circumstance led her to secure funds for the building of a seminary? Page 219.

45. How was the work of Bible distribution begun and carried on? Page 219.

46. After the temporary check to the work caused by the civil war and the French intervention, what did Miss Rankin do in Monterey? Page 220.

47. What new method did she adopt? Page 220.

48. How was Miss Rankin's deep love for the mission shown when she transferred it to the American Board? Page 220.

49. What new missionary work has been undertaken by the native church of Burma? Page 216.

50. The distress in India calls for what relief? Page 160.

51. What is the present outlook for reforms in Turkey? Page 173.

52. What progress in self-support has been made by our churches in Oroomiah? Page 175.

Book Notices.

THE HYMNAL. Published by authority of the General Assembly of the Presbyterian Church in the United States of America. [Presbyterian Board of Publication and Sabbath-school Work, 1895.] The book was compiled by a committee of the Board of Publication, consisting of the Hon. Robert N. Willson, the Rev. Elijah R. Craven, D.D., LL.D., Franklin L. Sheppard, Esq., and the Rev. Louis F. Benson, D.D. The aims kept in view during its preparation were "to produce a manual of the Church's praise, a treasury of things new and old, chosen for actual service, expressive in some degree of the devotional feeling and also of the culture of God's people." After the general selection of the hymns had been decided upon, the editorship of *The Hymnal* was entrusted to the Rev. Louis F. Benson, D.D., and the committee secured as musical editor, Dr. Wm. W. Gilchrist.

The mechanical make-up of the book is well-nigh perfect. Both words and music are in large clear type, and in spacing the syllables each is carefully set under its proper note. The book opens easily to the desired place, and remains open, as well near the end as in the middle. On the large beautiful pages there are no infelicities to offend the most critical taste. The old method of filling up spaces on a page with hymns or portions of hymns that may not be at all suited to the tune has been discarded. Every hymn is set to its own music.

"Very careful thought was given," we are informed in the Preface, "to securing music not merely adapted to the rhythm of the hymn, but giving the proper musical expression to its sentiment and spiritual quality." The hymns, which include the old favorites endeared to the Church and enriched by sacred associations, are adapted to all phases of Christian experience.

Careful editing has produced a book that closely approaches the ideal. One pastor, after giving it a fair trial, expects from it not only improvement in worship but spiritual culture for the people. In *The Hymnal* we have not only an aid to public worship and private devotion, but a volume that possesses real literary excellence.

The Hymnal, so well fitted for use in congregational singing, is a worthy contribution to the enrichment of worship. It will help to educate the popular taste away from the trashy, undignified music used in some evangelistic services, and to exalt to its proper place the service of song in the Lord's house.

THE INTERNATIONAL COMMENTARY. [Chas. Scribner's Sons.] We would direct the special attention of ministers to this exceptionally able series of commentaries. Each volume is prepared by an authority, and all are excellent. The volume on the Romans, the work chiefly of Dr. Sanday, is specially fine; it is fresh and exact and richly suggestive.

Dr. Jacob Chamberlain, whose face appears on page 217, has written a fascinating volume called *IN THE TIGER JUNGLE*. [Fleming H. Revell Company, \$1.00.] Those who delight in mis-

sionary literature will read it eagerly, and it will doubtless develop a taste for such reading when put into the hands of those who love stories of adventure. Dr. Francis E. Clark, who writes the Introduction, says: "The best of this volume does not lie in the taking titles of its chapters, in its fascinating style, or in the stirring adventure which it narrates; it lies in the genuine missionary fervor, which cannot but impart itself to those who peruse it, and in the realistic and vivid pictures of missionary life, which make the countries described, and their people, and the work done for them, live again in the glowing printed page."

JESUS AND THE CHILDREN, by the Rev Charles E. Craven, is from the pen of a pastor who must be able to secure the love and confidence of little children, and who has learned the mind of the Master. He shows how children were constantly near Jesus and trusted him, while Jesus himself loved and respected the children. Our Lord also taught that the relation of parents and children was a copy of God's relation to us, and that as children resemble their parents, God's true children will be like him. Mr. Craven has written helpful words for those whose privilege it is to teach the children. [Presbyterian Board of Publication and Sabbath-school Work. 25 cents.]

Leaders of Junior societies who are not satisfied to entertain the children and send them away with the feeling that they have had a good time, will be grateful to Dr. George B. Stewart for his **LESSONS ON THE LIFE OF JESUS**. The main divisions are: I. The Coming Jesus; II. The Babyhood of Jesus; III. The Boyhood of Jesus; IV. The Manhood of Jesus. The fourth main division is subdivided into six periods, and the events in each period are carefully treated, one event usually constituting a lesson. More attention is given to the events in our Lord's career than to his teaching. These eighty lessons, in two courses of forty lessons each, were prepared for the Junior Christian Endeavor society of the Market Square Presbyterian Church of Harrisburg, Pa. Dr. Stewart tells us that his aim has been "to adapt each lesson to children and to keep it from being childish; to bring out the knowledge the children already have and to stimulate them to acquire more; to give them an accurate, orderly, complete view of the earthly career of the Prophet of Nazareth; to make the man Jesus seem very real and his life a positive fact." [United Society of Christian Endeavor, Boston. 10 cents each part.]

THE CHRISTIAN ENDEAVOR HOUR. By Thomas G. F. Hill, A.M., and Grace Livingston Hill. Part I, January to June, 1897. The two pages devoted to each weekly topic are so packed with terse, striking, practical notes, that the subtitle, "*Light for the Leader*," is justified. This handbook contains also forms for the installation of officers and for the reception of new members. From the "*General Hints*" to the leader we reproduce this: "Do not be afraid of a pause, for it is sometimes a solemn, heart-searching time. Do not use all your ammunition in your first speech; keep

some sweet quotation or some happy thought to be put in where it may be needed during the meeting or at its close. Study to make the close a solemn one or a happy one, as the case may be, with always some thought emphasized to carry home for help during the week." [Fleming H. Revell Company. 15 cents.]

AMERICA'S RELIEF EXPEDITION is the title of a volume published by the American National Red Cross, containing the reports of Miss Clara Barton, the president, Mr. George H. Pullman, financial secretary, as well as those of the field agents, and Dr. Ira Harris, physician in charge of medical relief in Zeitoun and Marash. The volume of one hundred and forty pages contains many illustrations and an outline map of Asia Minor. It may be obtained by forwarding thirty cents to the American National Red Cross, Washington, D. C. The returns, less the cost of publication, will be used for the further relief of the Armenian sufferers.

THE EXPOSITOR. A theological magazine. American edition. Few of our ministerial readers need to be told anything of the excellencies of the *Expositor*. Hitherto it has been published in England, under the direction of Dr. Robertson Nicoll since 1885, when Dr. Samuel Cox resigned the editorship. But now arrangements are completed by which there is to be an American edition, with Dr. Charles Cuthbert Hall as editor, and the first number—February, 1897—has been issued by Dodd, Mead & Co. The place of honor in this number is given to a review of Dr. Watson's "The Mind of the Master," by Dr. Chadwick, Lord Bishop of Derry and Raphoe, who finds the book "superficially attractive and deeply disappointing." The American editor writes a review of Dr. Watson's volume of Yale lectures, "The Cure of Souls," and also presents a general survey of current theological literature. [\$3 per year; 25 cents a single number.]

WORTH READING.

Spain and Cuba, by James Howe Babcock. *The Chautauquan*, February, 1897.

The Present and Future of Cuba, by Fidel G. Pierra. *The Forum*, February, 1897.

South Africa and its Future, by John Hays Hammond. *North American Review*, February, 1897.

The Cuba of the Far East, by the Hon. John Barrett, U. S. Minister to Siam. *North American Review*, February, 1897.

The Ethical and Political Problems of New Japan, by Tokiwo Yokoi. *International Journal of Ethics*, February, 1897.

The Awakening of a Nation (Mexico), by Charles F. Lummis. *Harper's Monthly Magazine*, February, 1897.

White Man's Africa: Part IV. The President of the Orange Free State, by Poultney Bigelow. *Harper's Monthly Magazine*, February, 1897.

The Making of the Bible, by H. J. W. Dam. *McClure's Magazine*, February, 1897.

John Robinson, Pastor of the Pilgrim Fathers, by Rev. O. S. Davis. *Hartford Seminary Record*, February, 1897.

The Peabody Education Fund, by President D. C. Gilman. *Atlantic Monthly*, February, 1897.

Messianic Prophecy: Its Apologetic Value, by Professor W. J. Beecher, D.D. *Auburn Seminary Review*, January, February, 1897.

The Story of Gladstone's Life, Chapters V, VI, VII, by Justin McCarthy. *The Outlook* (Magazine Number), February, 1897.

CATECHISM FOR MARCH.

God created man male and female, after his own image, in knowledge, righteousness, and holiness, with dominion over the creatures.

God's works of providence are his most holy, wise, and powerful preserving and governing all his creatures, and all their actions.

When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience; forbidding him to eat of the tree of the knowledge of good and evil, upon the pain of death.

Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God.

Sin is any want of conformity unto, or transgression of, the law of God.

FROM OUR FRIENDS.

A FAMILY NECESSITY.

Remitting for 1897, a subscriber in Colorado writes: "Times are hard with us and money is scarce, but the monthly visits of THE CHURCH AT HOME AND ABROAD are a family necessity." And a friend in New York who is making efforts to extend the circulation exclaims: "How well-to-do Presbyterians with families can afford to be without it seems a mystery!"

IN THE U. P. CHURCH.

We cannot do without THE CHURCH AT HOME AND ABROAD, even though we are in the United Presbyterian Church, says one of our readers in Ohio.

THE BEST.

A subscriber in the West expresses the opinion that "our Church magazine is now the best in the United States."

A GIFT COPY.

Here is a good suggestion from an enthusiastic reader who, when renewing for 1897, said: "It grows better and better all the time." Four days after that communication the following letter came: "In sending renewal a few days ago, I forgot to renew my one gift copy. Find enclosed \$1 to renew for 1897 to ———."

SYNODICAL INDORSEMENT.

The Synod of Missouri during its annual meeting in October, 1896, recommended: "That all our church sessions be requested to induce the head of every family to subscribe for THE CHURCH AT HOME AND ABROAD."

A recommendation adopted by the Synod of Iowa contained this sentence: "THE CHURCH AT HOME AND ABROAD is a necessity to every one who desires to be well informed concerning the great missionary enterprises of the Church."

The following action was taken by the Synod of New Jersey: "We urge ministers and sessions to do their best to induce the people to subscribe for and read THE CHURCH AT HOME AND ABROAD, that the people may know what the work is and how blessed the joy of participation therein."

The Synod of Ohio adopted this recommendation: "Synod recommends THE CHURCH AT HOME AND ABROAD as a valuable medium of information concerning the Boards and beneficences of the Church, and hopes that the officers of the churches may use their influence in securing enlarged circulation and reading among the members of the churches."

And the Synod of Minnesota enjoined its pastors to "do all in their power to have the CHURCH AT HOME AND ABROAD placed in the hands of all the people."

Ministerial Necrology.

✠ We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both.

CALDWELL, JAMES.—Born at Buena Vista, Pa., December 19, 1824; graduated from Jefferson College, 1851, and Western Theological Seminary, 1854; ordained by the Presbytery of Iowa, 1855; pastor of the Church of Libertyville, Ia., 1854-59; Libertyville and Batavia, 1859-67; of the Church of Perry, Clarion Presbytery, Pa., 1868-77. In 1867 he supplied for a time the Church of Maple Creek, Pa.; from 1879-1892, stated supply of East Union, Church, Presbytery of Kittanning; 1892-93, stated supply East Union and Raque, and 1893-96, asst. stated supply of Raque. Died at his home near Decker's Point, Pa., January 8, 1897.

Married, Miss Isabella Martin, September 2, 1869, who, with five children, one son and four daughters, survives. Two other children, twins, died in infancy.

CRANE, OLIVER, D.D., LL.D.—Born at West Bloomfield, Montclair, N. J., July 12, 1822; graduated from Yale College, 1845, and from Union Theological Seminary, 1848; ordained by the Presbytery of Newark, June 18, 1848; missionary (A. B. C. F. M.) to Turkey—Broosa, Aintab, Aleppo and Trebizond—1848-53; returned to America, with health impaired, 1853; pastor Presbyterian Church, Huron, N. Y., 1854-57; Presbyterian Church, Waverly, N. Y., 1857-60; again missionary in Turkey, 1860-63; pastor Carbondale, Pa.,

1864-70; since then in delicate health, diligent in literary work and preaching. Died November 29, 1896.

Married, 1848, Sibylla Bailey, who survives him.

HOLLIDAY, SAMUEL H.—Born in Lancaster county Pa., August 1, 1833; graduated from Jefferson College, 1858, and Western Theological Seminary, 1862; ordained by the Presbytery of Clarion, June 16, 1863; pastor Brookeville, Pa., 1863-68; Brady's Bend, Pa., 1868-75; Bellevue, Pa., 1875-87; pastor-elect of Pine Creek First Church at his death—not installed. Died at Allegheny, January 11, 1897.

Married Miss Sophia M. Haft, of Canonsburg, Pa. One son and two daughters survive him.

LOUGHRAN, JOSHUA.—Born at Armagh, Ireland, March 17, 1803; came to this country in 1821; graduated from Jefferson College, 1834; principal Green Academy, Pa., 1835-49; president Waynesburgh College, Pa., 1849-56; president Collegiate Institute at Hazel Green, Wis., 1856-58; president college and pastor Presbyterian Church at Waukon, Iowa, 1858-63; served Methodist churches in Missouri, 1863-71; taught, lectured and established a seminary in Waukon, Iowa, 1871-84; stated supply Presbyterian Church, White Lake, S. D., 1884-97. Died January 7, 1897.

Married Miss Lucy Crawford in 1839, who with their three children deceased before 1859. Married Miss Jennie Dodd in 1860, who, with their three children, survives; children all daughters—one married.

SCOTT, JOHN P., D.D.—Born at New Scottsville, Beaver county, Pa., May 8, 1830; graduated from Jefferson College, 1850, and Canonsburg (Associate) Theological Seminary, 1853; ordained by the Presbytery of Richland (Associate), October 28, 1854; pastor Millersburgh and Keene, O., October, 1854, to September, 1859—also principal of Jeffersonian Institute; Detroit, Mich. (United Presbyterian), November, 1859, to March, 1878; Monticello, N. Y. (Presbyterian), April, 1878, to July, 1882; Lebanon, O., July, 1882, to July, 1896; Monticello, N. Y., 1896. Died suddenly after a two days' illness of angina pectoris, January 8, 1897.

Married Miss Martha J. Gifford, of Coila, Washington county, N. Y., December 6, 1856. She died at Lebanon, O., April 14, 1896. Four children—William P., M. D., of Houghton, Mich., John P., Jr., and George G., of Detroit, and Mrs. Ralph B. Towner, of Monticello, N. Y. survive.

SLOAN, DAVID H., D.D.—Born at Slate Lick, Pa., January 26, 1836; graduated from Washington College, 1859, and Western Theological Seminary, 1862; ordained by the Presbytery of Kittanning, 1873; pastor of Presbyterian Church at Leechburg from 1871-96; Clinton, 1871-87. Died at Blairsville, Pa., January 17, 1897.

Married, October 12, 1865, Miss Cynthia A. Jones, who, with seven children, survives him.

RECEIPTS.

HOME MISSIONS, JANUARY, 1896 AND 1897.

	CHURCHES.	WOMAN'S EX. COM.	LEGACIES.	INDIVIDUALS, ETC.	TOTAL.
1896.....	\$18,236 95	\$30,130 04	\$1,052 77	\$12,615 52	\$62,035 28
1897.....	28,900 08	35,696 28	17,757 63	7,294 87	89,648 86
Gain.....	\$10,663 13	\$5,566 24	\$16,704 86		\$27,613 58
Loss.....				\$5,320 65	

COMPARATIVE STATEMENT OF RECEIPTS FOR TEN MONTHS ENDING JANUARY, 31, 1896 AND 1897.

	CHURCHES.	WOMAN'S EX. COM.	LEGACIES.	INDIVIDUALS, ETC.	TOTAL.
1896.....	\$158,866 54	\$152,039 72	\$140,392 20	\$40,676 03	\$491,974 49
1897.....	225,166 36	170,721 14	68,465 05	50,169 74	514,522 29
Gain.....	\$66,299 82	\$18,681 42		\$9,493 71	\$22,547 80
Loss.....			\$71,927 15		

FOREIGN MISSIONS, JANUARY, 1896 AND 1897.

	CHURCHES.	WOMEN'S B'DS.	SAB.-SCHOOLS.	Y. P. S. C. E.	LEGACIES.	MISCELLANEOUS	TOTAL.
1896.....	\$40,986 04	\$22,239 58	\$5,476 04	\$2,115 13	\$5,124 94	\$10,699 53	\$86,641 26
1897.....	40,989 05	11,064 20	5,276 68	2,051 74	5,154 22	11,206 84	75,742 73
Gain.....	\$3 01				\$20 28	\$507 31	
Loss.....		\$11,175 38	\$199 36	\$63 39			\$10,898 53

STATEMENT OF RECEIPTS, FOR NINE MONTHS ENDING JANUARY 31, 1896 AND 1897.

	CHURCHES.	WOMEN'S B'DS.	SAB.-SCHOOLS.	Y. P. S. C. E.	LEGACIES.	MISCELLANEOUS	TOTAL.
1896.....	\$135,484 58	\$97,706 99	\$15,594 92	\$14,854 17	\$123,991 87	\$62,683 20	\$450,315 73
1897.....	121,206 37	78,922 25	13,841 97	14,574 77	57,317 63	49,209 21	335,072 20
Gain.....							
Loss.....	\$14,278 21	\$18,784 74	\$1,752 95	\$279 40	\$66,674 24	\$13,473 99	\$115,243 53

Gifts through Reunion Fund not included in this comparison.

FINANCES, FEBRUARY 1, 1897.

Appropriations made May 1, 1896.....	\$904,224 78	Received from all sources to February 1, 1897....	335,072 20
Appropriations added to February 1, 1897.....	44,961 43	Amount to be received before April 30, 1897, to meet all obligations.....	\$645,467 51
*Total appropriated.....	\$949,186 21	Received last year, February 1, 1896, to April 30, 1896.....	435,076 05
Deficit of April 30, 1896, \$46,235.14, less Gifts, \$14,881.64.....	31,353 50	† Increase needed before the end of the year.....	\$210,391 46
Total needed for year.....	\$980,539 71		

* Amount authorized by Assembly.....\$1,034,000 00

† NOTE.—Savings due to Unused Appropriations, Gain in Exchange, etc., will diminish this say \$50,000.

FREEDMEN, JANUARY, 1896 AND 1897.

	CHURCHES.	SABBATH-SCHOOLS.	WOMAN'S EX. COM.	MISCELLANEOUS.	LEGACIES.	TOTAL.
1896.....	\$8,485 48	\$175 44	\$6,193 54	\$3,262 26	\$200 00	\$18,616 72
1897.....	7,305 74	347 09	5,983 58	3,156 28	208 00	17,000 69
Gain.....					\$8 00	
Loss.....	\$1,179 74	\$128 35	\$209 96	\$105 98		\$1,616 03

TOTAL RECEIPTS FOR TEN MONTHS ENDING JANUARY 31, 1896 AND 1897.

	CHURCHES.	SABBATH-SCHOOLS.	WOMAN'S EX. COM.	MISCELLANEOUS.	LEGACIES.	TOTAL.
1896.....	\$36,507 67	\$2,235 66	\$22,585 59	\$22,744 36	\$13,977 32	\$98,050 60
1897.....	34,962 78	2,314 86	21,863 32	14,591 21	7,431 48	81,163 65
Gain.....		\$79 20				
Loss.....	\$1,544 89		\$722 27	\$8,153 15	\$6,545 84	\$16,886 95

Receipts through Reunion Fund are included in this comparison.

PUBLICATION AND S.-S. WORK.

JANUARY, 1897.

Contributions from Churches.....	\$1,903 34
“ “ Sabbath-schools....	945 24
“ “ Individuals.....	524 83
	<u>\$3,373 41</u>
Previously acknowledged.....	78,445 43
Total since April 1,	<u>\$81,818 84</u>

CHURCH ERECTION.

JANUARY, 1897.

GENERAL FUND.

Contributions.....	\$4,478 92
Miscellaneous.....	3,066 73
	<u>\$7,545 65</u>

LOAN FUND.

Amount collected on loans.....	1,681 67
--------------------------------	----------

MANSE FUND.

Amount collected on loans....	\$2,103 58
Contribution.....	100 00
Miscellaneous.....	25 65
	<u>2229 23</u>
	<u>\$11,456 55</u>

GENERAL FUND CONTRIBUTIONS.

Ten months current year	\$29,846 52
Same period last year.....	29,240 96
Gain	<u>\$605 56</u>

MINISTERIAL RELIEF.

JANUARY, 1897.

Churches.....	\$5,927 67
Individuals.....	1,374 86
Interest.....	11,859 60
Anniversary Reunion Fund.....	113 19
	<u>\$19,275 44</u>
For Current Fund	1,000 00
Permanent Fund.....	<u>\$20,275 40</u>
Total Receipts.....	<u>\$110,881 02</u>
Total for the Current Fund to date ...	118,105 32
For same period last year.....	<u>\$7,224 30</u>
Decrease	<u>\$7,224 30</u>

EDUCATION.

JANUARY, 1897.

Churches, Sabbath-schools and C. E. So-	
cieties.....	\$2,315 39
Miscellaneous sources.....	785 13
Legacy	260 00
Amounts Refunded	177 67
Income from investments	395 00
	<u>\$3,933 19</u>
Total.....	34,767 48
Previously acknowledged	<u>\$38,700 67</u>
Total since April 15	<u>\$38,700 67</u>

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APRIL, 1897.

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Native Pastors, Mexico.

THE CHURCH

AT HOME AND ABROAD.

APRIL, 1897.

CURRENT EVENTS AND THE KINGDOM.

President McKinley.—Since our last issue, the powers and responsibilities of supreme magistracy in this Republic have been transferred from one to another of its citizens successively chosen to that high office by the free suffrage of their fellow-citizens. The public ceremonies which signalize this transfer, sufficiently imposing, are also, in their essential features, characterized by noble simplicity and impressive solemnity.

In the presence of a vast assemblage of the people, the Chief Justice of the United States administered the constitutional oath to the elected President, whose hand rested upon the Holy Bible.

Of the inaugural address then delivered we here record the opening and closing sentences:

FELLOW-CITIZENS:—In obedience to the will of the people and in their presence, by the authority vested in me by this oath, I assume the arduous and responsible duties of the President of the United States, relying on the support of my countrymen and invoking the guidance of Almighty God. Our faith teaches that there is no safer reliance than upon the God of our fathers, who has so singularly favored the American people in every national trial and who will not forsake us so long as we obey his commandments and walk humbly in his footsteps.

Thus seriously and devoutly beginning, the President, after frankly setting forth the views and purposes which are to guide his administration, as seriously and reverently closed his discourse in the following words :

Let me again repeat the words of the oath administered by the Chief Justice, which, in their respective spheres, so far as applicable, I would have all my countrymen observe: "I will faithfully execute the office of President of the United States, and will, to the best of my ability, preserve, protect and defend the Constitution of the United States."

This is the obligation I have reverently taken before the Lord Most High. To keep it will be my single purpose, my constant prayer, and I shall confidently rely upon the forbearance and assistance of all the people in the discharge of my solemn responsibilities.

Can any loyal American, who prays at all, fail constantly to unite with our President in that "constant prayer," or deny him "the forbearance and assistance" which he so touchingly invokes?

Ex-President Cleveland.—Retiring now the second time from the presidency to which he has twice been called by the voice of the people, he may reasonably think himself exempt, for the remainder of his life, from the cares and labors of "public office," which he has so justly and so earnestly exhorted his countrymen to regard as "a public trust." That he has conscientiously so regarded it we sincerely believe, and we confidently expect this to become more evident as the history of his two administrations shall be studied, however men may differ concerning the wisdom and correctness of some of his acts and decisions. That which men will most cordially "agree to praise" in coming ages will, we believe, be the noble contribution which his admin-

istration has made to the cause of universal peace. Having calmly and firmly advised all European powers that they must not by force take anything from any neighbor nation of ours, without the verdict of some impartial tribunal, he leaves upon the table of the Senate a treaty with the foremost of those powers, our nearest neighbor and our "next of kin," providing for the reference to such reasonable arbitrament of all questions that may arise in the next five years—a treaty which his successor, in his inaugural address, exhorts the Senate to ratify.

"And let all the people say, AMEN."

Our New Senate.—It is not wholly new. Only one-third of its ninety members completed their term of service on March 4, and some of those were reëlected. The body being thus continued is in session, while the other House of Congress is having a brief vacation until March 15, when the Fifty-fifth Congress is called to meet in special session. Going to press before that date, we probably cannot record in this number the Senate's final action on the treaty of arbitration. That that body should deliberate upon so grave a question is not only proper but necessary to any worthy fulfillment of its constitutional responsibility. We believe that the Senators generally have a serious regard to their responsibility, and will be more attentive to respectful petition than to clamorous demands or rude denunciation. The principle and purpose of the treaty, we cannot doubt, commend themselves to all good men and women. Our hope is that the Senate will find nothing in its details which will prevent its adoption, with any necessary amendments to guard against abuse and perversion. If, on deliberation, they shall find any *such* amendments necessary, all citizens ought to unite in commending the Senate for securing them.

Persian Politics.—Close observers of political movements in the East have been much interested in the changes which have recently occurred at Teheran. The very able Prime Minister, who had such influence with the late Shah, and who was regarded by European ministers as by all odds the most intelligent and capable Persian statesman now living, has been removed by the new Shah, evidently with the conviction that it is necessary for him to assert his independence of so powerful a man. A new

cabinet system has been introduced, and yet not new, for the same attempt was made in the earlier days of the old Shah's administration. It did not then succeed and it is not likely to do so now. Such a scheme is ill adapted to the Persian mind and methods. We recall a statement of a prominent Persian ecclesiastic, whose picture appeared in a number of *THE CHURCH AT HOME AND ABROAD* last year, to the effect that Persia would never accept reforms so long as its name remains "Iran." Only as it shall pass from under the rule of Islam can any genuine reformation of its political methods be expected. Meanwhile there is neither much of hope nor fear for the missionary work there from these makeshifts in the political administration of the kingdom. The kingdom of our Lord Jesus Christ will advance in either case, slowly but surely, for such is the immutable promise of God.

Dr. Barrows in Calcutta.—A most cordial reception was extended to this eminent Christian preacher immediately upon his arrival in Calcutta. Numerous representatives of India's manifold religions united in the welcome; for his fame in connection with the Parliament of Religions, and his special purpose in visiting the country, had been widely heralded in advance. His course of lectures, upon which he entered at once, and which are to be repeated in various parts of India, has attracted the most interested attention. It is gratifying to the friends of missions to learn from the India papers of the "eloquent and powerful" support Dr. Barrows has brought in these brilliant discourses to the supreme claims of the Christian religion. While recognizing what there is of truth in the sacred writings of other nations, he boldly argued before his Indian hearers, that Christianity was the only full-orbed system of truth and love. The way in which he presented Christ and his salvation seems to have more than met the highest expectations of the missionaries and must emphatically strengthen the position of Christianity before the Hindu mind. These lectures will go far to correct the ideas which have become so prevalent in India, as to the victories of Hindu thought at the Parliament of Religions. May the blessing of God follow Dr. Barrows' labors in India.

Greece.—"Living Greece" once more? Surely at this distance the little kingdom appears to be very much alive. The powers of Europe that could not agree to coerce Turkey from policies which gave no effective protection from massacre to her Armenian subjects—can they agree to coerce Greece from protecting the Greek inhabitants of Crete, and welcoming them to union with themselves?

They are said to be agreed in their demands—can they agree in enforcing them? King George seems to intend to ascertain. The people of England are looking on with interest. All Christendom waits to see whether "the concert of Europe," powerless to defend the victims of tyranny on the one hand, will be potent to prevent a brave people's escape from that tyranny on the other.

The Tuskegee Conference.—The sixth of these annual conferences was held in February at the Normal and Industrial Institute in Tuskegee, Ala. To consider the best methods of improving the industrial, educational and moral condition of the Negro is the avowed purpose. The declarations of the conference of 1897 are in substance as follows: Ownership of the soil is the foundation of all progress; and since three-fourths of the Negro race live by agriculture, more attention should be given to improved methods. We discourage extravagance, and advise all to live on less than they earn. We urge each community to keep its school open six months or more in the year, and that our young people be kept busy, in school or at work, that they may not become loafers or criminals. We should make the immoral, among the leaders or in the ranks, feel the force of our condemnation. Religion should enter into the smallest details of daily life. We recognize the mutual dependence of the white and black races in the South, and pledge ourselves to do all in our power to remove obstacles to our mutual progress.

OUR CONTRIBUTORS in this number give our readers plenty to think about. Rev. J. A. Eakin shows us some of the tests to which the faith of converts in Siam are subjected, and how well they generally bear them. Prof. Minton continues his interesting account of "Presbyterianism in Cali-

fornia," begun in our last number, and to be continued, we trust, in our next. This, like his previous article, is illustrated by portraits of several of the men who "made" the history which he is recording.

WOMAN'S WORK is to be the prominent foreign mission theme in our May number; the home mission theme is *The Mormons*, among and for whom much of the best *Woman's Work* is done; and we have the promise of several articles written by women on themes a little aside from the ordinary, and letting our readers see, through the writers' eyes, scenes with which most of our readers are not familiar as those writers are. We expect our May number to be a very attractive one—a kind of "Queen of the May."

MISS MARY BEATTY.—Of this estimable lady Mrs. Sarah Bancus writes: "The Ladies' Missionary Society of the Presbyterian Church of Johnsonville, N. Y., have met with an almost irreparable loss in the death of Miss Mary Beatty, February 2, 1897. Miss Beatty had an exalted love for missions and missionary work in every form, and to this object her gifts were always liberal and her impression on others inspiring. She died, as she had lived, sweetly submissive to the divine will, giving testimony with her latest breath that 'Jesus can make the dying bed seem soft as downy pillows are.'"

MRS. ANNIE SINCLAIR CUNNINGHAM, the wife of Rev. David A. Cunningham, D.D., pastor of the First Presbyterian Church, of Wheeling, W. Va., was called to her heavenly home on Wednesday, February 17. She was one of the most prominent women in foreign mission work. She had been suffering for several years from internal trouble. Since she returned from Edinburgh, Scotland, where she was one of the United States delegates to the Evangelical Alliance, her condition continued to grow more serious, and within the last few weeks a surgical operation was considered necessary. She did not survive the operation.

Mrs. Cunningham was born in West Highland, Scotland, October 27, 1832; her maiden name was Annie Campbell Frazier

Sinclair; her father was Rev. John C. Sinclair, who used to preach in a church in Charlotte, N. C. Her mother's maiden name was Mary Julia MacLean, she being a descendant of the Duart and Lochbuy houses. She was married to Dr. Cunningham in 1858 at Bridgewater, Pa.

Mrs. Cunningham was one of the founders of the Woman's Foreign Missionary

Society of the Presbyterian Church. She was president of the Washington Presbytery Mission Society for a number of years, one of the secretaries of the Chautauqua Missionary Institute, and served as a leader in local works of charity. While in Scotland she was chosen president of the Missionary Association of the World.

CHARLOTTE M. TERRILL.

OUR MAGNANIMOUS HEAVENLY FATHER.

In nothing is the character of God in stronger or wider contrast with that of false gods, as conceived and represented by their worshippers, than in this, that they are revengeful, just like bad men, who invented them, while he is magnanimously forgiving. "Who is a God like unto thee, that pardoneth iniquity?" well might the prophet Micah exclaim. The heathen—both the rude and the cultivated—have had no such conception of divine magnanimity. Their gods are conceived as revengeful beings, taking pleasure in the misery of those who have displeased them, and if ever exercising leniency, persuaded or induced to do so by such considerations as influence selfish and unholy men. The Bible teaches us to conceive of Jehovah as taking no pleasure in the death or the misery of any of his creatures—inflicting evil only in solemn manifestation of his eternal principled opposition to all wrong. Whenever he can find it or make it consistent with righteousness to spare the guilty, "he delighteth in mercy." A parent frowning upon a disobedient child and punishing him not as finding pleasure in so doing, but in simple fidelity to parental duty and in faithful care for the character of the child, gladly opening his arms to the child repenting and confessing his fault, is the Biblical type of the heavenly Father. There is in him nothing of that weakness which belongs to human fathers, so liable to induce them to indulge their children in what is wrong and must be hurtful to themselves as well as to all the family. God is infinitely removed from all that. But he is just as far from the weakness of resentment, the meanness of revenge, as from all capability of being bribed or coaxed to acquiesce in wrong.

The absolute freeness and fullness of God's forgiveness—the boundless generosity that

characterizes it—we are quite unable to express. If we call it princely, we degrade it, for how notorious is it that "the princes of this world" have quite generally been accessible to corrupting influences and persuasions, and apt to confer favors on conditions that ensnare and degrade the recipient. On the contrary, those princes who have exercised mercy with conscientious care to secure all the ends of justice, with absolute freedom from every manner of bribery, and with the highest degree of magnanimity—if upon them we bestow the epithet *godlike* we are conscious of doing them the highest possible honor. The human ruler who in dealing with wicked and rebellious subjects of his authority shows himself superior to all personal enmities, all revengeful feelings—who is influenced only by considerations of principle, of faithful regard to right and to the public welfare, is the most like God. He acts on God's principles and in God's way.

Let us ever keep before us this divine model of generous, magnanimous forgiveness. The God whom we adore, and who bids us be imitators* of him, is gloriously incapable of personal resentment and personal unkindness. He has no reasons for inflicting evil upon any creature except public reasons, no motives but those which arise from unwavering regard for right and impartial benevolence toward all beings. Whenever the sacred ends of justice can be secured without punishing the guilty, then he delights to forgive. No influence needs then to be exerted to pacify him—no inducements are needed to persuade him. His own prompting, his own preference, is all that way. No persuasion and no power could prevent his showing mercy.

* Eph. 5: 1, R. V. and the Greek original.

THE COMFORT OF THIS.

You may find a believer suffering under severe affliction, keenly alive to all the natural pain of it, yet enjoying a sweet peace, a delightful serenity of mind, a cheerful confidence that all is well, because all is ordered by infinite fatherly love and wisdom. How different from this the grief of an unbeliever! There may be a gloomy calmness of stoicism—a proud acceptance of the inevitable; but never satisfaction and perfect peace. The element of hope is also an ingredient in the comfort of the believer. He is sure that what he suffers will be transient. It will fulfill its purpose, and then cease.

GOD'S END IN AFFLICTION.

“He will subdue our iniquities.” There is no other essential evil except *sin*. Nothing else can permanently hurt our imperishable souls. Nothing else are we taught that God hates. He hates that as we hate an

ulcer in our own flesh or in flesh that we love better than our own. We can bear the necessary pain of any surgery that can rid us of the malignant tumor. We can bear the greater pain of inflicting such pain for such a purpose on one most tenderly loved. If we cannot it is because we are weak. God *can*. Herein is the magnanimity of our heavenly Father.

ONLY RIGHT WAY OF SEEKING COMFORT.

If we are children of God, suffering affliction, we cannot desire him to withdraw his chastening hand until he has effected his kind and faithful purpose. As he is a Father, our hearts assure us that he will withdraw his hand as soon as he sees that purpose fulfilled. We would not have him lay aside the knife and leave the ulcer in our flesh.

We are working with him, when we sincerely endeavor to abandon all that displeases him.

DIVERS TEMPTATIONS.

REV. J. A. EAKIN.

There is very little active persecution against Christian converts in Siam; but there is usually a policy of letting them severely alone, which is often harder to bear than outbreking violence. For instance, when a student goes home and tells his friends that he has decided to become a Christian, they receive his statement with quiet contempt, and refer to the matter afterward only with derision. The Christian religion in general, and his confession of faith in it in particular, are a subject for ridicule and good-natured raillery in the household: a method of attack which is most effective and most difficult to resist.

But there is a Siamese custom which often puts our Christian young men to the test most severely. The Buddhist women fix their hopes for the future life to a large degree upon their sons. If a son will enter the temple and become a Buddhist priest, they believe that a large part of the merit gained by this step will be credited to his mother or grandmother. From ancient times it has been the custom for a young man, before he marries and settles down in life, to enter the temple for a few months or

a year. Until he has done so he is hardly considered a man. Without this preparation, the Crown Prince cannot ascend the throne, and a youth who is ambitious for preferment cannot be appointed to a public office.

When our students graduate and return home, this custom is pressed upon them. Perhaps it is the old grandmother who will urge the young man to enter the temple and become a priest, to make merit for her. When he says that he thinks it is wrong to do so, she will say: “I am an old woman, and I have only a few years more to live. The future is all dark, and I want you to do this for me, that I may have some hope for the future. It is hard to refuse such an appeal as that, backed as it is by a custom which has greater binding obligation than law, and by that filial obedience and respect for age which is the very best thing in their social life.

I knew a Siamese woman whose daughter, her only child, was married to one of our Christian young men. The mother-in-law determined to induce the young man to enter the temple and make merit for her.

The fact that it would be necessary for him to be separated from his family, and that he strongly resisted all her entreaties, made no difference to her. She had set her heart upon this thing, and bent all the energy of a strong will to accomplish it. When, at last, he told her that the step proposed was contrary to his religion, and that he would never consent to do it, she despaired of succeeding in that plan; but she resolved to bring about a divorce, and marry her daughter to another. She worked on the jealous fears of her daughter; she concocted plots to involve her son-in-law in suspicious circumstances; until she convinced the wife that her husband had been unfaithful to her, and he, finding his home no longer endurable, left his family and returned to his mother's house. He had two little children whom he tenderly loved, and when he came to my study to consult about the matter, the great, strong man cried like a child as he told me of his troubles. Finally peace was restored and the mother-in-law was induced to abandon her attempt; but the incident shows what a powerful pressure is brought to bear in connection with this custom. Yet, in spite of all this, so far as we know, not one graduate of our Christian high school, whether Christian or not, has yielded under this temptation. It is probable that some, knowing that they must meet this trial, and fearing that they will not be able to resist, have deferred a profession of their faith in Christ while they were in school.

After the Christian graduate has left school comes the question of employment. The salary offered by the mission is usually no inducement to engage in Christian work. For the first year it is fifteen ticals a month, or about five dollars in our money. With his education he could frequently command twice that sum, with a good prospect of soon earning three times as much, in honorable employment outside. His friends at home urge him to adopt a career in business, or to seek a position in one of the government offices. I have known the students of the Senior class to be notified before they graduated, by European mercantile firms in Bangkok, that situations were ready for them at a salary of thirty ticals a month as soon as they would leave school. In some cases, the graduate has already selected the girl whom he wishes to marry, and the in-

fluence of her parents is brought to bear to induce him to seek a more lucrative employment. The young lady herself is apt to think that a mission salary is not sufficient to provide her with such a home as she has been expecting. Considering all these adverse influences, is it not a remarkable fact that all of these Christian graduates, on leaving the school, have engaged in Christian work under the mission? It is true that they are not all so employed at present. Some of them, with our full consent and approval, have afterward studied medicine and are now Christian physicians, supporting themselves by their practice. Others are engaged as teachers in the government schools, or as clerks in government offices; but in every case where one has been so employed, he has stipulated in advance that he must be excused from work on the Sabbath, and the request has always been granted.

The reason for their willingness to sacrifice their own interests for the sake of doing Christian work is twofold. They have a proper feeling of gratitude to the mission for the education which they have received, and feel under obligation to show their gratitude in the way that they know will be most acceptable, by taking employment in the service of the mission. But above and beyond this, there is a sincere desire to extend the kingdom of Christ, and to bring their people to a knowledge of his love; and in the beginning of their course, at least, they know that they can best promote this cause by engaging in mission work. As an illustration of the feeling of obligation for benefits received, I recall the case of a young man recently married, who was just getting started in business for himself, yet each year he sent to me anonymously forty ticals to help support a poor boy in the school. That gift was as much from him as one hundred dollars would be from a young man of similar position in this country.

These are some of the temptations that meet our students on the threshold of their career, and they are certainly very great and hard to resist; but thus far they have met them nobly, and we have good hope for their future; for there is great power, defensive and aggressive, in a thorough, systematic education, saturated with Scripture truth, and set on fire from on high.

REV. ISAAC ANDERSON, D.D.

REV. CALVIN A. DUNCAN.

*Dear Dr. Nelson :—*You ask me to write of “ Dr. Anderson, who dug that well of living water, Maryville College.”

Yes, Isaac Anderson, like the patriarch Isaac, was famous for digging wells.

Wherever he went he left something to bless mankind, and the well he dug at Maryville was his most beneficent work and most enduring monument. Through a ministerial life of fifty years he united the work of teaching with that of preacher and pastor. He taught as tutor in the school of his theological instructor, Rev. Samuel Brown, in Virginia, and, on coming to Tennessee, he founded the Union Academy in Knox county, where he taught till he removed to Maryville.

The oldest of a family of seven children, he was born of Scotch-Irish parents in Rockbridge county, Va., March 26, 1780, and died January 28, 1857, aged nearly seventy-seven years. His ancestors emigrated from County Down, Ireland. His great-grand-parents were at the siege of Derry.

His father, William, was an industrious, pious farmer, who prayed regularly with his family. As a child he was under the instruction of a strict Scotch master, who opened and closed his school with Scripture reading and prayer. In this his first school he showed power of application and facility and grasp of mind beyond his years. At fifteen years of age he entered the Liberty Hall Academy, a classical school taught by Rev. William Graham, located within a mile of Lexington, Va., now Washington College. In this same school Dr. Archibald Alexander and other eminently useful men were educated.

He never graduated from college, but he was nevertheless a profound scholar, for the reason that he was a most indefatigable student all his life long.

When but a child he was subject to deep religious impressions. The religious atmosphere of his home, the devotional spirit of his old Scotch teacher, and especially the loving instructions of his maternal grandmother, all tended to increase these impressions. He was under deep conviction of sin

long before he realized a hope in Christ. When about twelve years old he was converted while engaged in prayer in a grove to which he had been accustomed to resort for months. At the age of eighteen years he joined the Presbyterian Church which was under the care of Rev. Samuel Brown, in Rockbridge county, Va. That was in 1797.

For two years after this time he struggled with the problem of his life calling. He sought as his great controlling motive the



Rev. Isaac Anderson, D.D.

desire to glorify God, and with this idea guiding him he finally decided to seek the gospel ministry, and immediately put himself in the care of the Presbytery of Lexington, and began the study of theology under his pastor.

In 1801, coming with his father to Knox county, Tenn., he was transferred to Union Presbytery, and continued his studies under the direction of Rev. Samuel Carrick. He was licensed to preach the gospel in the spring of 1802, and in the

fall of the same year he was ordained and installed pastor of the Washington Church.

Here he labored nine years, engaged constantly in preaching and teaching, supporting himself largely from his farm. Once every month for two years he made a circuit of one hundred and fifty miles, going far into the mountains preaching the word. In these preaching tours his heart was pained at the fearful spiritual destitution of the people whom he found as sheep in the wilderness without a shepherd. He was already being prepared by the Master for his great life-work.

In 1811 he received and accepted a call to become the successor of Dr. Gideon Blackburn as pastor of the New Providence Church at Maryville, and was installed in 1812. In going to Maryville he thought the sphere of his usefulness would be enlarged, and his favorite motto was, "to do good on the largest possible scale."

Beginning with 1819, for ten years he preached twice a month for the Second Presbyterian Church at Knoxville.

But through all these years one overpowering thought burned in his soul—this moral and religious destitution, how can it be overcome? The Spirit of God placed before him in blazing characters the text, "My people are destroyed for lack of knowledge." These words followed him during the day, they haunted him during the night. He wrote to the Home Missionary Society for help, but received only a letter of sympathy.

In 1819 he was a delegate to the General Assembly which met at Philadelphia. After the meeting he went to Princeton, and besought some of the young ministers to accompany him to Tennessee, but not one came. In the long horseback journey home he unburdened his heart to Rev. James Gallaher, his traveling companion, and by the time he reached Maryville the great work of his life was maturely planned—*this appalling spiritual destitution can be met only by raising up and training a ministry on the ground.* This was clearly and unmistakably a call from God, as truly so as was that of Moses at the bush and of Paul to Macedonia. He was shut up to this work, and there was no escaping it. A class of five young men was at once organized and *Maryville College was founded.*

From the date of its organization to the

present time this College has always been under the care of the Synod of Tennessee. It was first chartered as the "Southern and Western Theological Seminary."

In 1822, when forty-two years old, Dr. Anderson was installed Professor of Didactic Theology. In his inaugural address on that occasion he said: "Let the directors and managers of this sacred institution propose the *glory of God and the advancement of that kingdom purchased by the blood of his only begotten Son, as their sole object, and they need not fear what man can do.*"

In these words he expressed the great motive of his life.

Besides a large number who entered honorable secular employments, more than one hundred young men received from him both their literary and theological training, and became widely and largely useful, many of them men of great power. Among the more prominent were John S. Craig, Gideon S. White, William Minnis and Thomas Brown. One of the five who composed the first class was Rev. E. N. Sawtelle, D.D., who for years was American chaplain to seamen, Havre, France.

It is impossible for us in this day fully to understand the difficulties under which Dr. Anderson labored; he performed his task, as he himself says, "amid poverty, self-denial and overwhelming exertion."

Because of special institutions for theological study at other places, the seminary at Maryville was chartered as "Maryville College" in 1842, though theological instruction was given to some students till 1855.

As a teacher he aimed to make his students think, to lead out into proper channels the very best native ability they possessed.

No small part of the training given to students at Maryville came from the wonderful personality and noble character of Dr. Anderson. To be brought into contact with such a life was in itself an education. The passion of his soul was to glorify God, and unconsciously to himself this passion was communicated to his pupils, who loved and venerated him as a father. His heart overflowed with kindness. While he was affable and at times humorous, he was always dignified and never light and frivolous. To show his reputation for honesty it was said, probably in jest, that he and a well-known

Quaker by the name of Lee, whom everybody regarded as the synonym of fair dealing, proposed to swap horses, but after much parleying the trade failed because neither was willing to accept the large boot the other wanted to give. He employed Cherokee Indians to build a road from Maryville to the top of the Smoky Mountains, and ever after they regarded him with extreme veneration.

As a preacher he had remarkable power, and was at times most eloquent.

He was tall and large in body, of commanding appearance, with broad shoulders and a piercing eye.

His biographer speaks of "the remarkably sweet expression of his countenance and the facile power of his eye. On the Sabbath when he rose in the pulpit to commence the service, the impress of a more heavenly serenity, a more placid benevolence, a calmer dignity, is seldom seen on human brow."

His sermons were prepared with much care, and usually delivered without manuscript.

Though tears sometimes rolled down his cheeks when his soul was stirred, he was an argumentative rather than emotional preacher, and reasoned with convincing logic. He had perfect control of his grand voice and spoke deliberately and never boisterously, and enunciated distinctly.

He was entirely free from cant. There was nothing stilted about his style, and he handled the most profound truths in such a simple way that little children could understand him.

The burden of his preaching was to induce men to forsake sin and live a godly life.

He took great interest in children. A lady now past middle life told the writer that when she joined the Church at twelve years of age, Dr. Anderson put his hand on her head and looking upon the congregation said, "What a beautiful thing it is for a child to become a Christian."

Dr. Anderson was a very plain man. Some of the aged people tell how he used to take his good wife behind him on his old blind mare and ride out to meet his country appointments or visit his parishioners.

In his pastoral visits he was affable and cheerful and talked much on practical religion. In the conversation by the way-

side he could lead up to the subject of religion in the easiest and most natural way.

Only eternity can tell the vast reach of his influence. It was not an unusual thing for three generations to be baptized and admitted into the church by him, and many members of their families also married and buried by him.

His domestic life was an ideal one.

In 1802 he married Flora McCampbell, with whom he lived in most congenial union for nearly fifty years. Like her husband, she was "given to hospitality." She became a helpmeet indeed, and added greatly to Dr. Anderson's usefulness. The wife and all his six children died before him, and only two grandchildren survived him.

In the spring of 1856, his residence with all his valuable papers and manuscripts was consumed by fire, and so but little of his writings have ever been published. During the remaining ten months of his life, his health failed rapidly; but his great ruling passion remained with him till the last.

A friend visited him when he was on his deathbed, and though very weak in body and in mind, he fixed his eyes earnestly on his friend for a few minutes and then repeated the lines:

"I long to see the season come
When sinners shall come flocking home."

The tears started in his eyes, and he added: "Everything that does not somehow or other fall in with that sentiment is like throwing cold water upon me. I can't stand it."

Dr. Anderson died and went to heaven, but the power of his life for good in the world can never die.

"That well of living water, Maryville College,"* which he dug, has been flowing for seventy-seven years. May this well ever be kept in unobstructed connection with "the river of God, which is full of water!"

* Before my first visit to Maryville, in 1869, I had known something of the sturdy piety and patriotism and love of liberty which largely prevailed in eastern Tennessee. What I learned in that visit, and in conversation with Prof. Lamar, and with Rev. Thomas Brown at his home in the neighboring village of Philadelphia, seemed to me to show that the streams of influence which had so fructified that region had their principal source in what I therefore thus called a "well of living water."—H. A. N.

PRESBYTERIANISM IN CALIFORNIA.

REV. HENRY COLLIN MINTON, D.D.



Rev. W. W. Brier.

II. THE POST-PIONEER PERIOD.

No one is eligible for membership in the Society of California Pioneers who did not arrive in California on or before December 31, 1849.

"The three W's" were the only Old School Presbyterian ministers that were in this sense *pioneers*. It is only truth to say that no other denomination was more vigorous and aggressive in the early days in California than our own. We preëmpted the ground by having the first men on the field, by expending more money than any other Church for the first half-dozen years, by following up the appearance of new communities all over the State with organizations, and, wherever practicable, with the permanent ordinances of the gospel. We have seen the van of the Old School Church, and the New School was not one minute behind the Old in coming to this coast. Indeed, the very same steamer, which might be called the "Mayflower of the Pacific," brought, in company with Dr. Woodbridge, two missionaries of the other Church. That steamer was the "California," and those missionaries

were the Rev. John W. Douglas, from Dartmouth, and the Rev. S. H. Willey, from Yale, classmates at Union. The former organized the Presbyterian Church of San José in the old adobe courthouse in the fall of 1849. This was the beginning of our work in the beautiful Santa Clara valley. Presbyterianism has been the mother of many churches in the Garden City, and we have to-day two noble churches with nearly 900 members doing a very prominent work in making San José one of the most intelligent strongholds of evangelical religion on the Pacific coast.

The first New School presbytery was organized at Monterey, in September, 1849, with three members, Messrs. Douglas, Hunt and Willey.

Mr. Willey remained a year and a half at Monterey, which was then the capital of the State, but inasmuch as nearly all the people had gone to the mines, the capital being removed from Monterey, he came up to San Francisco, and began to gather a congregation there. He held services in a carpenter's shop in Happy Valley, within gunshot of where the Palace Hotel now stands. This was the embryo of the Howard Church, which has had such a useful but eventful history.

That location is now surrounded by business blocks, and only within the last year the congregation have sold their downtown property and gone to a new and very promising location in the western part of the city. Dr. Willey resides in San Francisco, an honored pioneer, universally beloved, and it was a very interesting feature of the dedication of the new Howard Church in August last, that its venerable founder could be present and speak his Godspeed to the work in its bright and handsome home.

The first to appear in the post-pioneer period was the Rev. William Wallace Brier, than whom no man has left a more honorable record in our Church in California. He was born near Dayton, O., November 6, 1821; was graduated from Wabash College in 1846; received his theological training under Lyman Beecher and Prof. Stowe at Lane, and was ordained in 1848. He spent two years as a home missionary at Romney, Ind. In 1849 he

was married to Elizabeth Naylor, of Crawfordsville, and early in 1850, commissioned by the American Home Missionary Society, started for California. When one of the secretaries of the Society asked him where he would like to go, he replied, "Give me the hardest field you have." That answer was characteristic of the man and of his lifework. He reached San Francisco in August, 1850, and proceeded immediately to Marysville, where, in the December next following, he organized the First Church of that place with nine members. Though apparently of strong and healthy frame, he was a lifelong sufferer, and only his indomitable will kept him going. In 1852, his health failed him utterly, and he came down to the Mission de San José, thirty miles or so south of Oakland. Here was his home all the rest of his life. He taught the first public school in what is now Alameda county. He was always busy, looking after weak churches and preaching to out-stations on every side. In 1860 he was appointed district secretary of missions for California and Nevada.

He organized the following churches, viz.: Marysville, December, 1850; Grass Valley (now Congregational), February 8, 1852; Centreville, June 5, 1853; Santa Cruz (now Congregational), September 13, 1857; Brooklyn, East Oakland, January, 1860; Alvarado, 1860; Red Bluff, November 11, 1860; Carson City, Nev., May 19, 1861; Alameda, 1864; Milpitas, October, 1870; Livermore, February 12, 1871.

He did a vast amount of work of this kind wholly without financial compensation, and was always a loyal and liberal giver to all the funds of his denomination. He was a close personal friend of Secretary Kendall, and in 1870-1 he was agent for the memorial fund in California.

Mr. Brier was notably a public-spirited Presbyterian. It was with him a well-known point of great pride never to miss a roll call. He was moderator of the Synod of Alta California, in 1859, and of the Synod of the Pacific (reunited) in 1871. Up to within two years of his death, when his health entirely failed, he had missed but one meeting of his presbytery. That was in the early fifties, when presbytery met at Nevada City. The expense and hardship involved in the trip can be estimated if we imagine a New York pastor going to Pitts-

burg to attend his meeting of presbytery without railways and without any well-made wagon roads.

Mr. Brier was a charter director of the San Francisco Theological Seminary, and he held that position till a short time before his death. He was its financial secretary, appointed in 1872, and his efforts in that position were highly successful.



Rev. S. S. Harmon.

In 1885 he established in San Francisco the Presbyterian Depository of the Board of Publication, but in less than a year his health gave way, and until his death, June 3, 1887, he was wholly incapacitated for business. He was a man of affairs. He was courageous but kind, of strong convictions but gentle charity. He had the true missionary spirit. He loved California and he knew it through and through, and many dwelling and toiling in pleasant places now are building on the foundations which he wisely laid.

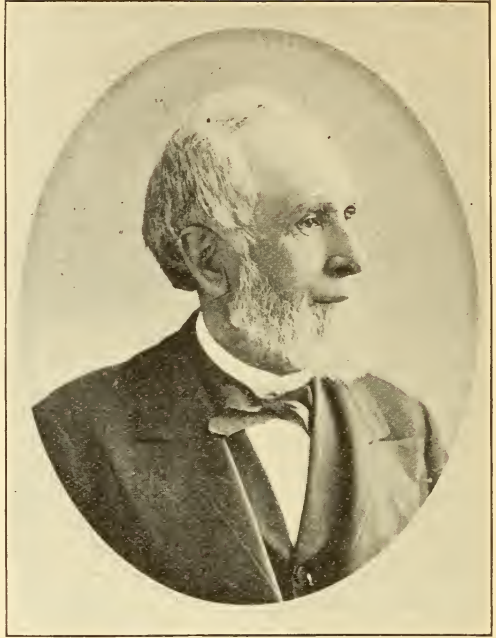
A reinforcement of New School men reached San Francisco in February, 1853. Eight ministers came on the clipper ship "The Trade Wind," around the Horn, being out 102 days. They were Messrs. O. Dickinson and T. Congdon, who went on to Oregon; Messrs. William C. Pond and J.

G. Hale, who were Congregationalists, and Messrs. James Pierpont, S. S. Harmon, S. B. Bell and E. B. Walsworth. It is to be remembered that the Mission Board under which they all came was the organ of the New School Presbyterian Church and the Congregational Church jointly, and that this accounts for the fact that the interests of these two denominations were so closely interlinked in those early days. Mr. Pierpont organized the Presbyterian Church at Placerville. Mr. Bell did the same at Columbia, and he organized what is now the First Presbyterian Church of Oakland. He is now a resident of Santa Barbara.

Silas S. Harmon went to Sonora, and organized the church there. He was a graduate of Union College and of Union Theological Seminary. He labored in Sonora ten years and then came to Oakland, where he was for a time principal of the Pacific Female College. Afterward he was at the head of the Santa Barbara College, and, still later, he was principal of Washington College at Irvington. In 1882 he founded the Harmon Seminary in Berkeley. He died in December, 1883. His work was largely educational, for which he had special tastes and aptitudes. Messrs. Bell and Harmon had married sisters, whose brother was Dr. Walsworth. So close were the ties that bound these three *confreres* together in their work on the coast.

Edward Brown Walsworth was of New England parentage. In his veins coursed Pilgrim blood; he was lineally descended from Lady Alice Southworth, who became the second wife of Governor William Bradford of the Plymouth colony. He was born in Cleveland, O., in 1819, and graduated from Union College in 1844. He took two years at Auburn and one at Union, taking his diploma from the latter institution. He was pastor at East Avon, N. Y., four years, meanwhile being married to Sarah A. Pier-son, of East Avon.

Coming to California with the "Trade-wind" party, he immediately set to work. In March, 1853, under one of those magnificent live-oak trees which one may still see, he delivered the first sermon ever preached in what is now the beautiful "City of Churches"—Oakland. Before leaving the East, it had been thought that his work would be in Oakland, but upon his arrival he concluded that his duty was to go to



Rev. E. B. Walsworth, D.D.

Marysville. His friends in Brooklyn, N. Y., having his Oakland work in mind, presented him with a fine church bell, which may still be seen in the Oakland Church. The locality on the east side of the bay was then known as Contra Costa.

This bell was a personal gift to Dr. Walsworth, and is now a fitting monument of his noble life in California. Indeed, the call to Oakland had only been deferred, for in 1862 this church invited him to become its pastor. At that time the church was greatly weakened by the withdrawal of those who formed the First Congregational Church of that city. Mr. Walsworth came and remained three years, relinquishing his pastorate then to found the Pacific Female College, whose plant has since been transformed into that of the Pacific Theological Seminary, Congregational. In 1872 he went East, and the remainder of his life was spent in New York State, busy and beloved, until his death, which occurred at Livonia, February 3, 1892. He is remembered as a man of unusually fine culture, warm, social nature and attractive gifts of manner and of heart.

In the summer of 1854 there came to California a man who, having already achieved distinction, was destined, under

God, to become the most conspicuous figure in the first half-century of Pacific-coast Presbyterianism. William Anderson Scott was born in Tennessee in 1813. At the early age of seventeen he was licensed to preach by the Cumberland Presbyterian Church. After a few years of frontier life, during which he served as chaplain in the Black Hawk War, he was graduated with honor from Cumberland College, Ky., in 1833. He received his theological training at Princeton. His early ministry was crowded with fruitful labors. He was pastor of the "Hermitage," where General Andrew Jackson was his parishioner. In 1842 he became pastor of the First Presbyterian Church of New Orleans, which became under his care the leading church of the South.

Led by considerations of health, he came to California. Immediately after his arrival the Calvary Church was organized, and it became at once the foremost church in San Francisco. In 1858 he was the moderator of the General Assembly (O. S.). In 1861, during the disturbances incident to the Civil War, he resigned his pastorate and went to Europe. In 1870, after nine years' absence from it, he came back to the land he had not ceased to love, and at once there was organized the St. John's Church, of which he was pastor until his death.

Dr. Scott was in many respects a large man. As a leader of men he had peculiar gifts. Uncompromising convictions, nestling in the kindest of hearts, multiplied his friends and adherents on every hand. No man was ever more loved, admired, venerated than he. Those who opposed him, admired him. He was never accused of being a self-seeker, a time-server; if he had a fault it was rather that candor whose kindness alone kept it from cutting and whose open face was farthest removed from the truckling spirit of the demagogue. He led, not by intrigue and stratagem, but by manliness and fearlessness. He was in this way able to be the pastor not of a church, but of a city.

Dr. Scott, ecclesiastical statesman that he was, had an eye to the future. He planned for foundations and then laid them. It is repeated as one of his remarks that the first time he ever came in at the Golden Gate he proposed to see a Presbyterian college and theological seminary in sight of the

bay. Both were realized, but unhappily, the former is but a thing of history. He was the author of a dozen books that do honor alike to his ability and his scholarship. He was the sincere friend of everybody, the cordial brother of every Presbyterian preacher and the fostering father of every deserving student.

Without doubt the most important work accomplished by Dr. Scott in California was the part he played in the founding of the theological seminary, in which, from its beginning till his death, he held the chair of systematic theology.



Rev. W. A. Scott, D.D.

The intention in the preparation of these notes is to limit our range as far as possible to the earlier stages of the history under review. However, the present is so indissolubly involved in the past that it is impossible to find any line of cleavage in the advance that has been achieved. Indeed, a strict adhering to the purpose would entirely preclude any mention of one of the largest and most influential sections of California Presbyterianism. Southern California is a recent discovery. What was once thought to be an appendix of doubtful value to the State, has turned about, and, in the proud consciousness of its undeveloped pos-

sibilities, almost assumes airs of patronizing the older north. Certainly there are many in the East who have often been known to wonder how far San Francisco is from *Los Angeles*. Certainly, too, he has no adequate conception of California who has only visited either part of the State and has left the other part unseen.

The Presbytery of Los Angeles is to-day one of the largest in the whole Church.

It is of record that the Rev. J. W. Douglas, founder of our church in San José, went to Los Angeles in the summer of 1850, to exploit the possibilities of the south country, but finding only a straggling Spanish village, with almost nothing to warrant continued effort, he returned after a few weeks northward to the outposts of civilization. Mr. Woods, of "the three W's," tells us that in the autumn of 1854 he went to Los Angeles and preached one year, holding services in the old adobe courthouse. He organized a church of a dozen members, but without a ruling elder. He adds that at that time he secured a lot for a church building. There were then about 5000 inhabitants, four-fifths of whom were Spaniards, and less than half of the other fifth were Americans.

It appears also that about this time, possibly before, the Rev. T. K. Davis, D.D., now of Wooster, O., was a missionary at Los Angeles, and organized a Presbyterian Church there. It would be worth knowing what connection, if any, these different efforts had with each other. It is a great desideratum that, while it is possible to do so, some authentic account of those early spasms of Presbyterianism in southern California should be written up, and *THE CHURCH AT HOME AND ABROAD* would certainly do a good service in publishing such a record.

One thing is sure : no permanent results came from all this. The Presbytery of Los Angeles was formed in 1873, with five members, namely, Joshua Phelps, D.D., Santa Barbara; F. L. Nash, San Diego; H. H. Dobbins, Ventura; L. P. Webber, Anaheim, and W. C. Mosher, Wilmington. Messrs. Robert Strong and John Mack were at once received from other presbyteries. The first action of the new presbytery was to resolve upon the organization of a church in the city of Los Angeles. However, it appears that before presbytery

could carry out its own action, the Rev. Thomas Fraser, synodical missionary, effected an organization there, as also in San Bernardino. The Rev. A. F. White, LL.D., was the first minister in the Los Angeles church. Thus it appears that this work of 1873 was wholly independent of all that had been done on the same ground twenty years before. The *Occident* of June 26, 1869, gives an account of the organization of the "First Presbyterian Church of San Diego" on June 7, with thirteen members and three ruling elders. This was done by Dr. Fraser, synodical missionary.

In 1896 this presbytery had 102 ministers, and seventy-eight churches, with a membership of 7708. At its last meeting, October, 1896, the Synod of California formed out of this Presbytery of Los Angeles the new Presbytery of Santa Barbara, embracing the counties of Santa Barbara and Ventura, and including eleven ministers and fourteen churches. Indeed, the question has been much discussed whether it would not be well to divide up the Presbytery of Los Angeles and erect it into the Synod of Southern California. There is little doubt that this is what will be done some day in the future, but there is a fraternal reluctance to be in haste while the feeling is decided both north and south that each is stronger in union with the other.

This most remarkable development in the south must not be overlooked in estimating the strength of Presbyterianism on the Pacific coast. Here is our Occidental College, our only collegiate institution within the bounds of the synod. It has had some severe struggles, but those struggles are only teaching it to achieve the success which it deserves. If the south is thirty or forty years behind the north in time, it is certainly ahead of the north inasmuch as it has a college open and at work. This college, however, belongs rather to the whole synod, and richly deserves the larger and more complete facilities for which it is now making heroic efforts. If loyalty to the Presbyterian Church, if a high standard of scholarship and if undaunted and unremitting efforts for permanent endowment constitute a legitimate bid for the prayers and gifts of Presbyterians everywhere, then there is nowhere in America a more worthy institution than the Occidental College.

FOREIGN MISSIONS.



Indians in Chile.

NOTES.

Special Prayer in the Board of Foreign Missions.

The vital air of the Foreign Missions Board is prayer. It always recognizes this fact, and when peculiarly burdened with perplexing conditions, it stops to take a longer breath. At its last meeting in February, it found itself confronted with the most serious problems regarding its finances. Though with a crowded docket of business on hand, yet under its sense of the imperative need of special illumination as to its duty to the cause it is appointed to administer, it devoted half an hour to special prayer. The prayers offered were solemn

and earnest. The discussions which followed were in such a spirit as might be expected; and the conclusions reached seemed to be of the divine guidance. It is hoped that they will commend themselves for wisdom and timeliness to the whole Church.

Measures Adopted by the Foreign Board.

The results of the Board's deliberations over its financial limitations were as follows: (1) That an appeal be sent out at once to all the pastors and churches, with a view to securing immediate financial assistance for the work of the current year. (2) That our churches be asked to take up a special offer-

ing on Easter Sunday, April 18. (3) That no appointments of new missionaries be made for the foreign field for the ensuing fiscal year except in a limited number of imperative cases, and those only when special funds shall have been raised to meet the expenses involved.

This last decision is the most severe the Board has ever taken in the matter of new missionary appointments. It means intense disappointment to the mission toilers abroad and to the waiting candidates at home. It means few reinforcements for Korea, though the field is so amazingly ripe for many harvesters. It means no advance in any of the whitening fields of China; no occupation of the Shan States in the North Laos country, nor of the inviting fields in southern Siam, not to speak of other lands from which appeals have come. Certainly this is a sad position into which the Board is forced.

Conference of Mission Workers in Mexico.

Another impulse in the movement towards interdenominational unity in mission work was given through the recent conference held in Mexico City, composed of representatives of all the missionary societies operating in that country—some fifty-five altogether, including Adventists, Baptists, Congregationalists, Friends, Methodists North and South, and Presbyterians of three or four divisions. There were also some one hundred and fifty pastors and elders from the native Mexican churches. The exercises of the conference, lasting six days and conducted in Spanish, were on the devotional side tenderly spiritual, and on the business side sensible and practical. The three foremost topics before the conference were: (1) The question of self-support in the native church; (2) Interdenominational comity on the field; (3) A revised translation of the Spanish Scriptures for uniform use. The action taken on these matters marks a distinct advance in each, and a closer degree of harmony and coöperation between these different branches of the Church of God. The judgment of those present from our Northern churches is pronounced that the outlook for the evangelical cause in Mexico is very cheering. There are some unusually strong men in the native churches—men of both intellectual and spiritual power; while the foreign mission

force is working on sounder principles and with better promise of success than ever. The last few years have seen an immense gain in the strength of the missionary enterprise in Mexico.

The Student Volunteer Movement.

At the conference of representatives of Foreign Mission Boards recently held in New York city, an exhaustive examination of this movement was presented by the Rev. H. N. Cobb, D.D., Secretary of the Board of Foreign Missions of the Reformed Church. The rise and progress of the movement were carefully reviewed and its results considered, all in a most friendly but thoroughly judicial temper, and the conclusions reached were accepted with entire approval by this body of intelligent observers of the great mission enterprise. They deserve the thoughtful study of the whole Church. These conclusions were essentially as follows: (1) We should be blind indeed if we failed to recognize in this movement a new manifestation of the purpose and power of the Holy Spirit, looking to the wider and more speedy evangelization of the world, as, in some sort, a new or refullment of that which was spoken by the prophet Joel, "Your sons and your daughters shall prophesy, your young men shall see visions," a new call to the Church, bidding her to be ready to send forth, in increasing numbers, the heralds of that gospel with which she had been put in trust for the redemption of mankind. (2) There has been a considerable increase in the number of candidates for missionary appointment through the instrumentality of this movement, and the leaders in it fully recognize that quality even more than quantity is desired in the field, and are wisely and steadily working to the attainment of such an end. (3) Had the churches throughout the land promptly accepted this uprising among the students of our institutions of learning as a call of God to them for enlarged offerings to missions, the achievements of the gospel in foreign lands would have been greatly multiplied.

What response will the churches give to such a statement of facts from the leaders of the Foreign Mission cause? When shall we see a corresponding movement set on foot to provide the special funds which this special force of volunteers makes imperative?

The Student Volunteer Movement in China.

The progress of this remarkable movement among the students of our own land is repeating itself in its extension into foreign lands. The reports of Mr. John R. Mott's labors among the colleges of Europe and of Asia mark a new chapter in its advance. The conferences held at different centres in China last fall, in particular, were full of significance and promise. They were attended by over 1200 Chinese students, besides many missionaries and other Christian workers; forty colleges were represented, and thirty-seven missionary societies. The Foochow conference alone was attended by a larger number of students than any student conference ever held, save the Volunteer conventions at Detroit, Cleveland and Liverpool. The objects sought were (1) the deepening of the spiritual life; (2) the promotion of the evangelization of China; (3) the consideration of the part which the Christian students of China must have in the evangelization of their own country. One direct result of the Conference was that seventy-seven young men decided to devote their lives to Christian work among their own people. More than 800 delegates covenanted with God to observe the Morning Watch for prayer. Besides these, there were many inquirers who were led to accept Christ as their Saviour. The various institutions represented formed a national organization under efficient leaders, which promises to be an important factor in the development of spiritual life in China. It is difficult to measure in imagination the influence on the development of the Church of God in China from such a movement as this.

Li Hung Chang Again.

A missionary correspondent from Peking mentions an interview he recently had with this distinguished Chinese statesman, in which he referred to his meeting with the representatives of the various Foreign Mission Boards in New York. Says the writer: "He spoke of the fine appearance and evident attainments of those presented to him at that time, showing that, like others of his countrymen, he is a close observer of faces and character." The correspondent adds: "I have never before heard the old man ask so many questions about Christianity, having been greatly impressed in many ways during his recent trip with it

importance and power." Such an echo from that memorable interview last fall, regarded at the time of so much significance, adds weight to the expressions which then fell from the lips of the distinguished viceroy in his reply to the representatives of the Foreign Mission Boards.

Missionary Work in Venezuela.

The providences which have established new ties between our nation and the people of Venezuela must awaken a special interest in their religious condition on the part of our American churches. The Board of Foreign Missions, recognizing these conditions, has authorized the Rev. and Mrs. T. S. Pond, its missionaries at Barranquilla since 1892, to take up their residence at Caracas for a year, to engage in tentative missionary work. The expense of this movement will not be beyond what would have been involved in returning them to Colombia, so that it means no additional cost to the Board. A large preparatory work has already been done throughout Venezuela by the distribution of the Bible through agents of the American Bible Society during the last eight or nine years. The Southern M. E. Missionary Board once occupied the field, but have withdrawn. The climate of Venezuela is propitious for foreign residence, being much superior to that of Colombia. The attitude of the government is liberal and friendly to influences designed to enlighten and elevate the people. Mr. and Mrs. Pond are sure to have the sympathies and prayers of a wide circle of friends as they enter upon this new and hopeful field of gospel work.

China Awakening.

The outlook for China is certainly brightening, especially from an educational view point. Indications are not wanting that the officials are moving, and that their eyes are turning more and more to the missionaries as those whom they can trust and whose knowledge is something they may need. The Rev. G. F. Fitch, the superintendent of the Presbyterian Mission Press at Shanghai, writes:

The demand for books of a scientific and educational character is increasing by leaps and bounds, and some of the best works of the missionaries, such as *Arithmetics*, *International Law*, *History of the War between China and Japan*, *History of the Nineteenth Century*, and many others, all by missionaries are now being pirated, or reprinted if you

like, by the natives themselves, and sold at a good profit where formerly they could scarce have been given away. There is light without heat in some of these, but we hope to get in the "heat" also.

Even in such a hostile province as Hunan, in which the most vile and virulent attacks against Christianity and missions have originated, a change of sentiment is already apparent. The chief examiner for that province, who furnishes texts for the Chinese classics to thousands of candidates for the degree of Bachelor of Arts, writes welcoming the incoming of western studies. He promises to arrange college matters under his control so as to greatly advance the study of western science, and gives hope that a newspaper printing-office may be established for the benefit of that province. When such a man, who "holds the key to the intellectual life of Hunan," thus responds to the march of Christian thought, there is no small reason to believe that we are on the eve of great changes throughout China.

Conference of Foreign Mission Boards.

The fifth annual gathering of secretaries, treasurers and other representatives of foreign missionary societies and Boards was held in the Presbyterian Mission Rooms in New York, January 12-14. Growing interest in these conferences is apparent in all our foreign missionary organizations. Their importance is warmly recognized. Their sole purpose is "to seriously consider and solve as fast as can be done scientifically the broader as well as the more ordinary and practical problems of the administration of missions."

Missionary Spirit of Native Christians.

Mrs. J. B. Mateer sends from Tunchow, China, \$8.80, the contributions of the Young Men's Missionary Society of the Tunchow College. It is small, but represents no little planning and self-denial. It was given in monthly installments of from two cash (two mills) to twenty cash (two cents), out of the limited allowance (fifty cents to \$1.50 per year) of pocket money these young men and boys get. The name of this society is Tsanyang Fu-yin Society (Gospel Helpers). It is so called because it was organized to help the Presbyterian Board of Missions spread the gospel in all the world. This society was organized in 1880, which was the twelfth year of Kwangshu. The

leader in starting this society was Mrs. Mateer. It was not easy to get started because the young men were not acquainted with any such societies and knew nothing about their rules or way of conducting meetings, and it cost her no little effort before all things were in running order. According to their rules, every member (within reach) is expected to be present at every meeting of the society and make his contribution and to perform whatever duty the society through its officers assigns to him. At present there are 110 members—forty-one in Tunchow—four have died and sixty-five have removed to other places. Though scattered widely, a constant correspondence is kept up with the society. In many places where the members are now teachers they have organized similar societies, which are more or less flourishing and contribute cheerfully. Though they cannot give much, they give gladly.

FRESH FACTS.

Mr. Houston, of Nanking, writes:

We have organized our second church at Nanking amid much rejoicing. Thirty members were at first enrolled, and at the first communion service one was baptized and nine others applied for baptism. We have pledged each other to pray, and expect that the numbers will be at least doubled inside of a year. The church has decided to bear from the first all expenses connected with the services, and to give one dollar a month towards helping another preaching point. I am the stated supply.

Rev. D. L. Gifford, of Korea, mentions a young man who came to him to purchase a quantity of Christian books; his curiosity had been aroused to know more of gospel truth by a tract which his father had at some time bought at a country market. He invited the missionary and his associate to his village home, where they located, and where they developed a most remarkable interest in the preaching of the gospel. Before they left, this young man and a companion were praying to God for the forgiveness of their sins.

Mr. Moffett testifies that the native Christians in and around Pyeng Yang have, by word of mouth and by printed page and by the testimonies of reformed lives, carried the gospel into hundreds and hundreds of towns and villages.

The Kon Dong Church in Seoul, Korea, manifests the spirit of apostolic times. Every Sunday they send out some member to preach the gospel; and all with such a sense of dependence upon divine assistance that they have been known upon several occasions to spend a day at a time in prayer and fasting, seeking aid from their heavenly Father.

Mr. Moore, of Korea, describes a thrilling incident, when a Korean convert brought forth his household gods and made a bonfire of them in his presence. "As the smoke of the burning went upward, we bowed in prayer to the true God for that home." At a little distance from this village is another community of farmers who have burned up their idols and left off their gambling and drinking. They formerly sold their crops and spent the money in vice, while this year even the outsiders testify to the prosperity which has attended them since their acceptance of the Christian doctrine.

Mrs. Gifford, of Korea, speaking of her class of girls in Old Testament studies, says the lessons have been especially appreciated by these Christian women. One of them has been heard to exclaim upon more than one occasion, "The records of the lives of these men represent character too unerringly to be fiction." Mrs. Gifford adds: "It does not always take a very smart or a very learned man to recognize the truths of inspiration."

Mr. J. N. Hayes, of Soochow, China, relates his conducting by special request a thanksgiving service held by Mrs. Lowe on the completion of her sixtieth year. The church members met in the morning, and after the thanksgiving service, at the old lady's invitation, they took dinner with her, and a prayer meeting was held in the afternoon. It was such an enjoyable service that, not long after, another woman, having reached the age of sixty, desired the occasion to be observed in the same way. So highly appreciated were these special services, that Mr. Hayes anticipates that from this on it will be almost regarded as an established custom for every man or woman who reaches the age of sixty.

The annual reports from the Presbyterian missionaries of Central China state that the

newly organized Endeavor societies have added much to the interest and efficiency of the Church.

At a recent meeting of the First Church of Bangkok, Siam, for the election of two elders and two deacons, the four candidates voted for were teachers in or graduates of the Bangkok High School.

The Day School at Paknam, fifteen miles from Bangkok, was opened last April under the auspices of a Siamese doctor and his Christian wife. The teacher was not even a Christian. At last accounts more than forty were in attendance, the teacher was a candidate for baptism, all the pupils attended the Sabbath preaching services, and the school is entirely self-supporting.

In Shanghai, China, the various missionary organizations maintain regular services for Chinese preaching at some twenty different points. There are more than thirteen hundred communicants in the different Chinese churches, with a large number of probationers or adherents, as well as school children under Christian influence.

In the Guatemala field, a new outstation has been opened at the city of Quezaltenango, a city of 21,000 souls, with a surrounding population easily accessible of perhaps 200,000. During the year a lot has been purchased, and a chapel and parsonage erected without any expense to the Board. The money has come chiefly from "good Catholics" holding liberal opinions.

MISSIONARY CALENDAR.

DEPARTURES.

February 10—From New York, returning to the Lodian Mission, Mrs. C. B. Newton.

February 13—From New York, to open new station in Venezuela, the Rev. T. S. Pond.

ARRIVALS.

January 28—At New York, from the East Japan Mission, the Rev. and Mrs. H. M. Landis.

DEATHS.

January 4—At Seoul, Korea, Miss Anna P. Jacobson.



Native Pastors, North Laos.

**TO PASTORS, CHURCH OFFICERS AND
ALL FRIENDS OF FOREIGN MISSIONS:**

Dear Brethren:—There have been many expressions of gratification that the Board of Foreign Missions has been able by great prudence and diligent effort to reduce its debt to the comparatively small sum of \$31,353. But the churches are apparently in danger of forgetting that, while the Board was practically out of its financial difficulties, it could not keep out unless the contributions continued adequate to the maintenance of its work. It has been, as all know, a year of continued business depression, of absorbing political excitement and of extraordinary appeals in behalf of various home interests and local charities, while a considerable part of the money which has been given for work in foreign lands has naturally gone for the relief of the oppressed and destitute Armenians and the famine and plague-stricken people of India. In these circumstances our books show that for the nine months and a half ending February 15, there has been a *fall-*

ing off in receipts as compared with last year of \$108,546. This statement should be qualified by the fact that \$71,079 of this amount were from legacies. Yet you will agree with us that the situation is a serious one. In order to make good the diminished income thus far, cancel the deficit with which the year began, and meet the obligations which have been assumed in the regular appropriations, the receipts for the next two months and a half must be \$156,969, in excess of those for the corresponding period of last year. It is evident that there must be extraordinary effort to avoid another crushing debt.

It would be impracticable to individualize or localize the decrease. We know of course, and gladly recognize that in a few instances churches have notably and speedily increased their contributions. But the general fact remains that there has been a falling off all along the line in the receipts from churches, Women's Boards, Sabbath-schools, Young People's Societies, legacies and miscellaneous sources. It is accordingly

necessary not only to ask churches which have not thus far given anything to foreign missions to immediately do so, but to ask those which have already contributed to increase their gifts.

We have been conservative in our management, our total appropriations, including the deficit with which the year began, being \$53,461 less than the sum which the General Assembly, after careful consideration through its large committee, authorized the Board to expend. Even greater conservatism is characterizing our plans for the year beginning the 1st of next May. We shall make our appropriations seriously less than those of this year. We are exceedingly desirous of so increasing the appropriations that we can enlarge the work and respond to the appeals from the field for reinforcements. The call for such enlargement is louder than ever. The opportunity in several countries, and particularly in Korea, is of the most urgent and inspiring character. The Board feels that it is exceedingly important to comply with these importunate

demands, and that if the opportunity is not promptly used it may be lost. Moreover, missionaries are falling at their posts, so that there are vacancies due to deaths and resignations which it is imperative to fill if the interests of the work are not to suffer. Never before has the providential call been louder or more strenuous, but the Board dares not assume additional burdens until its treasury is so far replenished that it is able to carry the burdens which it has already assumed in accordance with the recommendation of the General Assembly. The impending debt lies like an abyss between the Board and any further advance, and the first effort must be not for special objects, but for the general treasury out of which the current obligations of the Board must be met.

It should be remembered that foreign missionaries, being far from home, surrounded by heathen and with no local recourse, are absolutely dependent upon the aid which they receive from the Board, and that the suffering which would result from



Beggars in Peking.

the Board's inability to pay their salaries would be far more serious than that of a minister in this country, who is at least in his own land, with a partially self-supporting congregation behind him, and so situated that his necessities can be quickly seen. We do not believe that the Church has ordered its Board of Foreign Missions to send devoted missionaries beyond the outskirts of civilization and among distant and barbarous peoples only to desert them. Thus far the Board, by the most untiring exertions, has been able to pay all foreign missionary salaries promptly and in full, and we are confident that the churches desire us to continue this policy, and that they will support us in it. But this support must from the nature of the case be financial as well as moral. As it is, the retrenchment we have been forced to make on the work has fallen heavily and with crippling effect upon the native churches, schools and hospitals. In many countries missionary operations are being paralyzed for want of funds. In these circumstances we confidently invite and depend upon the active coöperation of all the friends of missions. We raise no cry of calamity. Missionary operations are not on the verge of ruin. This is God's work and he reigns. But we cannot be blind to the gravity of the situation. To this end we venture to suggest:

1. That the prayer meeting of the second week of April be devoted to special prayer for Foreign Missions, with particular reference to the impending danger, and

2. That on *Easter Sabbath*, April 18, a *Special Offering* be made to Foreign Missions. This offering should be so thoughtfully prepared for and so systematically taken that every member of the congregation, whether present or absent, shall intelligently face the duty and privilege of making an offering proportionate to his ability and to the magnitude of the effort to give the gospel to the whole world, remembering that as the Foreign Board is sustaining forms of work which at home are represented by no less than six different Boards, besides various undenominational agencies, the contribution to it should in justice be by far the largest of the year. Let the Women's Societies, Sabbath-schools and Young People's Societies be invited to coöperate by special offerings each in its own way and a general effort be made adequate to

the needs of the hour. The day we commemorate for the resurrection of our Lord is an eminently fitting time for impressing upon all our congregations his world-wide mission, and no more appropriate text for an Easter service could be found than his resurrection words: "It behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name *among all nations*, beginning from*—not remaining at—Jerusalem. And ye are witnesses of these things" (Luke 24: 46-48).

As the Board's books close April 30 for the fiscal year, all contributions should be sent as promptly as possible to the Board's treasurer, Mr. William Dulles, Jr., 156 Fifth avenue, New York.

With high appreciation of the effort which we are sure that you will make for the cause which is not ours only, but yours also as fellow-disciples of the Christ who laid it upon us all, and in the administration of which we are simply your agents, and with the prayer that you may find rich reflex blessing for your own hearts, I remain,

On behalf of the Board of Foreign Missions,

ARTHUR J. BROWN,
Corresponding Secretary.

Sanitarium in Central China.

The extreme unhealthiness of many of the stations in our Central China Mission, and the absence of any suitable retreat from the miasmatic conditions of the summer, have been a serious drawback to missionary operations in that section. A sanitarium within a reasonable distance of the cities occupied by the missionaries has long been a desideratum of great importance. Quite recently such a locality has been discovered in the beautiful valley of Kuling, about thirty hours by steamer from Nanking. Various missionary bodies in that part of China hail the discovery with joy. Dr. Griffith John, of the London Missionary Society, writes:

This is unquestionably a magnificent sanitarium, and I look upon it as God's gift to the missionaries residing in this valley of Kuling. It ought to make a great difference in the health of the missionaries at these river ports, and a great saving of money to the societies represented by them.†

* So the Revised Version correctly renders the Greek preposition ἀπό.

Concert of Prayer For Church Work Abroad.

April—NATIVE CHRISTIANS.

- (a) Original condition.
- (b) Former religions.
- (c) Difficulties to be overcome in confessing Christ—prejudices—persecutions.
- (d) The number of converts and the ratio of increase.
- (e) Their character and consistency.
- (f) Native agents—their salary and training—normal classes.
- (g) The native church.
- (h) National influence on church organization and development.
- (i) Native Christians who come to America.

We hope that our readers will not lose sight of the individual missionary under this new schedule of topics for the monthly concert of missions, but that every pastor and layman will procure the "Year Book of Prayer for Foreign Missions," published by the Women's Societies, and unite with the women in daily prayer for the missionaries. In this way the name and work of each missionary connected with the Board will be taken up in the course of the year.

BOOKS ON THE APRIL TOPIC.

Three of the books in this list were referred to in the "Suggestions for Study," p. 226, March issue.

"Methods of Mission Work." By J. L. Nevius. Foreign Missions Library, New York: 156 Fifth ave. 25c.

"Non-Christian Religions of the World." Selected from the "Living Papers Series." By Sir William Muir and others. New York: Revell. \$1.00.

"The Cross and the Dragon." By B. C. Henry. New York: A. D. F. Randolph. \$1.00.

"Once Hindu: Now Christian." Edited by J. M. Mitchell. New York: Revell. 75c.

"Way of Faith Illustrated." By Hu Yung Mi. Cincinnati: Curtis & Jennings. \$1.00.

"Foreign Missions After a Century." By Jas. S. Dennis. New York: Revell. \$1.50. (This may be purchased from the Foreign Missions Library, 156 Fifth avenue, N.Y., for \$1.15, postpaid.)

"Modern Missions in the East." By Edward A. Lawrence. Harper & Bro. \$1.75. (This may be purchased from the Foreign Missions Library for \$1.50 postpaid.)

NATIVE CHURCHES.

The first native churches organized were among the American Indians (Wea tribe) and in India—the first in 1837, and in the same year at Lodiana and Allahabad.

Fifty years later there were 21 native churches among the American Indians, 23

in India, 90 in Mexico, 1 in Guatemala, 38 in South America, 14 in Africa, 10 in Siam and Laos, 35 in China, 25 in Japan, 4 among the Chinese in the United States, 30 in Persia, 19 in Syria, a total of 310.

In 1896 there were 34 in India, 93 in Mexico, 2 in Guatemala, 52 in South America, 20 in Africa, 16 in Siam and Laos, 61 in China, 37 in Japan, 4 among the Chinese in the United States, 41 in Persia, 26 in Syria, and 1 in Korea, a total of 387.

In connection with these churches there were reported last year 21,993 Sabbath-school scholars.

NATIVE CHRISTIANS.

*Communicants—Increase by Decades—
1836–1896.*

1836 communicants	5			
1846	"	87		
1856	"	813	increase 834	per cent.
1866*	"	1193	" 463 $\frac{3}{4}$	"
1876†	"	8577	" 619	"
1886	"	20,294	" 136 $\frac{3}{5}$	"
1896	"	30,882	" 52 $\frac{1}{5}$	"

NATIVE AGENTS.

	Ordained and Licentiates.	Native Helpers.
1843		4
1853	3	30
1863	5	94
1873	70	387
1883	225	585
1893	422	1225
1896	430	1921

Total contribution of the native church year ending May 1, 1896, \$88,348.

APPEALS FROM FOREIGN CHURCHES.

From time to time information reaches the Board of Foreign Missions that native pastors from unevangelized lands are soliciting special gifts in this country for the erection of churches or schools. We trust that our friends will be cautious in responding to such appeals. We are opposed to native agents from mission lands begging among the American churches. We deem it axiomatic that no heathen land will ever be regenerated until it has a self-supporting, self-propagating native church. To this

* Owing to the Civil War, 1860–66, the number of communicants largely decreased owing to the breaking up of the missions among the American Indians.

† The large increase in this decade is owing to the transfer of large missions from the American Board following the reunion of the Presbyterian Churches.

end we must do everything in our power to teach the native Christians self-reliance, and we must strenuously resist their tendency to become unduly dependent upon American money. Some assistance must, of course, often be given in the infancy of the church, but such assistance will be given by the Board through the various missions, provided Presbyterians in this country will send their foreign missionary gifts directly to its treasury, unembarrassed by conditions.

We are aware that individuals and churches are often prompted by the kindness of their hearts to make a generous response to the appeals of the native Christians, who, in increasing numbers, are flocking to America, but our friends should know that the aid which is thus given simply cultivates the pauper spirit in the native Christians, encourages others to come, and seriously embarrasses both the Board and the missionaries in their efforts to educate the native churches to self-support. There are no less than seventy young men in the United States from a single city in Persia, while one of the Syrian missionaries speaks of the disposition of the Syrian Christians to come to America as a serious obstacle to missionary work. If in the judgment of the Board any particular case should form an exception to this rule, we will so certify in writing, but unless the solicitor can present such an endorsement from the Board, we sincerely hope that those to whom he may apply will content themselves with referring him to us. The Board of Foreign Missions exists for the purpose of receiving and distributing the foreign missionary gifts of Presbyterians, and it has facilities for acquiring accurate knowledge and for using money to the best advantage, which individuals and churches cannot from the nature of the case possess.

FOREIGN STUDENTS IN AMERICA.

IMPORTANT ACTION OF THE BOARD OF FOREIGN MISSIONS.

The following paper has been adopted by the Board of Foreign Missions of the Presbyterian Church in the United States of America, as a declaration of the policy of the Board regarding native Christians who come to this country:

The large number of native Christians who come to the United States from the

various mission fields for the purpose of "preparing themselves to be missionaries among their own people," and the frequency with which churches, individuals and the Board are asked to give them financial assistance, constrain the Board to place upon record its conviction that native converts should not be encouraged to come to this country, or treated in such a way while here as to encourage others to follow their example. While the Board recognizes the importance of training native converts for positions of usefulness and efficiency among their own people, it is of the opinion that such training can be most economically conducted in their own country under the supervision of the missionaries themselves, and in connection with the institutions which are now in operation in almost every mission field. The bringing of a single native Christian to America and returning him to his native land usually involves an expenditure sufficient to train a dozen on the field, and is therefore extravagant and wasteful. Moreover, in planting Christianity in heathen lands, where, as a rule, the people are very poor, it is indispensable to project it upon a plane as to inexpensiveness on which the people themselves can perpetuate it. Native preachers must do the great future work, and they must, as in other lands, live on salaries which their people can pay. Every other form of expenditure must be graded on the same level if we would establish a living and self-propagating Christianity. Now a sojourn in America almost invariably develops tastes which render a native discontented with the financial support which the native church or the Board can give him, and thus makes him a source of trouble rather than of help to the mission. If he is not paid a salary very much larger than that obtained by other native workers, he is disappointed and irritated, and if he is paid such a salary, the other native helpers are jealous and dissatisfied. Meantime, the native churches, which we are endeavoring by every means in our power to bring to self-support, are discouraged by the payment of salaries higher than they can ever hope to pay, while the criticisms already made, that men are influenced in becoming Christians by the prospect of financial reward, is given color of truth. The result of the process is not only to weaken the influence of Christianity in the

foreign field, but to beget in the minds of many young men the hope that if they go to America they will be hospitably welcomed by the churches, and be sent back with an equipment and financial support far superior to what they had before they came to America, and to what other native Christians enjoy.

In this way great injury may be done to the very cause which Christian people in this country wish to advance. The policy of encouraging these young men to come to America thwarts our plans for higher education on the fields, stampedes our brightest students, removes them from the humbler spheres in which they are most needed, and creates discontent among the whole force of native agents. The system, as a whole, stimulates a worldly ambition, cuts off patriotism and race sympathy, and really cripples the influence which it is supposed to increase. It leads to frequent imposition upon the home churches, and to the diversion of funds to personal uses which are supposed to go for missionary objects.

To suppose that these young men are fitted to exert exceptional influence for Christ in the land of their birth is at variance with the experience of missionaries. Even if it were otherwise, it would not follow that they should be given financial aid. We cannot pay natives for leading a Christian life. Every consideration of sound missionary administration, as well as of business and philanthropy, requires that native converts should not only be trained on the foreign field, but that they should be expected to do all they can for the advancement of the cause of Christ without compensation, supporting themselves in their ordinary employments, just as Christians do in this country. It is necessary to exercise extraordinary care in the use of money in connection with native converts, lest they be pauperized in spirit and led to a dependence upon America, demoralizing to themselves and destructive to the end to which missionary operations look. Native Christians generally should be made to understand that, while Christians in America are deeply interested in them, and will continue to contribute large sums for their physical, intellectual and spiritual uplifting, such aid will be given only in their own land, and that it is quite out of the question for us to spend hundreds of thousands of dollars to

maintain institutions for their training on the foreign field, and then in addition pay any part of the expense incurred in costly and unnecessary trips to America. If native young men prefer not to avail themselves of the educational facilities which we have provided for them in their own countries, and seek special training in the United States, they should do so entirely at their own expense, and without any expectation of financial assistance from the Board or from churches.

Meantime, we cannot too urgently counsel all who are interested in foreign missions to refer all requests for aid to the Board, and to send all their gifts directly to the Board, which is organized for the express purpose of receiving and wisely distributing the foreign missionary offerings of Presbyterians.

NATIVE CHRISTIANS OF PERSIA.

THEIR ORIGINAL CONDITION AND FORMER RELIGIONS.

REV. LOUIS F. ESSELSTYN.

The population of Persia is commonly said to be about nine millions.

I. PARSEES.—These (about 7000) are followers of Zoroaster. Their theology is found in the *Zend-Avesta*. When Omar subdued Persia to Islam at the point of the sword, A.D. 651, the Parsees were thus converted. Most of them migrated to India. Those who remained in Persia and held to the Zoroastrian religion were allowed to live only in the poorest districts around Yezd and Kerman, where their small communities are still found. Very small communities of their merchants are also found in Teheran and Ispahan. These merchants are often frugal and thrifty as compared with Moslems. Quite a number of them seem well disposed toward Christianity, and some have made profession of their faith in Christ.

II. JEWS.—These are about 15,000. They are found mostly in Teheran, Hamadan and Ispahan. Some years ago a small community of them living in the holy city of Meshed was compelled to embrace Islam on penalty of death. The Jew in Persia is an object of scorn and persecution. From time to time government edicts are sent forth placing restrictions upon them. Sometimes in the dry season the water is cut off from their quarter of the city. They are

forbidden to come out into the streets on a rainy day, because Mohammedans would become polluted by contact with Jews. This danger is considered much greater when the clothing is damp. Sometimes they are required to wear a red patch on the breast of their clothing to advertise to the public that they are Jews and prevent Moslems from ignorantly coming into contact with them. Their quarter of the city is the most poverty-stricken, filthy and degraded. During the cholera epidemic of 1892 in Teheran, the scourge raged most severely in their quarter.

As a whole, these Jews hold to the religion of the Old Testament, without the New. They have their priests, synagogues, and entire ecclesiastical organization and observe Saturday as their holy day. Some of them have outwardly turned Moslems on the principle of worldly policy, either for a more lucrative living than they could get as Jews, or else simply for a better degree of protection for person and property. Some of them have embraced Christianity and have been baptized and received into the communion. We have at least one church in Persia organized distinctively to meet the needs of converted Jews. The children of all classes of Jews attend our schools in considerable numbers, where they get generous training in the Old and New Testaments, and much is to be expected from the rising generation as compared with the present generation of adults.

III. NESTORIANS. — There are about 30,000 Nestorians, or Chaldee Christians, located in western Persia. Their enemies called them Nestorians after the renowned Nestorius. They called themselves Chaldee Christians, because of their early home and the language used in their church service. They are an heretical sect dating from about the fourth century. The Oroomiah mission station has been working among them for more than half a century, and we now have over thirty churches and about 2000 communicants from among them.

IV. ARMENIANS. — There are about 40,000 Armenians in Persia, about half of whom are in the city of Teheran, and the rest are found principally in Hamadan, Kasvin, Resht, Tabriz, and Ispahan, and in the villages surrounding these cities. The Armenians of Persia have much to be thankful for, in that, generally speaking,

life and property are safe. They are allowed to engage in agriculture and many lines of business life. The Shah seems kindly disposed toward them, and the persecution of the Armenians in Turkey has seemed to increase their sense of gratitude and love for the Persian monarch. Doubtless this fact becoming known has had much to do in bringing large numbers of the Armenian refugees across the Turkish border into Persia. The Armenian phase of Christianity became the established religion of the State of Armenia in the third century, under the influence of Gregory the Illuminator. The Armenians are often called Gregorians when spoken of with distinct reference to their religious views. Their doctrines and practices are similar to those of the Roman Catholic Church, and missionary work among them might be compared to similar work in a community adhering to that Church. In Persia they have their own ecclesiastical organization complete, and as a whole are bigoted in adhering to it. They consider that an Armenian is a Christian because he is born within the limits of the Armenian nation. Conversion is not prominently taught. Religion is very much an outward form and ceremony. Anything like an overwhelming conviction of sin, or deep spirituality in the Christian life, is not often found. We now have five churches distinctively among the Armenians of Persia, with probably 300 or 400 communicants and generous numbers of their children in our schools.

Seven thousand Fire Worshipers, or Parsees, 15,000 Jews, 30,000 Nestorians and 40,000 Armenians, give us a total of less than 100,000 adhering to all these religions, and leave the great bulk of 9,000,000 people in Persia adhering to Islam or Mohammedanism, whose leader was Mohammed and whose holy book is the Koran. Mohammed came before the world at a time when idolatry was in the ascendancy in Arabia. With Judaism and Christianity as a foundation, and with Abraham, Moses and Christ looming up in history, he reaffirmed the unity of God and rebuked idolatry in their common phrase, "There is no god but God." There is difference of opinion as to just how and why Mohammed lapsed from such a theology into the system now commonly known as Islam and centring around himself, but whatever power caused it, it has been

strong enough to deceive millions and hold them under the power of that deception for more than thirteen centuries, so that Mohammedanism is to-day the greatest organized foe of Christianity.

The Koran is a one-man production of the false prophet Mohammed. It is not allowed to be translated into the languages of the common people, but is almost entirely kept in the original Arabic language, and the people remain in ignorance of its teachings, except as the Mollahs translate and interpret it for them. How different is such a book from the Christian's Bible, which was 1500 years in formation, written by a large number of chosen men of God, who spake as they were moved by the Holy Ghost, and is now translated in whole or in part into 480 languages. The Koran contains 114 chapters of unequal length, the whole being made up of 77,639 words and 323,015 letters. Every word is commonly said to be capable of seventy different interpretations or meanings. It teaches persecution and the enforcement of religion by what they call in the East, "The good old way," viz., by the sword. It authorizes and encourages polygamy and belief in a sensual paradise, so that almost any conceivable degree of lustful passion may be lawfully pandered to according to religious teaching. This has become one of the great curses of the Persians, demoralizing society physically and spiritually and degrading both man and woman almost beyond description.

On the other hand, the Koran is, in some sense, a reflection from the Christian's Bible. It acknowledges the divine authority of the Jewish Scriptures. It teaches the fear of a personal God God's sovereignty, and eternal decrees. But in the light of this teaching, the doctrine of man's free will vanishes. The Mohammedans are great

fatalists. It teaches that there will be a final resurrection and judgment. It repudiates the atonement of Christ, but lays great stress on works of merit. It might almost be said to be bigoted in its doctrine of prayer to God.

The missionary among the Mohammedans is thus working among people who believe in the same God we worship, who acknowledge personal sinfulness and unworthiness before God, accountability to God, and the immortality of the soul. The above and some other doctrines of Christianity need not be so much emphasized in our work among them as the doctrine of the atonement of Christ and kindred phases of truth. But the Mohammedans of Persia are much like the majority of sinners everywhere, indifferent to the claims of the Christ, and must be aroused from their sleepy condition of sin and made to see the great truths of God's word in the light of eternity.

Some of them have accepted Christ and have been received into the communion, and are, outwardly at least, living consistent Christian lives, using that expression generously. Doubtless many more are intellectually convinced of the truth of Christianity and the justice of its claims upon them, but there is no religious liberty in Persia, and a Moslem who renounces Islam and embraces Christianity takes his life in his hand and is almost always persecuted and sometimes put to death. For the Parsee, Jew, Nestorian and Armenian there is liberty to adhere to the tenets of his own religion. And the Mohammedan is required to be a Mohammedan. Much seed has been sown among the Moslems of Persia, and here and there enough results are gathered from time to time to encourage our hearts. But as yet the great work of preaching the gospel to the Moslems of Persia is distinctively a work of faith.

—The influence in India which Unitarians and those who deny the divine Lord have exerted in the past and will exert in the future is upon the educated Hindu society, not upon the Christian Church. This influence will be seen in the falling off of a chunk of rock from the great body of pure Brahminism, which will be called by some name and continue to exist a separate particle until worn by outside influences or broken up by the combustion of its own inherent destructiveness. The Brahmo-Somaj, which was an influence at one time, has ceased to be a quantity at all considered as such. The reforms it sets out to effect, it has

no power to effect. And when Babu Keshub Chunder Sen, the greatest leader the sect ever had, did reach the limit of that light, beyond which to go farther he had to confess Christ, he preferred to recede; retire to the privacy of his garden and live the life of a Brahmin devotee, devoting himself to contemplation. Ere he had done this, his declension of soul from his lofty ideal was apparent in the marriage of his ten-year-old daughter to the Raja Cooch Behar, an act directly opposite to one of the great reforms, if not the greatest, he and his coreligionists had set out to effect. — *Rev. Thomas Craven in the Christian Advocate.*

LETTER FROM SECRETARY ROBERT E. SPEER.

WRITTEN FROM MANZIRET, PERSIA, NOVEMBER 6, 1896.

Oroomiah lies off the main lines of travel, and the highway from Oroomiah to Tabriz is an interesting road. Waiving the possibility of railroads in Persia—and each day's travel shows how absurd the hope of their present introduction is—the traveler could go from Oroomiah to Tabriz in a long day, if there were but a little steamer on the lake. The Persian who controls the lake would regard this, however, as an opportunity for taxation too good to be lost, and there is no steamer. No Persian will ever put one on. Five days' steady traveling must be endured for the want of it, around the lake from Oroomiah on the

new missionaries have given themselves anew to God, and many old ones have beheld the fulfillment of his promises as from afar. The second night was spent at Salmas. It was Saturday night, so we rested here on the Sabbath. The work in the Salmas plain is almost wholly for Armenians, of whom there are said to be 12,000 in the plain and the Khoi district. Twenty-one villages contain Gregorian communities. Since the abandonment of Haft-dewan—where the Salmas missionaries resided—as a full station, Baron Gulesarian, the Armenian preacher in Tabriz, has been exercising a general supervision over the work. I wish there was space here to tell his life story and the history, as he told it to me, of the massacre at Ichmeh, near Harpoot, of his father and brother, with the thirty other



Mosul Christians.

west, to Tabriz on the northeast. Two nights of the journey may be spent at outstations, where native workers live, and so are more endurable. The first night we spent at Gavilan, on the edge of the Nestorian field, back of which, on a little hill, is the last old Nestorian church building one sees. It is a small, nearly square stone building, with no windows, and only a small door through which one must almost kneel to enter. The little building is not used, but it is a sacred spot in many lives. On the rocks on which it is built, looking out over the lake and the plain, many

martyrs who followed their pastor out of their little church, and were slaughtered at the door.

Many of the outstations in the Salmas plain are close together, and on Sunday, after the service at Haft-dewan, we rode over to the old city, where there is a good work for Jews, of whom there are about 1000 in the city, and then to Oola, where the first work in the Salmas plain was done, and where Mrs. Wright was murdered. As we rode past the Roman Catholic village of Khosrowa, a funeral procession came out. A choir of boys preceded. Then came the priests in their robes and

broad hats; then the corpse borne aloft without coffin or covering, but with clasped hands, facing with dead eyes the blazing sun. A throng of men followed, and then a throng of women behind, with the Romish sisters in purple dresses and great white bonnets. At the entrance to the cemetery the procession stopped by the stone rows which stood at the back of the decrepit wall, and the incessant responsive chant sounded louder and more rapid, and then the noise and the multitude moved on to the grave. It was very sad and very dreary. Khosrowa belongs to the Romanists. They have bought the village and own it wholly, and it is noted far and wide as the most wicked village in the Salmas plain. There is a good field for work in the plain. Many fugitives have crossed over from Turkey, and more will come as they are able from the region of Van. But the troubles through which the Armenians have been called to pass have served only to harden their hearts and blind their eyes; and nationalistic dreams have, with many of them, usurped the place of the kingdom of God.

From Salmas to Tabriz is a dreary ride. The vile smell of the lake shore fills the air. One of the missionaries called it "a healthy smell," and it is a well developed vigorous odor, but its healthfulness may be doubted. It is a salt lake, but the salt does not destroy the odor of the decaying vegetable matter in the bordering swamps. At times the road leads under groves of almond and singee trees, but in the main runs over dreary wastes. In the midst of one of these, miles from human habitation, we met a group of twenty beggars. They sat almost naked in the middle of the road, and reached their bare arms to heaven, as they cried for alms. Even the missionaries said they had never seen so beggarly a throng. We had difficulty in escaping from their entreaties, as, with well-fed bodies belying their words, they called upon Allah to witness to their want. I turned back to take the picture of so characteristic a throng, but when they saw the black camera, with its single eye pointing at them, they turned and fled like deer, crying, "He is getting out a cannon. He is killing us, he is killing us!"

The sight of the trees and the gardens of Tabriz, with its brown buildings and the great "Ark" or castle in the centre of the city, is a pleasing sight as it came clearly before us on the hot, stony road; and the loving custom which the missionaries have of meeting their visitors "while yet a great way off" is not less full of gladness than the welcome which the prodigal son received. A few days' travel in the squalor and limitation of this land's life makes

one feel as a prodigal son when he comes back to the warmth and light of Christian homes. Tabriz is the most important city of Azerbaijan, the north-western province of Persia. It is the residence of the governor, and its bazaars are probably the largest and the most characteristically Oriental bazaars in the East, since the Constantinople bazaars were Europeanized. Everything is individual in them. John Ruskin would be delighted. Each man has his little shop, and tinkers at his little trade with his hands, as his ancestors have done for two thousand years. There is no sign of coal or steam or machinery. All is patriarchal, primeval, petty. The hand of progress and power has barely touched trade, and has touched tools not at all. If Tabriz were as near the English boundary as it is near Russia, the tides of the world's bounding life would thrill through its streets. But there are no Russian shops. No Russians fill the streets. No Russian enterprise does what there is no Persian enterprise, and never will be any, to do. Yet foreign influence is very perceptible. The Armenians of Tabriz are an active, thriving people. Many of them wear English dress, and speak English or French, and the "Frangee" has ceased to be an object of curiosity.

For nearly thirty years our missionaries have been at work in Tabriz. The visible results have been unsatisfactory to them. At times opposition has manifested itself malignantly. The schools have been closed. Moslems attending service have been arrested at the church door, and taken to prison. Mirza Ibrahim was a martyr for Christ in the underground dungeons of Tabriz. Success in trade, characteristic national worldliness and greed have hardened the hearts of the Armenians. The number of communicants is small. But in a Moslem land and in a capital city the work cannot be measured wholly by numerical results. There have been much and constant preaching and personal evangelistic work. There are many secret believers among the Mussulmans, and some do not conceal their faith, and yet are unmolested because under the friendly protection of men of influence. The schools have sent out scores of men and women, many of whom are doing honestly and justly. The medical work has gained the mission the friendship of the Crown Prince, now the Shah, of the foreign community, of leading Moslems, and has often proved, and will in more manifest ways in the future demonstrate the wisdom of our Board's policy of emphasizing the medical work in Moslem lands. Keith Falconer, with discriminating insight, felt the wisdom of this, and provided for it from the beginning in his mission in Arabia. And the medical work has opened homes

into which the gospel has gone with the healing brought. In a measure also, the word of light and truth has been carried to the sister Armenian villages in the Tabriz field.

I asked a gathering of native workers what were the chief difficulties encountered in work among the Armenians in Persia. These were their replies: "Love of the world; desire for money and pleasure." "Do not care for what is spiritual." "Home life is dead and un-Christian." "Satisfaction with the formalism of the Gregorian Church." "A current of infidelity from Russia." "The nationalistic delusion deepened by the massacre." "We Christians are to blame for our indolence and coldness; we must show a deeper and truer life than they possess." "A growth of atheism and agnosticism especially among the young men with whom the political passion is religion."

The present acting bishop of the Gregorian Church in Azerbaijan said much to corroborate the opinions of these native workers in two interviews. He is an intelligent, broad man, speaking English. For five years he was in America working in behalf of the 5000 Armenians who live there, the largest community, he said, in Worcester, Mass. In Persia there are 10,000 homes, about 50,000 people of the Armenians, 30,000 of them in Azerbaijan. In Tabriz they have a good educational system of their own, with excellent buildings. A wealthy Armenian recently built a new one for 10,000 to-mans (about \$16,000), and furnished it. In Salmas plain there is also a fair system of schools, he said, maintained by the people with some assistance from church funds. In reply to the question, "Do the members of your churches do anything to present Christ to the Moslems?" he said, "No, our priests are ignorant and have had no theological training here. We have no missionaries. There is no preaching in our own churches. I am the only vartabed, the only one who can preach here in this diocese." In answer to an inquiry as to the influence of the missionaries on the Gregorian Church, he acknowledged that they had greatly influenced the church in the way of promoting enlightenment, and practically inspiring the present school system of the Gregorians, and he admitted that the people were no longer satisfied with the lifeless forms and unintelligible ritual; but, he was unwilling to admit that more was desirable than a little more education of their priests, and the translation of single historical sections of the Bible into the Moslem language. Yet he represents probably the extreme progressive element. Not much progress

can be expected from within the old Gregorian Church.

The present governor of Azerbaijan is Amin-i-Dowleh, one of the strongest men in Persia. He was formerly head of the post-office department, and one of the most influential of the Shah's advisors in Teheran, where he was also a warm friend of the missionaries. He helped us to secure the land for our hospital there, and strongly expressed his opinion of the missionaries. Dr. Wishard, he said, was a good man and a friend of his. What he had done for the missionaries, he declared, he had done for the good of the people, as the missionaries were good men, and did good to the people wherever they were. I told him we should hope in America to hear of the continued maintenance of such a friendly attitude. Here is another instance of a strong friend won through the medical work.

The annual meeting of the mission was held in Tabriz this year, and much to the delight and surprise of all, Dr. and Mrs. Hansen were able to come through from Mosul to be present. Their reports of the opening doors were most cheering. The field among the Jacobites, which for a time seemed limited, is widening, thanks to their increasing dissatisfaction with their coquettings with Rome. The work among the mountain Nestorians is closed for the present, but there is great freedom in the city of Mosul itself for work among those to whom access is gained through the medical missionary.

We visited, in Tabriz, the prison where Mirza Ibrahim was confined and died. His jailers stood beyond the door. He is buried in a cemetery in the city, in the grave of a rich man, whose tomb was chanced upon in the burial by night. Humble and honest and true, he bore a faithful testimony, and then "made his grave with the wicked and with the rich in his death." During his imprisonment, Mrs. Wilson was translating for him the chapters of Mr. Meyer's "The Shepherd Psalm," and the last chapter sent him before the end was on the sentence, "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me."

Tabriz is a pleasant city to visit, after days on the road and nights in the villages, but it is not like home. When some of the missionaries came back several years ago, after an absence at home, as they rode into the city, one of their little daughters said, "Mamma, why have we come back; it is not so nice as America?" "Yes, child," they replied, "that's the reason we have come."

Letters.

INDIA.

MISS JENNIE H. SHERMAN says: I believe we as a mission are unanimous in our desire to promote self-support among our native Christians; but being on the field and knowing the financial state of each individual, we realize that we must go slowly. This church has a membership of over fifty adults, of whom five beside the pastor are in mission service, the others for the most part being poor farmers and day laborers. I know that many of these independent Christians go hungry during this season of the year before the harvest. I know that when they are baptized they suffer financial loss because no Hindu will employ them, and because they do not as formerly help out by stealing when they can't earn a living. A man said to Miss Brown recently, "I can't become a Christian, for then I should have to give up stealing and where would my living come from?" A Christian widow tells me that not only do her Hindu neighbors refuse to employ her, but they charge her half as much again for weeding her field as they did before she was a Christian. Another woman with a large family used to get grain enough to last her for two months in payment for work, and now all this is cut off. We feel that a great step in advance has been made in the past five years by establishing two self-supporting churches, and having the parents pay all expenses to and from the school.

REV. G. W. SILER, *Miraj, S. M. C. India*, says: The Christians are again contending for their right to get water from government tanks and hydrants set up for the public, irrespective of caste. Fifteen years ago, when the late adopted king was in his minority, and the English political agent had the chief authority in the State of Kolhapur, water was brought by an aqueduct and pipes into all parts of the city for the "public," and it is an outrage that Christians in the city are not allowed by caste Hindus to touch the hydrants and must pay persons to get water for them. During the present king's minority the British political agents here were either indifferent to our cause (if not hostile) or pusillanimous, otherwise our Christians' claim might have been enforced. But last week the Christians were authorized to go to the hydrants nearest their houses and draw water. In a few cases, by aid of policemen, they got it, but elsewhere there was determined opposition. The next day I went there, and although the chief of police, constable, two assistant constables and eight or nine policemen were there, the crowd defied us all. The chief did not arrest the ringleaders as he should have done, and by the next morning the king wavered and now he proposes to have a hydrant in each ward assigned for the Christians, to accept which compromise would be to surrender the principles. I went to the palace with some Christians and reasoned with the king at some length, but like all Oriental kings he would say one thing to me and do another, as he is afraid of offending the people. The British governor lately gave the king of Kolhapur State full power, so I do not feel that we can fight this case so vigorously as we could have done if we had had the present British agent a few years ago. So the question is still pending. In Kini, twelve miles

north, some persons in the low-caste quarter recently embraced Christianity, several of them being staunch and firm. The non-Christians there, taking their cue from caste Hindus, have prevented them from taking water out of the common wells and are showing a wicked persecuting spirit. The ruler of the village encourages the persecutions secretly, though he knows that the leading and best convert used to commit robberies, poison others' cattle, burn property, etc., and he and the villagers have encouraged the people to boycott the owner of the house that our catechist rents among the caste people, and now he does not see where he can go. So there is persecution at Heirleh, eight miles away, so severe and long-continued, that several converts of two or three years' standing have succumbed and gone back. These are only a few of the trials that are wearing on most missionaries, and I think the above facts and the worry incident thereto have much to do with Bro. Goheen's present illness. I am glad to say he is a good deal better. So far as the higher and middle classes are educated, they are more reasonable about this water question; they are—most of them—ashamed to stickle for such petty things, and throw the blame on the ignorant shudras and outcasts, yet they have not the moral courage to stand up for equal liberty, and I presume they secretly think that if Christians, foreign and native, are audacious enough to fight Hinduism and make inroads, they should expect to suffer for it.

CHINA.

MRS. J. A. LAUGHLIN, *Chining Chow, China*, writes:—Oh! the ignorance and superstition there are to impede the gospel! The great wonder is that any of them ever become Christians. The women in the hospital are always ready to learn everything that comes in their way if only their diseases can be attended to satisfactorily, and we must expect that state of affairs. They are trying to repay us for the good they get to their bodies. The degree of friendliness is delightful and the measure of success so far beyond our expectations, and I must truly say that there are seasons when my expectations are not high—when I am thinking of the Chinese character and the human side of it all; but when the faith element and the supernatural come in one gets more hope. *One's spirits also lighten a little when one thinks of church members at home and what the Lord has often made out of very poor material in our home churches.* I am sorry that you are so far away that it is impossible for you to come and sit under the variegated lions on the pillars of our front porch and have a long talk and see for yourself mission life in its many phases. I think you could only have your heart quickened in its cry of "Lord, come quickly to China," by seeing and realizing what a need of regenerating power there is among the people; and they are interesting as individuals too. I love some of my neighbors with a warm, abiding interest, and it troubles me that they do not care for our message. There are some childish traits about the natives that amuse or exasperate according to circumstances; for instance, an official who owns a sewing machine, has an electric bell and is much interested in scientific things, begs Mr. Laughlin to sell him a little fish that winds up and runs; well, we will try to get him one of course.

THE DWARFS OF AFRICA.

REV. F. D. HICKMAN, *Benito, Africa*.—Mr. Roberts and myself had the pleasure of seeing about twenty-five Dwarfs on last Thursday. We took a three hours' ride south in a canoe on the Lobi river, and after landing walked for about one hour back in the bush. Before going to the Dwarfs we took dinner at a Mabeya town that Mr. Roberts visits.

A Mabeya boy, in the town where we stopped for dinner and who has been in Mr. Roberts' Mabeya class in the past, led us to the Dwarfs without the least hesitation, except enjoining silence upon us as we drew near to where they were.

He first showed us a clearing they had made in the forest about 20 x 20 feet, where they were going to erect a palaver house and a shed for themselves. Then he led us to where the Dwarfs were staying, and we were fortunate enough to find them all at home, that is if a few poles laid down side by side in the forest, with several fires, giving more smoke than heat, can be called a home. We found them to the number of twenty-five.

We took the measure of one man with our walking-stick and we found he measured five feet three inches. We measured one of the women in the same way and she was nearer the average conception of a Dwarf, being about four feet five inches.

I noticed that their skin was a little lighter, their noses flatter and larger, and their lips thinner, than were these same features in the Mabeya who were with us. I could not see that their foreheads were especially retreating, as Dr. Good speaks of them in his description of the Dwarfs, or that their heads were noticeably different from the Mabeya who were with us, except in the particulars I have spoken of.

Their eyes were larger than one usually sees. Their faces and chests were quite freely tattooed with different designs.

Among their number there was a man and a young woman blind. There those two poor souls live in a threefold darkness—of sight, the darkness of the forest, darkness of soul.

I did not see any arms or weapons of any kind as I had expected to see. I saw, however, three nets suspended from a line, which I was told they used in catching their game. I was desirous to see how long one of these nets might be; so I made signs to one of the men that he stretch one of them for me to look at. He did so, and what was my astonishment, after stepping off the distance as he unwound the net, to find that it was about 120 feet long. They make these nets themselves out of the fibre of a tree.

He showed me by sign language how they obtain their game. It seems that they stretch these nets out where the game is plentiful. Then they drive the game into the net, and while it is entangled in its meshes they come up and either throw it down or strike it in the head and then cut its throat.

The Dwarfs, after we had been with them for a while and had manifested a personal interest in them, became quite friendly.

I noticed a woman who had a large tumor on her back suspended from a point just above and a little to the right of the upper part of her left arm. I went over to look at it, and at the same time to measure it with a twig. I found after I got home that it measured ten inches from top to bottom

and eight inches across the middle. The people present saw me put a twig on the tumor and they at once raised a loud laugh as they saw the discomfiture of the woman.

I do not know whether they thought I was going through my actions to try and cure the protuberance or not, but I know that as soon as I finished one of the Dwarfs beckoned to me to come over and look at another woman sitting on some poles. I did so and found that she had a large ugly sore on her right knee. I at once saw how this physical need might help us in getting hold of these people, and I asked Mr. Roberts to tell them that if they would come down to the mission, as he had all this time been trying to get them to promise to do, they might be cured of such sores and excrescences as we had seen. They said they were willing to come down to the mission, but that they must first get permission from their Mabeya father. It seems that these people attach themselves to a tribe near where they expect to hunt and trade, and during the time they are hunting in that section the head man of the tribe near where they are staying has control very largely of their movements. If they want to come to the beach or move under the jurisdiction of another head man they must first get permission from their first adopted father before they can do so.

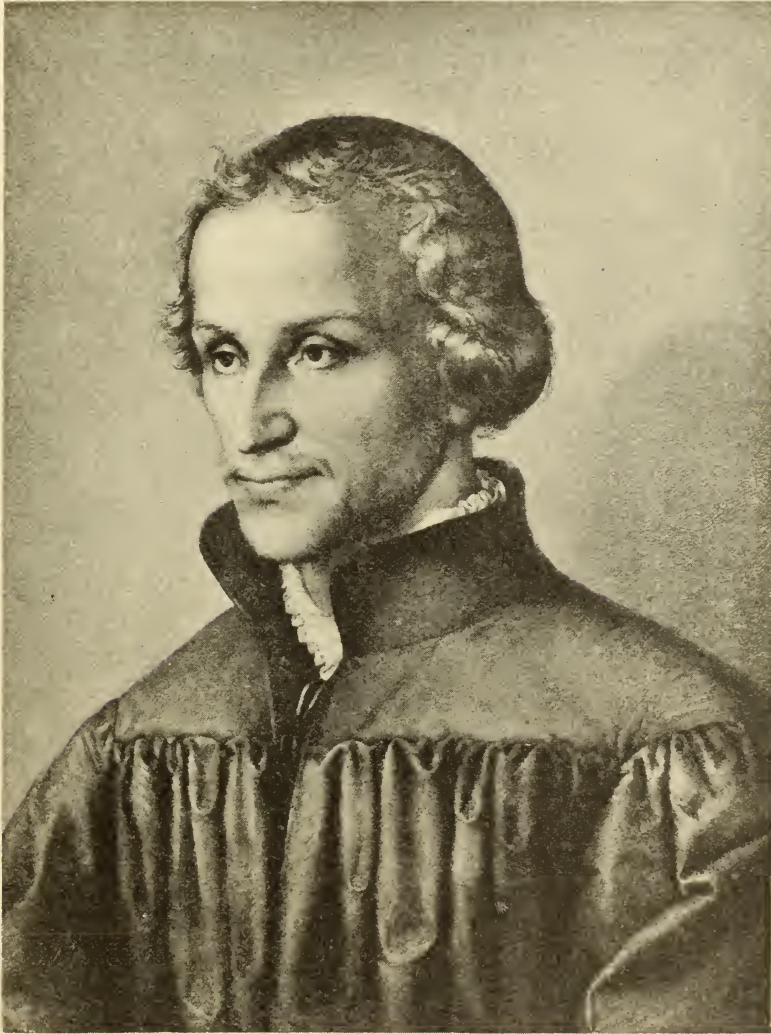
Right here is where some difficulty may be experienced in attempting to evangelize these Dwarfs. Either the chief under whom they are hunting may keep the missionaries from coming in contact with them at all, or else he may forbid the Dwarfs going with the missionary to a place where they can be enlightened. However, we shall hope and pray for the best in this particular. For God can turn the hearts of these head men, as he did that of Pharaoh, to let these people go if he sees best. The Mabeya father over the Dwarfs we visited, after being spoken to by Mr. Roberts, expressed a willingness to let the Dwarfs come down to the beach if they wanted to come. They have not come yet, although it may be too soon for them to come, being only three days since we visited them, but I shall believe that they will come to the beach when I see them there, because we cannot trust the word of many of these people as yet.

Considering our trip as a whole, Mr. Roberts and I are both pleased that we took it, because outside of Dr. Good I do not know of any of our missionaries who have had the privilege of talking with these people.

May the Holy Spirit use the few words that were spoken in glorifying himself, and may the day soon come when the dawn shall begin to break upon the forest people and dispel the darkness that has encompassed them now so long, so that from the beach and from the bush and from the forest shall arise hymns of praise to God and to the Lamb, who has washed them in his own precious blood!

Through the liberality of a Christian lady in Scotland, who meets all the expense, the Board has undertaken an experimental work in behalf of these depressed people. It is hoped that they may be reached with the gospel in connection with the tribes to which they attach themselves, and already several young men have been gathered into one of our schools.

EDUCATION.



[From the *Congregationalist*, by permission.]

PHILIP MELANCHTHON.

It is a pleasure to be permitted to exhibit to our readers the features of a man whom all Protestants, at least, who are interested in the cause of education, delight to honor. How much we all owe to Philip Melancthon it would be impossible to estimate. We admire the wonderful grace of God in

preparing so fit an instrument for the great work which was to be set to his hands as the coadjutor of Martin Luther. Here is a man who, at fourteen, is already taking the Bachelor's degree at Heidelberg University, and of whom Erasmus wrote but five years later: "Immortal God! what expectations does Philip Melancthon excite, who is yet a youth—yea, we may say, a mere

boy, and has already attained to equal eminence in the Greek and Latin literature. What acumen in demonstration, what purity and elegance of style, what rare learning, what comprehensive reading, what tenderness and refinement in his extraordinary genius!"

Luther recognized and freely acknowledged his dependence upon the scholarly attainments of his friend Philip. Without his help it is not easy to see how he could have carried his divinely appointed task to a successful conclusion. In all great crises true scholarship, sanctified learning, has proved itself indispensable; and it must not be forgotten that a crisis, more or less intense, is constantly arising in the Church's experience. It may be in one part of the great field of her extended operations, or it may be in another; but we cannot look for the dawning of the day for many a long year when the need of scholarship of a high order will not be required. The men of action and bold deeds, like Luther, will still be leaning upon the supporting arms of the men of letters, who will still be furnishing from their stores of learning the materials for the strenuous controversy with threatening error, the weapons for the desperate conflict with uprising foes.

Not every man in our ministry may hope to be a Melancthon, although he ought to be well-educated. Careful selections must from time to time be made of such as give promise of being able to profit by special opportunities, and the means should be provided by which they may be able to pursue such a course of advanced studies as the best facilities of our own, or foreign, schools can afford. The Board of Education has been happily enabled to do this very work, to a limited extent, through the liberality of the late John S. Newberry, who left a sum of money sufficient to establish the "Newberry Scholarship," which provides an income of about \$500 a year for a course of three years, which the Board awards for the benefit of a candidate carefully selected by means of a competitive examination. The third of our Newberry scholars is now well advanced in the studies laid out for him, and, if he profits as much as we have reason to think he will by the special facilities put at his disposal, he will be furnished to take a leading part in the difficult tasks which are to be undertaken by the

Church in the days now immediately before her.

We invite those who wish to make a similar investment of consecrated wealth to examine the Board's method of administering this fund, and we think that they will be encouraged to follow Mr. Newberry's example, and so enable it to support another scholar through a period of advanced studies, and thus multiply the number of those who shall count it a privilege to walk, though it be at a distance, in the footsteps of Philip Melancthon.

MEDICAL MISSIONARIES.

It was well said in the annual report made by the Board of Education of the Reformed Church in America to the General Synod of that Church in June, 1896, that medical missionary work was a department of activity in the foreign field which was rapidly coming to the front, and assuming so much larger proportions than formerly that the question should be taken into consideration whether the time had not come "for making some wise provision for aiding Christian young men and women, who desire to become medical missionaries, to meet the expense of a medical education." When the Synod met it gave a favorable reply to the suggestion made by the Board; and the following resolution was adopted: "In view of the increasing demand for medical missionaries in the foreign field, the Board of Education be, and hereby is, authorized to modify its rules so as to include in the benefit of such funds as may be available, students in medicine, who, with the approbation of the Board of Foreign Missions, may be pursuing their studies with the intention of becoming medical missionaries." In consequence of this action the Board of Foreign Missions and the Board of Education have each appointed a committee to consider the matter and formulate a plan. The report of this committee has not yet been made.

The General Assembly of the Presbyterian Church in the United States (the Southern Assembly) has a "Home and School" at Fredericksburgh, Va., and, at its sessions in 1894, resolved that "in view of the great need of a training school, the Board of Trustees (of the "Home and School") be authorized to annex this feature to their work." This has been done, and those who

desire to fit themselves for mission service in the home and foreign fields, whether they be men or women, may there have the opportunity to secure "thorough instruction in the whole Word of God, and practical and experimental training in various forms of evangelistic and Christian work, besides such other theological and literary studies as may be found necessary." Medical and emergency lectures are given each week, and from time to time eminent specialists are expected to deliver lectures on different subjects. No charge is made for tuition or room rent, and it is calculated that all expenses for the session of nine months need not exceed one hundred dollars. This course is evidently intended largely for young women under appointment by the Board of Foreign Missions, who wish to prepare themselves for their work in a more suitable manner than would be possible in any ordinary school. The problem which the Church needs to set itself to solve is how it may enable young men and young women of approved character and qualifications to get a thorough training in the science of medicine, so that they may be fitted for the position of well-equipped medical missionaries. The same reasons which have influenced the Church to insist upon a learned ministry, exist to make her resolute in the belief that those who undertake the sacred calling of physicians in her name should have the best training which the science of our time can afford. If we want college-bred men for the post of missionary teacher and preacher of the Word, we want college-bred men for the post of medical missionary.

WHERE SHALL CANDIDATES BE FOUND?

We have here only to repeat the conviction which we have a number of times already expressed, that the best place in which to look for suitable candidates for the medical work in foreign lands is among the colleges in which the Board of Education's candidates for the ministry are pursuing their studies. Already not a few of these choice and well-educated men are considering most seriously the question whether they should not enter the medical school rather than the theological seminary; and letter after letter comes to the Board's office asking advice upon the important but difficult subject. We recommend such men for the

work because they are men carefully selected, carefully watched, and therefore well known; carefully trained, and therefore well fitted for the long and taxing course through which a man must go before he is prepared to be graduated in medicine. Besides these considerations, our college men have the opportunities nowadays to elect biological and similar courses while still undergraduates, and can thus soon test the matter of their fitness for medical work. If they discover that their tastes are quite opposed to the study of medicine, to which in early enthusiasm they had turned their thoughts, the discovery is made in due season, and they can continue their college studies without interruption with the ministry of the Word in view as at the beginning. *If we look to the consecrated and selected men under the care of the Board, we shall avoid the perils which experience shows to be attendant upon the accepting of men for such work who have not enjoyed the benefit of a training under the special care and supervision of the Church.*

HOW SHALL THE EXPENSE BE MET?

As the case stands at present, if a candidate for the ministry of the Word determines to be a medical missionary, abandoning the thought of entering a theological seminary, the Board of Education, although in hearty sympathy with him in his hopes and purposes, is obliged to cut him off from the aid which it would have continued to him for three years longer if he had gone to the seminary. The course in medicine is also very expensive. There is no free tuition, no provision of a room furnished and free of rent, and no scholarship from which to derive some assistance towards paying for his board. The medical missionary, if accepted by the Board, has a better prospect of an immediate income than most medical students; but the salary is not sufficiently large to warrant the hope that he can lay up enough to pay off debts incurred in the getting of his education. *In one word, there seems to be urgent need for the establishment of special scholarships for students preparing for the medical missionary work.* If the Board of Education can be given the control of such scholarships, it is plain from present indications that it will constantly be able to nominate from the tried men under its care suitable persons to enjoy their benefit.

CHURCH ERECTION.

WHEN DOES THE YEAR END?

By the "year" we mean the *fiscal year* of the Board, and we are moved to say a word upon the subject by noticing how frequently there seems to be a misunderstanding in regard to it. Several examples are before us as we write, as the result of a circular letter sent out to his brethren in a presbytery by the chairman of its Committee upon Church Erection. Very naturally in the case of churches that were not reported as contributing last year, he called the attention of their pastors to the discouraging fact. To his surprise he received a number of replies stating that the churches had duly made contributions, but that the Board in its report had not credited them.

In every case it was found that the contribution reached the office of the Board after the fiscal year had closed and that therefore, although properly acknowledged by a receipt, fell into the succeeding year and would appear in the next annual report.

As the Assembly does not meet until after the middle of May, many church treasurers appear to think that any contribution sent before the gathering of the Assembly belongs to the year then reported. But, as a matter of fact, the ecclesiastical year and consequently the fiscal year of all of the Boards (excepting that of Foreign Missions) closes with the thirty-first day of March; and all transactions after that date properly belong to the new year commencing with April 1. There is, however, a little leeway or grace allowed in the matter of contributions. This Board, and we presume the others, keeps its treasurer's books open for the receipt of belated or delayed contributions until April 10, and all that come in until then, are entered upon the books as "constructively" received in March.

But when the books are closed they cannot be reopened, and thus, as in the case of the churches referred to above, a contribution may be reported to the stated

clerk of the Assembly and appear one year in the statistical columns appended to the Minutes, while it cannot appear in the annual report of the Board until the succeeding year.

If this fact could be kept in mind and all contributions be promptly sent—never later than April 1—many misunderstandings would be avoided.

THIS IS THE VERY DAY.

To many of our readers this number will come upon the very day above referred to. If, therefore, any have contributions still unsent, there is yet time to have them accounted, as intended, for the year now closing. There is scarcely any point in the United States, with the exception of Alaska, where a letter may not be mailed after the first of the month and yet reach New York by the 10th.

And we may add that all of these belated contributions are sorely needed. The Board has never closed a year in debt, and it is satisfied that it must not now permit itself to do so; but it can only avoid such result the present year by ceasing to vote appropriations several weeks before the year closes. Therefore, every additional dollar that it receives after this statement meets the eye of the reader will mean additional ability to meet the applications now on file awaiting the coming of new supplies to the treasury.

BUILDING WITHIN THEIR MEANS.

We hear often of the wisdom of people "living within their means." How much anxiety, distress, heart-burning and disaster would be saved if churches would learn to build within their means!

The Board of Church Erection was organized to aid churches in building their houses of worship, but a large percentage of the inquiries that come to its office are as to help to pay debts which are threatening the life of the congregation. Very com-

monly the debt is for more than half of the entire cost of the property; not infrequently for more than two-thirds or three-quarters; and in very many cases it is stated that if the property were forced to a sale it would not bring the amount for which it is mortgaged.

The evils that result from such church debts are so obvious that there is no need to enlarge upon them. Every one who has been a member of a church thus weighted down understands how the burden depresses the spiritual life, prevents contributions for benevolent work, causes friction and dissension, dwarfs the growth of the church and frequently costs it its life.

The wonder is, that these things being so evident and so well understood in the case of every church that is now in debt, none the less scores of other churches every year deliberately and with their eyes open walk into the same trap. It can only be accounted for upon the supposition that a divided responsibility destroys in large degree all sense of responsibility.

Let one man have full swing in ordering expenditures for which another man is to pay, and usually there will be twice the outlay that would have been incurred had the same man occupied both positions. Somewhat similar is the case with a Board of church trustees. No one man among them is to bear the responsibility, and moreover, before the debt will become due, they may all of them have retired from office and left the burden upon other men who are yet unknown. The church, as they assume, will of course grow, and who knows but that the future will add a millionaire or two who will make light of paying the little debt.

In the meantime the temptation is very great to have a beautiful as well as a comfortable house of worship. It is so easy to do it, when the savings-bank or the insurance company stands ready to advance the money—asking nothing but a paltry six per cent. annual interest, and a mortgage that will not become due for some years.

But such reasoning has been the beginning of the end of hundreds of promising churches, and to-day it is threatening the life of hundreds of others, many of whom in their distress are turning to this Board and asking help which it would only be too glad to give, but which, alas! is far beyond

its power. The well-known editorial contributor to the *New York Observer*, "Augustus," truly says:

"In very few cases is there any sufficient reason for creating a heavy church debt. Such a debt comes from carelessness, bad judgment and pride. Trustees and church committees incur financial responsibilities for church building which they would never think of taking in ordinary business, and call their recklessness faith. In other matters wise men begin small, and as the business grows, and furnishes means and opportunities and arguments for enlargement, the improvement is made to meet an evident demand. But often in ecclesiastical affairs an exactly opposite course is taken. Great expenditures are made, and heavy liabilities are incurred, before there is any good prospect of a return. A large and elegantly appointed sanctuary is built with borrowed money, and a few anxious souls with an ambitious leader enter it and wait for a neighborhood to grow, or for a congregation able to carry the load to be gathered."

And then he draws a picture of what a better wisdom suggests:

"One of the most prosperous churches that I know has been built upon entirely opposite and, I think, wiser and honester lines. A small building on a rented lot was used until it was filled to the doors by a congregation that paid the rent. Then the building was extended to the end of the lot. This place being filled, the congregation raised the money, bought land and built a chapel, and when that was full and running over, there was financial strength and credit enough to secure the necessary money to build and pay for a church that will be an honor and a blessing to the community for all time. They began at the right end, and were not carried away by ambition or prosperity from the sensible course of Christian economics which made success certain. A building may be set apart for worship, but it is not solemnly given to God until it is a free-will and a free-deed offering. It is better to build only such a structure as can be thus dedicated, to give no promissory notes to the Lord, and to seek and expect his blessing with all accounts squared and a balance in the treasury."

PUBLICATION AND SABBATH-SCHOOL WORK.



View at Rib Hill.

CLAIMS OF THE DAY.

In no social or philanthropic order of work does it seem quite so important as in the Sabbath-school to take advantage of every wave and ripple of circumstance to strengthen impressions and insure permanency of result. In almost every other sphere of educational service the influence of the teacher upon the taught is well-nigh constant, and the intervals between recurring tasks is not long enough to obliterate what has been gained. But in the Sabbath-school an entire week intervenes between the lessons. There is immense danger in the direction of the superficial in work. How to deepen impressions, fasten truths upon the mind and memory, and make Sabbath-school work effective as an educational agency for Christ is a constant problem. Children's Day should be a welcome aid towards this great achievement. Without interfering with the regular course of instruction, it excites and strengthens interest

in important movements of the Church and as to special points of Christian doctrine and practice. It gives opportunity and scope for the outflow of pious feeling and the development of Christian character. In a variety of ways it quickens the spiritual life of the school—when duly observed—and of the entire community in which the school is at work. A thoughtful study of but a few minutes given to the literature of Children's Day—to the facts and truths then brought impressively before the school—will convince any one of the great value of the day and of its unquestionable claim upon the leaders of Sabbath-school work. This constitutes a sufficient reason for bringing the subject into prominence again and again in these pages, and at a time of the year when the memories of busy pastors and superintendents can be advantageously prodded; that is to say, when there is yet time to make sufficient preparation for the proper observance of the day in the current year.

The claims of Children's Day have engaged the very earnest and oft-repeated attention of the General Assembly, and of all the synods and presbyteries of our Church; these have thoroughly and most heartily given to it their approval and urged its observance upon all our Sabbath-schools. This alone should stir up the hearts and consciences of faithful brethren everywhere. It must be no unimportant matter which can year after year engage the time and thought of the fathers and brethren of our Church assembled for the doing of the Lord's business. What the courts of the Church deem worthy of so much attention cannot reasonably be thrust aside by individual churches and Sabbath-schools as of slight importance.

The claim of Children's Day upon the whole Church becomes more and more important as we realize not alone its educational but also its missionary character. Provisionally it has become a most influential factor in the Sabbath-school missions of our Church. For nine years past there has flowed into the treasury of this branch of our Church work from this one source sums which have, in the aggregate, amounted to more than one-half of its entire income. And there is no branch of missionary work throughout the world which produces greater and more speedy results in proportion to the money expended than this work of Sabbath-school missions. It is a great honor and privilege of our Sabbath-schools to have furnished so large a proportion of the cost of Presbyterian Sabbath-school missions. Children's Day is a mighty helper towards this result, and we hope will long continue so to be.

CHILDREN'S DAY AND THE S. S. ANNIVERSARY.

Let us offer a hint and make a request to those Sabbath-schools which are in the habit of holding a separate anniversary service in May, or at any time prior to or even subsequent to Children's Day. Will you not, dear friends, consider the feasibility of condensing these two services in one? If possible, defer the Sabbath-school anniversary till June 13, but if you cannot hold the entire school together until then, or if a later date should be preferable, change the

date of Children's Day so as to bring it and the anniversary together, and make one good celebration. It is entirely fitting that the Children's Day celebration should be also the Sabbath-school anniversary. The services could be readily adapted to both without any material change in the programme of services issued by this Board.

ONE WEEK'S WORK FOR THE MASTER.

CLARK A. MACK.

I think I cannot do better in this letter than to give you the principal incidents of one week's work for the Master. I left Oshkosh, Wis., August 24, to conduct a Sabbath-school Institute at Lawrence. I arrived at Little Rapids at 6 P.M., and walked three and one-half miles to my resting place for the night at a farmhouse. By nine o'clock the next morning nearly a hundred people were assembled in a grove near by, and, after listening to an address by the Rev. Howard A. Talbot, the recitations began and continued until the dinner hour at noon. In the afternoon, after listening to another address, the recitations were resumed. The portions of the Bible memorized were Psalms 1, 19, 23, 91; Matt. 5; 1 Cor. 13. Prizes for proficiency were then distributed. We had with us twenty-five Indians from the Oneida reservation, who sang some of their native and also some English songs. In this district the farmers suspend work whenever a Sabbath-school institute is held.

The next morning, at 5 A.M., I started for Dudley, 150 miles distant. I reached Merrill by train at 6 P.M., and then came a walk of fourteen miles through the forest. The next morning four wagon loads of people arrived, and, after listening to several addresses, the Bible recitations took place and prizes were awarded. The following day I attempted to organize a school at Jefferson, fifteen miles distant, but did not succeed at that time, so returned to Dudley, calling at all the houses by the way, leaving tracts and giving notice of Sabbath services next day. On Sabbath I held three services and visited three schools, traveling sixteen miles to attend the services. There was a good attendance at every service, and great interest was shown. I must refer to

one place in particular, because I organized a school there a year previously and did not find one Christian in the settlement, and had to go three miles to find a young man to superintend the school. We had a grand meeting there, and eleven persons took a stand for Christ. Now they are anxious for settled preaching. On Monday I traveled to another institute at Rib Hill, forty-two miles. Here I witnessed the baptism of nineteen adults, amongst them six brothers, and following that ceremony the baptism of ten infants including some young children. The Rev. W. O. Carrier, pastor of the Presbyterian church at Wausau, officiated at this most interesting and thrilling scene. A paper was then drawn up pledging the signers to support a weekly religious service and to abstain from all things that would bring disgrace upon the cause of Christ. Twenty-eight signed. It was just one year before this that I organized a mission Sunday-school at this place, finding not a solitary Christian there, and having to go to Wausau for a superintendent.

MORE ABOUT RIB HILL.

Mr. F. P. Stone, one of the elders of the Presbyterian Church at Wausau, Wis., having heard of the organization of a Sabbath-school at Rib Hill a year or so before the incident just mentioned, volunteered to drive over every Sabbath, some six or seven miles over a rough country, and superintend the school. He writes: "I found a community Godless and careless in the extreme, but kind-hearted and willing to come together every Sunday for the study of the Bible. From fifty to sixty persons assembled at the first meeting, all ages being represented, and the attendance has certainly not diminished. I believe that they have come to the point of heartily enjoying and profiting by the service. There has been a marked change in the entire neighborhood. They hold a midweek meeting at one or other of the houses, conducting it themselves. Usually some one reads a sermon and they sing and pray together. The community is small and nearly all attend. I always look forward to my Sunday's work among them. There are Germans, Swedes and English people among them, and some Roman Catholics, but we are all of one heart and mind in our

meetings. Better work could be done if we had a suitable building, but we make the most of the little log-house we have, and as the people are poor and the church at Wausau is too far distant for them to walk over to the services there, it is best to take the word to them. Indeed, it seems to me that many churches in the larger towns could easily do similar work in the outlying villages. It would bring a blessing to the workers and new life into the churches. Perseverance and a little self-denial are necessary, of course, but the reward is great."

It rejoices us greatly to print this testimony from the worthy elder and mission superintendent, who cheerfully leaves his comfortable home every Sabbath to take God's message to his neighbors. There are many elders and Church members all over the land who are thus faithfully serving the Master without thought of earthly reward and praise. All honor to them! But there are thousands of openings for such service unfilled. Mr. Stone is perfectly right in saying that there are many churches in our larger towns which could do a great missionary work through consecrated lay agency in outlying villages. The church at Wausau sets a noble example to us all in this respect. Our records show no fewer than ten branch and mission schools fostered by the parent church at Wausau. Here is an illustration about letting our light shine—a most practical and beautiful commentary upon the Saviour's precept in Matthew 5:13-16. We cannot take our readers in person to Wisconsin and other States and places where this missionary and evangelical spirit is making the dark places of our land luminous with the gospel, but we can publish some of these good works, not for the glorification of man, but for the stirring up of the faithful to like diligence and zeal for the salvation of souls and the uplifting of mortal lives.

—The *Homiletic Review*, in an editorial article on "The Twentieth Century's Call to Christendom," proposes a more aggressive and general movement for the evangelization of the world. Among the practical suggestions made by the *Review* are the following: "For every church and Christian agency and association there should be sought a new consecration." "Every church member should be roused to understand that he has been called of Christ to be a co-worker with him in evangelizing the world, and be set at work in his appointed place."

COLLEGES AND ACADEMIES.



PENDLETON ACADEMY.

REV. GEORGE A. MCKINLAY.

Upon the completion of the transcontinental railways into the Pacific Northwest, during the last decade, and the consequent rapid influx of population, numerous academies and higher institutions of learning sprang into being. Nearly every considerable town had its venture in this laudable endeavor, speaking well for the thirst for knowledge among the people. But the frost of financial panic fell upon the land, and most of these schools have gone the way of other vanished hopes. Among the few surviving is Pendleton Academy, at Pendleton, Umatilla county, in eastern Oregon. This institution was organized and opened its first term in the fall of 1889. Rev. Thomas M. Boyd had the year before resigned a prosperous pastorate at Lewiston, Idaho, and removed to the difficult but promising field at Pendleton. That year a church building was erected, and then Mr. Boyd turned his attention to the demand for a presbyterial academy. The old courthouse was secured for a school-building, and classes were opened, with Mr. Boyd as principal and Mrs. John Vert, educated in Scotland, and

Miss Boyd as assistant teachers. The attendance was so encouraging from the beginning that it was determined in the next year to put the school on a more permanent basis. A half-block conveniently located was purchased, the building removed to the new campus, and a dormitory erected at a total cost up to that time of about \$8000, a third or more of which came from the Board of Aid for Colleges and Academies, the rest from the people of Pendleton.

The three years subsequent to removal were years of prosperity under the management of Mr. and Mrs. John Vert and Prof. H. L. Talkington. Students came even from distant counties. The attendance rose to over one hundred, and permanency seemed assured. But with the panic came disaster. Students fell away. Money to meet current expenses was hard to secure, and the school closed its doors in 1894 and 1895. However, in the spring of 1895 a vigorous effort was made to reopen classes. A thousand dollars was raised in Pendleton to meet a small indebtedness and make needed repairs. Promise of help was secured from the College Board and friends of the institution took new heart. Rev. G. A. McKinlay, then serving the Presby-

terian Church, was elected principal, and his son, Roslyn, assistant principal, with Miss C. L. Condon, daughter of Prof. Condon, of the University of Oregon, as primary teacher. Though the season was far advanced before work began, school opened in the fall with a fair attendance. At the end of the first month the assistant principal died, and the services of Rev. C. J. A. Porter, of Arbuckle, Cal., were secured, enabling the school to complete the year, taking a class of six fairly through the first year of preparation for college.

The aim of Pendleton Academy has been from the outset to furnish thorough preparation for college for those seeking higher education, and a practical equipment for every-day life to those not so minded. It has never aspired to even the name "college" or "university," like so many institutions of our Western States, but aims to keep to the much-needed line of work which the providence of God has laid at its door. There is a kindergarten and primary department for the purpose of more satisfactorily organizing advanced classes, and the near future may bring the demand for an advanced year to enable students to get their training in the Freshman year near home. But these are contemplated as accessories to the main purpose of the school. All the training at Pendleton has the Christian idea at its foundation. Daily religious exercises and distinctive Bible study, with the sacred volume as text-book, are parts of the regular course, and healthful Christian influences are constantly thrown about the students. Besides, this Christian tone is, as it should be, cast in the Presbyterian mould. The Board of

Trustees is so organized as to be under the direct supervision and control of the presbytery and the Presbyterian church at Pendleton.

The field is ample for carrying out such an aim. Pendleton has 3500 inhabitants. Being the county seat, it is also the centre of a very productive wheat and wool belt, with a population of 10,000 immediately contiguous. It stands at the doorway into the rich valleys of the Grande Ronde and Wallowa, and the country east and south. Youth seeking education in western Oregon must pass by the doors of this academy, and numbers of them may be induced to stay nearer home if only a school sufficiently attractive can be built up. No other Presbyterian school of like character is found in eastern Oregon or Washington. True, the Congregationalists have Whitman College at Walla Walla, fifty miles away, and a State Normal is still nearer, to share patronage but where increased facilities for education exist, the number seeking such advantages is correspondingly increased. They will be seen in the end to help and not hinder each other.

Pendleton Academy opened this its eighth year with more promising outlook than ever before. Rev. F. L. Forbes, of Michigan, has taken charge and brings a force of teachers with him that insure the highest efficiency. He also comes with experience in school management and enthusiasm for the work, and (what are often more in such a school) a firm conviction of the great need of Christian education in the West and faith in the future of institutions like this one.

NOTE.—I cannot let pass unused this opportunity to express my joy at the prominence which the Board of Aid for Colleges and Academies gives to *Academies*. I enjoyed in my boyhood the privilege of being a pupil in Cortland Academy, at Homer, N. Y. I was there prepared to enter the junior class in college, and my present deliberate judgment is that never, in any institution, have I enjoyed more thorough instruction, and to no human beings, except my parents, am I so much indebted for religious instruction and wholesome spiritual influence as to the teachers in that Acade-

my—especially to one of them who was dwarfed and deformed in body, but of lofty mental stature, and of Christlike spirit. He became a teacher before he was twenty years old and died at thirty-five. On his deathbed he thankfully testified that never in his life had he been treated disrespectfully by a pupil. I easily believe it. We felt for him an affectionate reverence which made disrespectful behavior impossible. God bless the Board of Aid for — Academies, and give to the youth of the new West many such academies as that at Homer, and many such teachers as Frink Kinney.—H. A. N.

THE CHRISTIAN COLLEGE.

Character is the end of education. Character includes moral integrity with intellectual sagacity. Intelligent purpose must direct the development of ripest manhood. In the college the training of years in the world is compressed into the experience of a few months. The best in the world touches the student rapidly. There is power in thought to mature character as well as in deed. It is vain to attempt to get all knowledge at one period of growth with the expectation of acquiring moral stamina later. The moral character will become fixed along with the mental. We will awake to find we have permanency of habit and life as we step out of the college into the world. The susceptible years of development have left us with our habits fixed. While the molten metal was in the mould it hardened utterly. Is he quick? he takes on everything. Is he dull? his very insensibility abides, and insensibility is sometimes the worst form of spiritual death.

The Christian college recognizes the spiritual opportunity of youth. Christianity founded the first college on this corner-stone. From this root colleges are springing up from Maine to California to-day. Man's nature is manifold, and the spiritual must be educated alongside the mental. Secular tendencies of our age, the compromises with infidelity and the hopeless adjustment of the rival sects of religion and no-religion in the state, prevent spiritual training in the public schools. The hope of the nation is in the denominational college. —Pres. B. A. Burgess, D.D.

THE SMALL COLLEGE.

We boldly urge that in many ways the "small college" does the strongest work. A Harvard man remarked to me that in his opinion the country could better spare the big universities than the little colleges. There is not occasion either for envy or disparagement. The fact remains that the smaller groups of men come closer together; intimacies, emulations, consideration, these are more fostered. And not only does lateral influence (that which quite aside from the curriculum is yet its best ad-

junct) count for more, but also the force of the instruction itself is more direct and vertical. Personality has full opportunity. The men of Williams who came under the force of his conviction and charm will never forget the inspiration of the gospel according to Mark Hopkins, nor fail to recall him as himself, "An outline study of man."

My teachers have always been more to me than the tasks they set. Character is a signet. Influence surpasses instruction. It is life that quickens. The smaller college increases the ratio of the particular man. It fosters individuality—every teacher comes to know every student—and individuality stimulates decisiveness, frankness, enterprise. The product is "hand-made." Simplicity is not excluded. When we venerate the memory of that home missionary genius, Henry Kendall, we are not ashamed to recall that to save the boots he carried in his hand he left his home barefooted to join the little class of 1840—a class that was also to graduate a Scovfield, a Nelson, a Miller, a Knox and a Dwight.

It is to-day the colleges, and largely the smaller and more conservative ones, that are upholding the standards of mental education as against the more specious standards of mental acquisition. They need not hesitate to compare their courses of study with parallel courses anywhere. In this age of the slot the "softer" university courses are thronged with men who could not meet a stiff college course in arts. The average college man need not fear to compete with the average university man upon equal terms.—Pres. M. W. Stryker, D.D.

With the Baptists raising a million dollars in ninety days for their big university, and Leland Stanford giving twenty million dollars for his plant, it is ridiculous for Presbyterians to talk about education where the hidebound and picayunish notions of the mesozoic age prevail. They must either keep up with the procession or go out of the business. To style an academy a university is childish. To make it a degree factory is worse. It is no slight undertaking to establish an honest university nowadays. It takes money.—*The North and West.*

—The editor of the *Twentieth Century Monthly* believes that no development of human nature has been more pronounced during the past two or three decades than the philanthropic or altruistic. Never before in the history of the world have the sympathies of humanity been broader. We have shown by our contributions to people in peril or in want on the other side of the globe that many of us consider all men our brothers.

We have enough of crime. We grow heart-sick of disgusting details which too often make the daily papers unfit for the home. While there is a vast amount of good in the world, deeds of kindness and generosity and philanthropy have not been given their due proportion of publicity. The good impulses of the world should be tabulated. The records of good lives and good deeds should be brought into the homes to stimulate good endeavor.

"1. If you desire to accomplish great things for God, do not try to make a great beginning. Let your own concern be to do faithfully whatever work the Master sets before you.

"2. Serve God only. How few give to God the whole of their heart and life! What strikes me most in these Anglo-Saxon Christians, some of whom have been such a power for good, is the thoroughness of their consecration.

"3. We must always be at God's disposal. When God said to Dr. McAll, as to Abraham of old, 'Get thee out of thy country, and from thy kindred, and from thy father's house,' he was over fifty years old. He had an excellent position, as a beloved and honored pastor; he might well have pleaded to be excused from undertaking a work so full of uncertainty, and leaving a position so full of usefulness. But he did not hesitate."—*Monod.*

FREEDMEN.



First Colored Church, Richmond, Va.

THE BOARD'S WORK IN RICHMOND, VA.

REV. J. E. RAWLINS,

Pastor of the First Colored Presbyterian Church.

Various attempts have been made to establish a Presbyterian church in Richmond among the colored people. During the ministry of Drs. Plumer, Moore and Preston, there was a large Sabbath-school connected with the First Presbyterian Church (South), and conducted exclusively by members of that congregation in their place of worship. Some years afterward, when the church removed to a more desirable

location, the assembling of the Sabbath-school at the church was discontinued, and another place secured for it. This was thought the best plan to adopt to carry out the design they had in view, namely, the forming of an independent colored Presbyterian church, and the colored people being by themselves would bring it about easily. The school being now well settled in its new quarters, the services of a minister were secured to preach on Sunday evenings, endeavoring thereby to work the school up into a permanent organization, as designed. Their efforts failed in this, and after some

years of fruitless labor the minister gave up the work.

Another minister was called, but, like his predecessor, his earnest efforts produced no results, and after one or two years' trial he left the ministry of the Presbyterian Church altogether, and went over to the Baptist fold. (These two brethren were educated at Lincoln University for this special work by the Southern Church.) There were yet other two that followed them. These only came, surveyed the field, and went. And so the purpose of forming a colored Presbyterian church was not accomplished; not from any fault of the missionaries, perhaps. The field was hard, the obstacles many, and results failed to appear. They merely could not succeed.

THE FIELD GIVEN UP.

About nine or ten years since the field was turned over and the work of resuscitation committed to the Board of Missions for Freedmen. There was an interval of two or three years before it commenced operations. Then the present missionary (the writer) was appointed. Arriving at Richmond on October 12, 1889, he found the field, as was expected, desolate—without a glimmer of Presbyterian life. He was not disheartened. His mind had been fully made up to give the work a fair trial. A house-to-house visiting and other means were inaugurated. Two aged persons, who were for many years members of the white church, came out and a nucleus was formed. A place of meeting was secured, and November 17, 1889, a little band, twelve in number, met for the first time for worship. In the evening the Sunday-school opened with twenty scholars. March 30, 1890, a meeting was called to take steps looking toward organizing a church, those present, numbering nineteen, having agreed to associate themselves as a Presbyterian church. A petition was drawn up with the necessary signatures, praying the Presbytery of Southern Virginia to set them apart. These people were members from the various churches in the country connected with the Freedmen's Board, who had come to the city seeking employment, so that with three exceptions the Richmond work was organized with the Board's own material, and the present membership is principally made up of such. Of course,

there have been converts, also additions from other denominations.

April 27, an organization was effected. The congregation continued to hold their services in different halls. They had to encounter many hindrances to their progress, the greatest of these being the indifferent and unattractive accommodations afforded them. Their faith rose, however, high above these obstacles. Trusting in the faithfulness of their Divine Master, they came and went regularly and cheerfully, hopefully looking to the time when he would send help to them. It was not very long before their hopes were realized. Through the earnest efforts of Rev. Dr. Richard H. Allen, the sympathy and liberality of the friends of the Freedmen's Board, also the hearty coöperation of the Presbyterian churches of Richmond, a beautiful and attractive edifice has been erected for them. They have thus been enabled to worship God under their own vine and fig tree, none daring to make them afraid.

The people are fully conscious of their indebtedness to God, and to their benefactors for this great blessing. Their gratitude and appreciation are seen each day in their uniform faithfulness. Realizing that the church thus given to them is a sanctified means to help in bringing about an ultimate end—the design of the Great Giver to accomplish the redemption of the world, they are making every effort by their prayers, their faith, their piety, their practical services and limited resources, to hasten the coming of the kingdom of God.

THE SPECIAL NEED OF A PRESBYTERIAN CHURCH IN RICHMOND.

There are at present in this city twenty-three churches (colored), with an aggregate membership of 15,400. There are 4050 Sunday-school scholars, and the church property is valued at \$306,000. Of these 15,400 church members, over 14,500 are Baptists, gathered into seventeen churches. The remaining 900 constitute the membership of three Methodist, one Presbyterian, one Episcopalian and one Roman Catholic churches. With such comparison of figures, the question may be asked, What need was there to establish a Presbyterian church in such a place? Where is the room for its growth? The answer is at hand. A Presbyterian church is needed in every place

where there are colored people. It matters nothing how many other churches may be there, the Presbyterian Church has always its own peculiar work to do. For this reason the Richmond church is well located, having a special mission, a definite work to accomplish here. Neither are its activities limited to the 30,000 non-church-goers; but it covers the whole field.

The religion of the colored people here is still very strongly marked by that extravagant emotionalism which was the characteristic of the old slave days. In this particular and in many others in the evolution of their daily life, our church, with its intelligent and orderly worship, its influences going out from the Sabbath-school and families, has an important work to accomplish, which it is doing quietly but effectively. The church is very needful here, therefore, because the sort of training it has to give is just what the people need. They admit this. The white community praises the wisdom of the Board in establishing such a church here. They are pleased with the influence it is exerting on the colored people, and the Presbyterian pastors and churches extend to it their sympathy and aid.

Then as to its growth, there is plenty of room for it here. The 15,400 membership mentioned above is but one-third of the entire population of colored people in Richmond. The remaining two-thirds will, of course, furnish material for Presbyterian growth as well as for other denominations. They are in general sentiment Baptists, it is true, and in dealing with them, we find that we are dealing more or less with "water-soaked timbers," but we are nevertheless drying out our portion gradually. Gradually, because this is the only way we can do the work. It is the only way it can be done, North or South, among the colored people. Other systems to a large extent appeal to the emotional—ours to the intellectual and spiritual natures. This takes longer time to produce numerical results, but in it lies the strength and ultimate triumph of all our churches.

The church in Richmond is moving onward and upward. The roll of membership shows a steady increase. The outlook has never been so encouraging as now, and we hope that before long we will be looking forward to self-support.

MINISTERIAL RELIEF.

ORDER OF THE IRON CROSS.

The Order of the Iron Cross had its origin in Prussia in the days of Frederic William III. When the king found his treasury overdrawn at a time when he was waging war to strengthen his government he called upon the patriotic women of the land to bring to him their jewelry to be melted and moulded into money for the support of his army. The women were filled with love to their king and his cause and freely gave to him their highly valued treasures, and the king gave to them in return a duplicate of their gifts in bronze or iron as an expression of his gratitude, and each piece of jewelry had upon it these words: "I gave gold for iron, 1813." It is said that these patriotic women forever after valued their bronze and iron ornaments far more than they had formerly valued their ornaments of gold. Thus it was that the Iron Cross became significant of love to king and country, and the spirit of self-sacrifice is embodied in the

symbol of that order which stands for loyal-heartedness to the reigning king.

There has come a time when the earthly treasury of the King of all kings is empty and overdrawn. Are there none of the King's subjects, men and women, who are willing, out of pure, unselfish love to the King and his cause, to part with their treasures of silver and gold and consecrate them to the King's own use? Has the King not done enough to make us all love him with a supreme devotion? Has he not done enough for us to make us willing to make any sacrifice for him that the condition of his earthly treasury demands? O, friends of the King, can we wear our jewelry, and revel in our luxuries, and selfishly enjoy the comforts of our homes, when the armies of the King are suffering for bread and harassed with pinching poverty?

Anna Katharine Green says: "When all else fails love sustains." Is there not love enough in the Church of Christ and loyalty enough to our adorable King to save our

Board of Relief from the terrible necessity of putting the King's old soldiers and the families of their fallen comrades on diminished rations?

Let us all draw near to the enthroned Lord of life and immortality and hold close and sweet communion with our Best of Friends, and then, while enjoying his delightful fellowship, ask the Loving One, "Lord, what wilt thou have me to do?" As Longfellow says, "The presence of those we love makes us compassionate and generous;" and as we hold sweet fellowship with our loving Lord, we will be better prepared in his immediate presence to determine what we should do for him and his cause, and especially when we remember that he gives us in return for our gifts what we shall value far more than an Iron Cross.

As the blessed Master sees our affections centred upon our earthly possessions, how sharply he chides us as he tenderly asks us the question, "Lovest thou me more than these?" He would thus draw our heart's love away from its earthly, perishing objects and have us centre it supremely upon him, and the friends he loves, and the cause for which he died.

GOD'S WORKMEN.

A. E. A.

In one of the cathedrals of the Old World, in a dark corner of the building, the guide will stop, in the late afternoon, bidding the visitor watch a certain spot until the beautiful light of sunset streaming through the window shall fall upon it. There, carved upon a rafter, is a beautiful face, so wonderful in its expression that great men have stood in awe and silence before it. Centuries ago, so the legend runs, when the cathedral was being erected, an old man came into it, begging to be allowed to help. Humbly he chose this dark corner, and there carved this marvelous face, and for this he gave his life!

Will you come with me into yonder home to-night where lives an old man, who many years ago heard his Master say, "Go ye into all the world and preach the gospel to every creature?" Faithfully he obeyed that call, went out to a dark and lonely corner of the world and there humbly and quietly went to work in that forsaken place,

and for what purpose? That as an instrument in the loving Father's hand he might be used in carving on some poor heathen soul the wondrous image of the Son of God. To-day into many such hearts and lives the light of salvation is shining—yes, by his faithful efforts put forth in the power of God, *souls* have been won to Christ, and the "people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined" (Isa. 9:2). Yea, verily, the Lord hath "made his face shine upon them and gave them peace" (Num. 6:26).

But what about the workman? Enter yon little home with me and there you will see him. Worn in the service? Yes, and weary, too, but waiting gladly for the "Well done" that will soon come to him from his ever-faithful Master! Into *your* heart has not the question come, "What can I do for this faithful workman of God to cheer and comfort him in his old age?" Will you answer the question to him who so lovingly said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto *me*" (Matt. 25:40)? And, oh, how such loving ministry will reveal unto you

THE SECRET OF A HAPPY DAY.

What a sense of peace is breathed upon us in those words, when we know the blessed secret! That there is a secret in happiness and a hidden reason for a restful day we all freely admit, and do we not hold the key to the mystery in our own hands when in his love we minister unto others? And surely there can be no more beautiful ministry than that of caring for God's aged workmen, who after years of faithful service have been obliged to give up the active work of winning souls and who now are dependent on *their Church* for daily bread. Dear reader, have you no interest in this matter? Most heartily we hear you say, "Indeed, I have!" Then we want your deep, earnest prayer for these dear old people, as well as for the helpless widows and orphan children of the workers whom the Master has called to their reward. To-night, at the close of what has, perhaps, been a "Happy Day" to you, will you not, as you gather with your family in your cheerful home, oh! will you not let your

heart go out in loving sympathy to those who once labored so faithfully for him, and who to-day are helpless and in want? Will you go to your room to-night and on bended knee ask the blessed Master to tenderly bless and keep these his loved ones, as in the secret of "his presence, where there is fullness of joy" (Psa. 16:11)?

They need your loving interest and sympathy, and they especially need your earnest and heartfelt prayers, asking God's blessing upon these, his children, and pleading that he will put it into the hearts of many of *his followers* to contribute to their support!

Then into your heart and life will come a sense of gladness that you are helping in his work, and thus you will know for your own cheer and comfort, "The Secret of a Happy Day."

We all have our peculiar trials in this life and we all at times need comfort, and nothing keeps our heart's love to Christ more earnest and true than activity in his service, and then, when sorrow comes, we have his joy and peace abiding in our hearts, and to this we have a consciousness of loving ministry performed adding an element of gladness to our cup of Christian happiness.

Miss Havergal has very beautifully expressed this thought in her exquisite little poem,

"THE SECRET OF A HAPPY DAY."

I.

Just to let thy Father do
What he will;
Just to know that he is true
And be still;
Just to follow hour by hour,
As he leadeth;
Just to draw the moment's power,
As it needeth;
Just to trust him, this is all!
Then the day will surely be
Peaceful, whatsoe'er befall,
Bright and blessed, calm and free.

II.

Just to let him speak to thee
Through his word,
Watching, that his voice may be
Clearly heard;
Just to tell him everything
As it rises,
And at once to him to bring
All surprises;
Just to listen, and to stay
Where you cannot miss his voice;
This is all! and thus to-day,
Communing, you shall rejoice.

III.

Just to ask him what to do
All the day,
And to make you quick and true
To obey;
Just to know the needed grace
He bestoweth,
Every bar of time and place
Overfloweth;
Just to take thy orders straight
From the Master's own command.
Blessed day! when thus we wait
Always at our Sovereign's hand.

IV.

Just to recollect his love,
Always true,
Always shining from above,
Always new;
Just to recognize its light,
All-enfolding;
Just to claim its present might,
All-upholding;
Just to know it as thine own,
That no power can take away;
Is not this enough alone
For the gladness of the day?

V.

Just to trust, and yet to ask
Guidance still;
Take the training or the task
As he will;
Just to take the loss or gain
As he sends it;
Just to take the joy or pain
As he lends it.
He who formed thee for his praise
Will not miss the gracious aim;
So to-day and all thy days
Shall be moulded for the same.

VI.

Just to leave in his dear hand
Little things,
All we cannot understand,
All that stings;
Just to let him take the care
Sorely pressing,
Finding all we let him bear
Changed to blessing;
This is all! and yet the way
Marked by him who loves thee best;
Secret of a happy day,
Secret of his promised rest.

IN MEMORIAM. — The Rev. W. W. Heberton, treasurer of the Board of Ministerial Relief, and his family will have the heartfelt sympathy of our readers in the great sorrow that fell upon his household on Sabbath, February 28, in the death of his daughter, Mrs. Dr. Ingersoll, who leaves two dear little children. She was a bright, winsome, loving and lovable daughter, a most devoted wife and mother, a precious Christian woman.

HOME MISSIONS.

NOTES.

It will save considerable inconvenience if all our friends when sending remittances to this Board, will kindly make the same payable to the order of the undersigned, as Treasurer, and not as an individual.

HARVEY C. OLIN, Treasurer,

Madison Square Branch P. O. (Box 156).

Notice the treasurer's statement on another page. The gain over receipts of the corresponding months last year is light. The retrenchment has been heavy. The self-denying missionaries have paid more than their share of the deficits. Will the Church at large let the burden rest longer upon these devoted servants of the Master and their families?

Rev. J. G. Klene, late of Deer Lodge, is comfortably settled in his new charge in Belleville, Ill. His work prospers. Rev. J. L. Marquis, late of Pony, is doing a good work in his big parish in Evansville, Ind. It pays young ministers with the mettle in them to spend a few years in Montana—it pays us, for they do fine work while here; it pays them, for the mountain training fits them for splendid work when they leave us.

We are near the nineteen-hundredth anniversary of the birth of our Lord. The nineteenth century of the Christian era will close and the twentieth century begin sometime before the middle of April of this year. We celebrate the annual returns of his birthday with gifts and rejoicing. Why may not the Church celebrate the more significant centenary return of the season with special and generous gifts to the cause of him who gave himself for us!

Retrenchment for five years has left the old enemy of souls in undisputed possession of hundreds of towns and villages in our

country. A brief description is thus given of one such town by a resident:

The moral condition of the community is unspeakably dreadful. All the general stores sell liquor, and the people go there with kerosene cans to get it. In addition eleven saloons keep open day and night, seven days in the week. There is no knowing how many gambling hells and brothels there are. Drunkenness, gambling, licentiousness are well nigh universal among the men, young and old.

The current year is one of great spiritual blessing throughout our country. There have been no great revivals, but souls are coming into the kingdom all over the land. The Rev. Dr. Groeneveld, of Butte, Mont., chairman of the Synod's Committee on Home Missions, says:

The past year has been a most successful one in the matter of spiritual progress in the churches of our State. Revivals of religion were experienced in nearly all the churches, and as a result the number of additions to our churches on profession of faith is much larger than that of any previous year in the history of Presbyterianism in Montana.

"A Mother in Israel" writes:

Your communication gave me courage to send so small an extra sum. It seems to me that if all who can contribute a single dollar would do so the debt would soon be paid. It must be that the Church as a whole fails to apprehend her union and fellowship with the Lord Jesus, who gave his life to save the world—fails to realize her high calling to labor with him in giving or sending the gospel to every creature, and fails to come up to the high standard of true Christian patriotism and gratitude to God for the blessings enjoyed in this favored land.

Having mentioned the matter to a friend, she wished me to send her extra contribution with mine. It is \$1.50 from my friend and fifty cents from her daughter. Thankful that by their gifts I can send you three dollars instead of one.

There remain but few days of the present fiscal year. It began April 1, 1896, with deficits of several years amounting to \$299,062.42. Though retrenchment had been the cry for several years, and the country in its growth had left the Church far behind, it was obviously necessary to retrench still more severely in some way. The old way was declining to help any new work. The new way, which was entered upon at the beginning of this fiscal year, was to fix a limit to the aggregate amount that the

Board would appropriate at ten per cent. below the amount given last year. This will probably reduce the debt, but it will be a costly reduction. The missionaries, the churches, and the whole country will feel it. The cause of Christ will languish because of it, and if we ever overtake the work thus neglected it will be at enormous cost in the future.

The Interior bravely says: "There is no occasion for despondency about Home Missions. Every last member of us is ready to take hold and help; and if the Winona Assembly handles the matter rightly, every-

the presbyteries, to take counsel together specially on this subject at their April meetings. Let there be full and hearty expression of opinions, and prayer, and then their commissioners will come up to the Assembly determined that the work of Home Missions shall lag no longer."

Miami is a young city of great promise at the southern terminus of the East Coast Railroad in Florida. Its growth has been rapid. A year ago the Presbyterian church, the first in the village, was organized by Rev. Henry Keigwin. They have no house of worship, but an ample tent has



First Presbyterian Church of Miami, Florida.

body will do so with enthusiasm. That ten per cent. cut must be repaired. We have got to put more missionaries in the field, and back them better. The church must move forward, not stick stalled with the supply-train. Let us not blame anybody for the effects of the panic of '93, and the hard times since. That is foolishness. It is not a question of how it happened, but what we are going to do to start the work along strongly. That is the question. We ask our brethren, the ministers and elders, in all

provided the church with shelter through a prosperous year. An adjoining tent is used as a reading-room. It is supplied with a circulating library and periodicals. Beautiful lots well located have been secured and hopes are entertained that at an early day they may be able to rise and build.

A number of persons in different parts of the country have expressed a willingness to give generously on condition that the whole debt be paid. One elder in the West

offers \$5000 on this condition. A minister in the East is willing to be one of 300 to give \$1000 each, or one of 150 to give \$2000 each. There may be a sufficient number of persons like-minded to accomplish the desired result. But each must know that the aggregate of the sums so offered would be sufficient to pay the debt.

No one is asked to give merely because somebody else proposes to do so, but it is certainly wise and right to state the proposition so that those able and willing to help in the final effort may act in concert. Will every one who is willing to help on these conditions please write to the secretaries? A number of responses have already reached the office, and it is hoped that the Lord's stewards throughout the Church will give immediate and serious attention to this matter.

Rev. E. M. Ellis, Sabbath-school superintendent of Montana, has rich experiences occasionally. Called at a home a couple of weeks ago, on Sabbath-school business of course. Our superintendent's motto is "This one thing I do." The lord of the manor produced a \$20 Bible, with common and revised versions in parallel columns. This puzzled him. The most confused book he ever read, every second column repeating the first, with slight variations, from beginning to end. But what else could be expected of the Bible. He was infidel, anarchist, etc., and anything religious was a red bandana to him. He struck from the shoulder at everything Christian. For three hours Ellis stood in the middle of the floor and preached as he never preached before. A mile farther on he met "another of the same." The mention of Sunday-school drew fire, and soon he had an audience of some twenty men, women and children. Here he preached, under an unwonted spur, for two hours more. But before he left the neighborhood he organized a Sabbath-school.

"The Missionary Review of the World" for March contains a very instructive article by the Rev. W. T. Elsing on "The Gospel for the Destitute." He describes very fully the operations of the City Mission and Tract Society, its methods of work, the doctrinal basis and government of its churches, its rescue agencies, and some of the results of its seventy years of history

and work. This article is as much of an "eye-opener" to many intelligent Christians as a visit to New York city was to a New England farmer whom Mr. Elsing tells about. The farmer had read about the murders, robberies, arson, divorces, suicides and many other crimes in our sensational newspapers, and looked upon New York as but little better than Sodom. When he heard that Mr. Moody was holding services in Cooper Union he left his farm and set out for the metropolis in order that he might, by his presence, encourage Mr. Moody, whom he pitied as a solitary Jonah in our great modern Nineveh. At the Cooper Union meetings he came in contact with other Christian workers who were carrying on a quiet but effective warfare against sin. The farmer became interested in city evangelization, and appointed himself a committee of one to visit the various mission stations. I found him in a Christie street mission, which is conducted by a converted anarchist, who had also been a drunken butcher. The room in which the mission held its meetings had been a low drinking saloon. The pulpit consisted of a stand on which beer barrels formerly rested. On the wall were arranged, in fantastic fashion, pipes, cigar-holders, plugs and bags of tobacco, packs of cards, daggers, revolvers, and a rosary. "This is the devil's face," said the leader, "and the old fellow's head is fast swelling, for every man who is converted brings his idol to be hung upon the wall." The room was crowded with tramps, drunkards and anarchists. Some spoke in German, others in English. Some were in rags, workless and homeless; others were provided with every apparent comfort, but all told the same story. The uplifting power of Jesus Christ had come into their lives, and they had become new men. At the close of the meeting the farmer said, "I had always heard that New York was a dreadful place, but I have not seen so many good things in all my life as I have found in New York during the past two weeks. I wish the good people of New York would come out into the country and stir us up a little." Mr. Elsing truthfully remarks that there is no city in the world, except London, where more is being done to point the lost to the Son of God than in New York. To give even a brief summary of its Christian activity would fill a large volume.

LEND TO THE LORD.

REV. JOHN HALL, D.D.

I would not dare to place the above words over the affectionate appeal I wish to make to my Presbyterian brethren if I did not find it in the unerring guide which divine grace has given to the Christian: "He that giveth to the poor lendeth to the Lord."

We read and hear much to-day regarding the wants of the poor, and it is proper for us to consider the question. To cure the evil of dependent poverty is difficult; but "prevention is better than cure," and the gospel, taught and received, is the best cure for the evils of both poverty and crime. The proportion furnished to prisons and poorhouses by our people is small, on both sides of the Atlantic. I write what I know. Now, the Board of Home Missions is giving the gospel to those who would not otherwise have it. Its ministers and teachers, in some places, are supported in part by those to whom they minister; but in most of their places these laborers would not be found but for the Board's assistance. Think of fifteen hundred missionaries and three hundred and thirty teachers, all over our land! They did not toil in vain last year, for over nine thousand persons joined the Church on profession of faith, and over one hundred and thirty thousand of the young received Sabbath-school instruction. In the highest sense this is the Lord's work. It is a privilege to "lend" to its maintenance.

"But why build that great mission house and get into debt?" My dear friend, the debt grew up independently of the mission building. It has been increasing for five years. It was reported to the Assembly in 1894 as two hundred and fifty-eight thousand dollars. The work extended; alas, the loans did not!

"Why not reduce the cost of management?" I have been closely connected with the work for more than a quarter of a century, and I do not hesitate to say that it would be difficult to find elsewhere as much work done at so moderate a cost as in our mission Boards. The salaries of secretaries are modest compared with those given by good city congregations; and in my hearing the Home Board secretaries offered to share in the reduction made necessary on the means of the missionaries. It is to be

remembered that it takes more than the salary of the ordinary missionary to procure even a decent dwelling in New York city.

Now let us think, my dear friends, of the way of lending to the Lord. "He that giveth to the poor" does it. The gifts here noticed were, no doubt, food and raiment. But our Board's representatives, yes, my dear friends, *your* representatives, carry to the poor the robe of righteousness and the bread of life. Multitudes to whom they go are in sparsely inhabited regions, or in small villages; many of them are only "making their way," slowly getting the comforts of home; and not a few of them—I have seen them—are in dangerous contact with strangers and foreigners whose influence and example are not elevating. Let alone by Christian effort a generation would grow up to be citizens of our land, but ignorant of true religion and careless about their souls. Many of them are related to us as countrymen, and in many cases as kindred, for how many of us have relatives who have "gone out West!" What a joy it should be to us to send them the means of grace! How much we owe to the gospel, yes, and in many cases to the brotherly love that brought it to us! Can we make better use of our dollars (and one each from a third of our Church members would pay the debt), than to lend them to the Lord? We sometimes regret outlay of money on common lines. The people to whom it is my duty to minister made a special gift of over thirty thousand dollars to the Memorial Fund. I have sometimes asked if they ever regretted it, but notwithstanding the "hard times"—which have reduced many of our contributions—no one has ever said "Yes." My dear brethren, think how much our condition affects our Church, our brethren, our country, the influence of the truth, and the glory of God. We are not the only branch of God's great Church feeling the money embarrassment at this time. We have to think of the example we set. You may have noticed that our Baptist brethren, like ourselves, have a weighty missionary deficiency, and when I saw, a few days ago, that one member had placed two hundred and fifty thousand dollars as a force to secure the rest, I could not but thank God and take courage. Let us, as God has given us money, "lend unto" him.

But—and this is another side of the great

claim upon us—it is not only the hearers of the word who are poor. The same is true of all too many of the missionaries. I do not hesitate to say that the churches of the United States—not ours only—have something to learn on the subject of ministerial support. Why should educated preachers, required by common sentiment to maintain a certain style in costume and surroundings for themselves and families—for they are not bound to celibacy—have less means given them than they might have on the police force of one of our great cities? Now, if the month of March does not bring—through God’s goodness—the needed means, the reduction will be continued not only in salaries, but we shall be obliged—and how painful it is only those who are serving on the Board know—to say “no” to urgent cries for the gospel coming through presbyteries over the land. At this moment many godly ministers do not know if they can be retained on the small incomes they have, in their present fields. Must they quit the people whom they love, and by whom they are loved, and go they know not whither, after March 31, because of the Board’s deficiency? My dear reader, do you not find yourself saying, “God forbid.” Then “lend to the Lord.” He will pay you again, according to the inspired word. We must not be discouraged. We have less debt by one hundred and thirty-three thousand dollars than in February of last year; but, alas, we have less work on hand, because of limited means! We are looking for better times over the nation. May it not tend to bring them if we honor the Lord with our substance? There are many loans that “do not pay.” Not so investments for the Lord’s sake. My dear brethren, let us act on the counsel of inspiration, for the sake of our fellow-men, our fellow-citizens, our brethren, yes, for the sake of our dear Lord and Master, and give in our congregations, our Sabbath-schools, our societies, or as individuals directly to the treasurer of the Board, so that the end of March may be the end of anxiety and the renewal of gladness to tens of thousands, including beloved ministers of the gospel.

God loveth a cheerful giver. And God is able to make all grace abound unto you; that ye, having always all sufficiency in all things, may abound unto every good work.

Concert of Prayer For Church Work at Home.

JANUARY	The New West.
FEBRUARY	The Indians.
MARCH	Alaska.
APRIL	The Cities.
MAY	The Mormons.
JUNE	Our Missionaries.
JULY	Results of the Year.
AUGUST	The Foreigners.
SEPTEMBER	The Outlook.
OCTOBER	The Treasury.
NOVEMBER	Romanists and Mexicans.
DECEMBER	The South.

THE CITIES.

The serious problems that occupy the thought of the American people, threaten the security of government and disturb the peace of society, have their origin in the cities of the land. Facts concerning the corruption in municipal government are being uncovered continually, and the public attention is so frequently called to them that it is hardly worth the while to discuss them here. Nowhere else can there be found a clearer example of the fact that an election is “a battle for supremacy” than in the cities.

“In any attempt at reform,” says a keen observer, “we would find nine-tenths of the city members in the Legislature hostile. The only hope of reform lies in the action of the country members. The average grade of our city politician is a serious menace to good government; four-fifths of the representatives from city districts can be depended upon to vote on the wrong side of every question of reform.” “This,” said a leading New York editor, “from an observation of twenty years, we believe to be true.”

If the possibility of pure and successful self-government is a problem of the cities, we have not far to go to learn the reason, for those chosen to public office fairly represent the average of those who go to the polls. It is authoritatively stated that the criminal classes form a much larger percentage of the population of the cities than of the country districts, and it is certainly true that they supply a dangerously large number of voters at a city election. A member of a Pennsylvania State Board of Charities says

that Philadelphia county furnishes about seven and a half times and Allegheny county nearly nine times as many criminals to the population as the average rural counties. That is, there is a great deal more crime and lawlessness in the cities than anywhere else, for there the criminal classes congregate.

It is only among masses of people that corrupt leaders can successfully ply their vocation, and it is out of the reign of such men that the great social questions grow.

The pauper and mendicant classes seek the cities, the centres of wealth, as offering the best promise of easy living. Certain lawless and vicious classes can ply their vocations only where there are masses of people to work among. All these causes operate in cities of varying sizes proportionately in the different parts of the country to corrupt the public morals and to obstruct every effort for the welfare of society. It is plain enough that the gospel is the only remedy for those evils, and the remedy must be applied to the hearts and consciences of the people. But how to reach them effectively, even with so glorious a remedy, is the difficulty.

The greatest of all problems is that of city evangelization. What shall we do with the masses in the cities? So serious is the question that its practical solution occupies a greater part of the discussions of our city presbyteries. While city work is much more expensive than the work in rural regions, it is a significant fact that far less money is spent in city work by the Boards of Home Missions of the different denominations in proportion to the population than in country places. This is owing to the fact that the ordinary church methods to which these Boards are restricted are adapted to but a small part of the city work, and in part to the fact that churches in the cities carry on local missionary operations. Interdenominational movements, such as City Missions and Tract Societies, provide religious instruction for multitudes. It is in the cities that the Salvation Army does its great work among the neglected classes, and in the cities the Y. M. C. A., the Y. W. C. A., and other organizations reach their respective elements. More money and effort are expended in cities than in the rural communities in proportion to the population, not taking into account the self-supporting churches.

In the light of these facts it will not appear strange that our Board of Home Missions has comparatively few missionaries in the large cities of the country. In twenty-two of the largest cities, whose aggregate population is about 5,500,000, we have but sixty-seven missionaries. In New York city we have but five, in Brooklyn but three, in Boston none. All our half-dozen churches in the New England metropolis are self-supporting. The proportion is somewhat larger in the Western cities. In St. Louis we have ten; in Minneapolis, eight; in St. Paul, six. San Francisco has five; Seattle, three, and Portland, five, and so on.

These numbers indicate the restraining effect of the debt rather than the opportunities which these cities have afforded. Greater things than these might have been accomplished if the Board could have responded to half the calls that have been made upon it.

As for the cities and growing towns of the older States, it must always be true that while they have the spiritual interests of the masses to provide for, and their mission chapels and their interdenominational societies to maintain, they must provide also the chief support of the great Mission Boards and other benevolent causes of the denominations. It is proper that it should be so, for into their treasure houses are flowing the products of the soil and of the mines, the earnings of the railroads and the manufactories, and the accumulated wealth of the nation.

It is not the support of the churches and the denominational Boards and benevolences that burden the members and cause deficits in the treasuries; it is the added support of the secular charities which depend also upon Christian people that overburdens them. The bulk of the wealth of any city is in the hands of people outside of the Church, yet who ever heard of a hospital, an almshouse or a free dispensary that did not have its origin with some religious society and that does not derive its support from religious people? If wealthy unbelievers would bear their proper share of the expenses of maintaining the secular charities, Christian people could easily bear their share of the same, and in addition support their churches and benevolences generously.

There are many professing Christians who

screen themselves behind the gifts of the generous in their churches and give little or nothing themselves. In one of our strong city churches, some time since, the pastor presented the claims of one of our Boards with earnestness and force and then asked for an offering for the cause. The result was a generous sum. It was afterwards ascertained that, though there were several gentlemen present who were reputed to be millionaires, more than two-thirds of the amount were contributed by two persons. The balance, which represented the aggregate gifts of all the rest, was not enough to reflect much credit upon a single generous wealthy man if he had given the whole of it. Yet some of them were heard to boast: "See how much *we* gave!" While these conditions are common to the large cities they are not confined to them.

If opportunity and ability mean duty, well may we imagine our Lord weeping over the cities of our country as he did over Jerusalem, saying, *If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace! for the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side.*

Letters.

NEBRASKA.

REV. V. LOSA, *Clarkson*:—I preached in Thief River Falls, Minnesota, to a group of twenty-five Bohemians. It was the first Bohemian sermon preached in this town and the people came Thursday and Sunday eagerly and begged me to come often to preach to them. Also a Sabbath-school class was taught among them by Rev. J. Dobias. Is not this an open and promising field again? The town is rapidly growing and Bohemian families are moving in to work in the saw-mills. Yes, there are places where the gospel news is eagerly listened to.

REV. DAVID W. MONTGOMERY, *Hastings*:—As you have had so many reports that have been written in a minor key, you must be about ready for some strains abounding in the major. However, you are aware that much of the best music, has the minor and major strains well balanced. While "the whole creation groaneth and travaileth in pain," and "we ourselves groan within ourselves" "we know that all things work together for good to them that love God" and by faith can shout in victory, "Who shall separate us from the love of Christ?"

Before election it was very hard to get the attention of the people on spiritual things. However, we had a very blessed meeting of presbytery, and in meetings held immediately afterward at Lebanon

we had a deep spiritual interest manifested which resulted in an awakened interest in the church and several souls saved.

Your missionary has spent some time at Aurora, where the church was much discouraged. Steps are now being taken to procure a pastor.

At Stamford a union has been effected between the Presbyterian Church and the M. E. Church, which we trust will result in more effective services in the future. I expect very shortly to go there and hold a series of meetings.

It is our hope that the time is not far distant when in most of our small towns a union will be effected between the various denominations. There are very few communities unable to support a pastor if there were a united effort. Ultra-denominationalism kills piety and enlarges church debts.

The most encouraging sign we have is that there is an unusual desire on the part of ministers and churches for a deep work of grace, and a plan has been put on foot for having special services in every church. We are walking in the faith of large things for this season.

NORTH DAKOTA.

REV. H. W. HARBAUGH, *Devil's Lake*:—Everywhere, throughout the State, our churches are surely prospering and laying the foundation for a large usefulness in the days to come. Every field in this frontier Presbytery of Minnewaukon is supplied. At Willow City a beautiful little church has recently been dedicated free of debt. Two years ago this field was entirely destitute of preaching services. Westminster Church of Devil's Lake, after a long struggle with debt, is getting free, and twenty-nine members have been added since Easter. The auditorium has also been refurnished and made one of the most attractive in the synod. The pastor has also supplied Webster Chapel, an important country field, fifteen miles distant, every Sunday afternoon since May 1, and great interest has been taken in the services. Thus we might speak an encouraging word for all our fields.

The Prohibition Law is a part of the State Constitution. Our school system is first-class. The farmers are as a rule prospering. The outlook is bright. Our Presbyterian Christians will have a large share in our country's safety and greatness.

NEW MEXICO.

REV. S. W. CURTIS, *Las Vegas, New Mexico*:—In regard to my work among the Mexicans, I would say in a few words that we have a morning service every Sabbath. About forty persons attend. The school has an average attendance of fifty, with a roll of about seventy. The Christian Endeavor has an average attendance of fifty. These are our three Sabbath services. We have a prayer meeting every Friday evening; attendance about forty. There are only one or two large Spanish congregations in all our presbytery. In no place is greater interest maintained. I have a thorough knowledge of the Spanish language, and can use it in my work with the fluency and ease of my own language. I have used it since 1875—twenty-one years. I have a great difficulty in writing. Sometimes my hand trembles so after taking exercise that I can scarcely write at all. I am sorry about our mission school, but

I hope and pray that it may not be abandoned. If you only knew the state of affairs you would feel so also. I have worked winter and summer without a vacation; have done extra work in the Spanish Institute for two years, and visited my large field four or five times every year for special services. My time has been fully occupied.

UTAH.

REV. F. W. BLOHM, *American Fork*:—"We are the only true Christians," says Mr. Woodruff, the president of the Mormon Church, and so does every faithful Mormon believe. The people are taught that the Mormon priests are the only persons possessing divine authority, and should be obeyed with the most implicit submission. When a man enters the Mormon Church he agrees to leave all at the command of the Church, to drop his business, his property and his family and go wherever the Church directs him. From 900 to 1000 missionaries are sent from Utah every year to all parts of the world to preach the gospel according to the Mormon Church. A hundred and fifty converts and immigrants have come to Utah as the direct result of the missionaries' labors. There are Mormon colonies in many parts of the world. Most of the Mormons are not foreigners; the majority are Americans. Many of them are from New England and descendants of Pilgrim fathers. There are now about 300,000 Mormons in the world. Where are they? There are nearly 200,000 in Utah. There are colonies in Colorado, Idaho, Wyoming, Arizona and New and old Mexico. There are colonies in Great Britain, Germany and other parts of Europe. There are large colonies in Australia, Samoa and the Hawaii Islands. While other religious denominations are tolerated and to some extent respected here, the fact is that the Mormon priesthood and the true Mormons have no use whatever for other religious systems, nor do they meet with any encouragement. To the faithful Mormon Mormonism is the only true religion. Then why should he trouble himself about other systems? He does not. There are, however, a few who, in the providence of God, have become dissatisfied with Mormonism and have left it, taking their future welfare in their hands and becoming Christians. These converts to Christianity are, from the Mormon standpoint, heretics, apostates, deserters, traitors, and are looked upon and treated as such. What else could be expected?

This situation makes our work exceedingly hard and difficult, and it takes a great deal of courage on the part of those who unite with us, who are generally poor and dependent upon others for employment.

WASHINGTON.

REV. BENJAMIN PARSONS, *Centralia*:—"We report only forty-seven members, of whom but eleven are men, although our list numbers 66. As the nineteen absentees pay nothing, we deem ourselves justified in exempting ourselves from the burden of paying the assessment which if we reported them would be made upon us. Between sixty and seventy of my congregation have removed, obliged to seek employment wherever they may. Among

them three received on profession and soon thereafter dismissed to the First Church in Tacoma. My church is a sort of feeder to the strong churches of large cities. And here is one feature of our home mission churches: they are sources of supply of the best materials in self-supporting city churches. I believe, therefore, that these are as precious in the great Master's sight as are the larger churches, and for this reason should be generously sustained by God's people.

I have received four on profession and seven on certificate, and also dismissed enough to keep the number small, though there has been a net increase of six over the number of the preceding year.

ALASKA.

REV. J. H. CONDIT, *Juneau*:—"Since my last report we have enjoyed a communion service. On this occasion we welcomed eleven members into church fellowship. Nine of these came by letter from sister churches, and two on profession of faith. Of this number, all were adults, and nine out of the eleven are heads of families. More than this, the majority of them are good working members. There were but five members here when we came six months ago.

We now have a Christian Endeavor Society and Ladies' Aid Society in working order. The Endeavor Society has twelve members, and the Aid Society sixteen. I think the attendance at the Endeavor Society prayer meetings has averaged at least twenty.

I have the "bad boys' class" for my share of the Sabbath-school work, a class composed of boys from twelve to sixteen. These boys have been an unruly element in our school, but last Sunday I took charge of them, and by means of a map, some illustrations, and an opening lecture on our purpose to have good order in our Sabbath-school, was gratified to see order emerging from chaos. There were thirteen boys in attendance, and the class has something like eighteen members enrolled. I ask for no greater work than that of leading those boys to the higher life. I am working now on the organization of a Boys' Brigade. I trust to get thirty or forty boys into such an organization. I do not know of a worse town for boys to grow up in than this one and I hope to be able to do something to counteract the neglect of parents and the schooling of the street.

A new church is absolutely essential to our growth and prosperity, and we will agitate that matter next spring. I trust some brother or brethren will be found to assist us in such an enterprise as this.

ALONZO E. AUSTIN, *Sitka*:—"Miss Northrop, Mrs. Paul's sister, died in Juneau on December 14, 1896, and was brought here for burial. She had been ill for years, but wrote Mrs. Paul that she would be in Sitka on the steamer that brought her corpse. Mrs. Paul went to the boat to meet her and was greatly shocked to find her dead.

THE FEAST FOR THE DEAD is a custom of the natives that hinders our work more than all others, and proves a stumbling block to our Christians. Last week the stepmother of William Hunter, one of our home boys, died. William is a young man now; acts as Mr. Beck's interpreter in the Sab-

bath-school in the ranch; is a most excellent, earnest Christian and a great comfort to us all. The father is an old man, a member of the Russian Church. Before his wife died, he asked William and his older brother to protect him, viz., to prevent her tribe from stripping the father of all his property. When his first wife died, the old man was robbed of all his property and now the same parties stand ready to repeat the crime. The tribal friends of the dead person remove the body to one of their own houses; they make the coffin, dig the grave, etc., hiring as many of their friends as possible. Then, after the funeral is over, they come and take all the property, leaving the survivor utterly penniless. William and his brother wanted their stepmother buried from their father's house; wanted to make the coffin and dig the grave themselves to prevent this. I sent William and his brother to consult Judge Rogers, U. S. commissioner, about the matter. He told them they had a right to do this, to go ahead and make the coffin, etc. William and his brother came to our shop, made the coffin, carried it to the father's house, where they found that the body had been removed to the house of Klontich, the ringleader of the tribe or party who robbed their father before, when their own mother died. The body was placed in a hastily constructed coffin. The brothers, heart-broken, came and reported the facts to me, and, much as I hated to interfere, I felt it to be a necessity under the circumstances. I told Gov. Sheakley and Marshal Williams, and they were indignant, and proposed to go with me to Klontich's house. Mrs. Paul and Miss Campbell went with me to see that the interpreting was done correctly. We found the house filled with an excited and threatening crowd of Klontich's followers. The result of the talk of the governor and marshal was that the body should be placed in the coffin made by William and removed to another house. Meantime the priest came, protested against the action of the authorities and refused to bury the body. I paid two boys to dig the grave, and at 4 P. M. Mr. Shull sent the train to get the coffin after I had conducted the funeral service. On my way I met Miss Campbell, who came to tell me that Klontich had been to see Judge Rogers, having intimidated the poor, old father, who now said that he desired that Klontich should have his way about the matter. The judge went to see the governor and the marshal and told them "that a man had a right to change his mind, and he was sorry, but could not help it." To close my story, the body was carried to another house instead of Klontich's. The body was enclosed in two coffins and I have an empty grave to sell. I spent nearly the whole day over the matter, and when I returned home at noon I was jubilant, for I thought the death-blow to this old custom had been given. But at night my spirits had gone to zero and I did not get a wink of sleep all night long. The governor was indignant and told the priest he believed he was the cause of much of the trouble in the ranch. We must have good, Christian men to fill the offices of U. S. commissioners, as nearly all the native cases come before them. Judge Delaney, of the high court, has done wonders at the late term of court at Juneau. They have had a riot near Juneau, and two deputy marshals have been killed and others wounded. The marshal sum-

moned a posse of citizens in haste and started for the scene of conflict on the steamer that brought the news. The U. S. steamer *Pieta* left to-day with the governor. We are very anxious for further tidings.

MONTANA.

REV. GEORGE EDWARDS, of Great Falls, Mon., tells of purchasing a saloon building and converting it into a Presbyterian chapel, which will comfortably seat seventy five people. They had "Opening Day" in November, Rev. Albert Pfau, of Lewistown, preaching the sermon.

A WINTER VACATION was offered to Mr. Edwards, by vote of his congregation, especially for the purpose of visiting his mother and friends. This illustrates the climatic conditions of Montana, where the deep snows make it impracticable for the people to go to church in winter as regularly as they can in summer. This makes "the summer the best time for active home missionary work," while it is not impracticable to take a railroad journey in winter such as he took to visit his mother. But he adds:

While I am in a sense taking a vacation, I have no idle days. During January I was twice called to Stanford by telephone to conduct funerals on Wolf creek, twenty miles below. This necessitated 350 miles of traveling, 140 with team, 130 on the coach and 80 on the "hurricane deck of a Montana cayuse."

DEACON LUHONI was a good old Choctaw, "all of the olden time." At the close of the civil war, Father Byington wrote to Rev. John Edwards: "Deacon Luhoni will go to prayer meeting no more." How much this meant, Mr. Edwards, in a recent letter, says:

He knew nothing except what he learned in the Choctaw language. Yet of all the eminent men, highly gifted in prayer, whom I have known, I have never heard his superior. He went right to the throne and took us there with him. And I believe that of all the hundreds of prayers I have heard from his lips I never heard two alike. All were fresh, vivid, Scriptural.

Mr. Edwards writes that he has lately received into the communion of the church two sisters who are granddaughters of that good Choctaw.

CUTTINGS.—Mr. Edwards tells of one that "cut to the quick."

It was about the time of the reunion. The year previous had been a very hard one. The place I was living in was the most expensive place I ever lived in. It was in California. All goods had to be hauled 175 miles from the railroad. The winter previous had been one of extreme drought. Not enough wheat was raised to bread that region. Flour was \$18 a barrel. I had two churches

thirty miles apart, and so had to keep a horse. I paid \$40 a ton for hay. A little cost me at the rate of \$60 a ton. You may be sure he ate but little hay. Seeing the difficulties of getting along, I took a school thirty miles from home, "batching" in a cabin which I put up on public land. I taught five days in the week, beginning one week on Monday, the next on Tuesday. Each alternate Saturday I rode home and returned on Monday.

On Sunday I preached three times, except that one Sunday in the month I preached but twice. I superintended Sabbath-school and taught a class. For the most part I led the singing in both church and Sabbath-school. The result was that as the six months drew near to an end, a dull pain came under my breast-bone. I think that thus was laid the foundation of my present bronchial troubles, at least in some measure. I felt that I could not do that amount of work another year. My wife and I consulted as to how much was requisite for the coming year, figuring all down as low as possible. We concluded that we must have at least \$800, so I had that applied for. The commission came for \$450. We knew not what to do. It was afterwards raised to \$600.

I am somewhat relieved by treatment and rest and change of climate. But it is made perfectly clear to me that I made no mistake in my judgment that it was necessary for me to leave my work in the Choctaw country, and so far as now appears my preaching work is done. I hope, however, that I may yet be in good measure restored.

APPOINTMENTS.

C. E. Jones, Lakeland and Punta Gorda, Fla.
 J. B. Taylor, Fillmore, Fairview and Somis, Cal.
 A. Fraser, San Pedro, 1st, and Wilmington, "
 W. Donald, Carpenteria, "
 W. S. Young, Los Angeles, Knox, "
 J. N. Elliott, El Monte, 1st, "
 G. W. Maxson, Rivera, "
 A. M. Merwin, Azusa, Los Angeles, San Gabriel and stations, Spanish, "
 W. S. Whiteside, Santa Maria, "
 H. J. Furneaux, Pacific Beach, Point Loma and stations, Spanish, "
 C. E. B. Ward, Fort Morgan and stations, Colo.
 S. W. Pringle, Pueblo, Westminster, "
 C. C. McGinley, Ardmore, I. T.
 S. E. Henry, Norman, 1st, O. T.
 S. Alexander, Mount Ayr, 1st, Iowa.
 S. Light, Conway and station, "
 H. S. Condit, Des Moines, Clifton Heights, "
 J. R. Vance, Pomeroy, 1st, "
 J. Mapson, Lake Park, 1st, and Ayrshire, "
 J. B. Vance, Elliott Creek, "
 L. McIntyre, Sioux Centre, 2d, and station, "
 P. Read, Union Township, 1st, "
 F. H. Shedd, Sioux City, 3d, "
 F. D. Breed, Florence and Cedar Point, Kans.
 W. M. Howell, Dodge City, 1st, "
 J. C. McElroy, Miami and Louisburg, "
 B. F. Smith, Caney and station, "
 J. A. Kohout, Cuba, Wilson and Munden, Bohemian, Kans.
 J. H. Hammet, Pikeville, Ky.
 C. D. Ellis, Akron and Columbia, Mich.
 W. Maclean, Crosswell, 1st, "
 D. H. Goodwillie, Port Huron, Westminster, "

A. Beamer, Port Huron, 1st, Mich.
 T. W. Monteith, Martin, 1st, "
 S. L. Clark, Detour, 1st, "
 W. Walker, Pickford, Stalwart and Sterlingville, "
 A. D. Grigsby, Hastings, 1st, "
 J. Swindt, Sunfield and West Sebewa, "
 J. P. Mills, Elk Rapids and Yuba, "
 T. Middlemiss, Alpena, "
 C. W. Potter, Grayling, "
 W. Davidson, Fulda, 1st, Minn.
 C. H. McCreery, Dundas, "
 W. J. Mitchell, Belle Plaine and Jordan, "
 M. N. Andreasen, St. Paul, Dano-Norwegian and station, "
 L. V. Nash, La Crescent, Hokah and station, "
 E. D. Walker, D D., St. Louis, Westminster, Mo.
 A. Pfau, Lewistown, 1st, and station, Mont.
 R. N. Powers, Superior, Neb.
 S. B. Moyer, Edgar and Ong, "
 J. Roelse, Wilsonville and Lebanon, "
 C. H. Mitchelmore, Minden, "
 D. B. McLaughlin, Diller, 1st, "
 A. M. Hendee, Table Rock, 1st, "
 C. M. Junkin, Adams, "
 Geo. Bray, Ponca, "
 D. Grieder, Omaha, 1st German, "
 W. R. Adams, Osceola, "
 E. M. Fenton, Nacimientto, Jemez and Capulin, N. M.
 J. J. Gilchrist, Mora and stations, "
 E. Scofield, Taunton, Mass.
 A. M. Shaw, Whitney's Point, N. Y.
 D. I. Morrison, East Meredith, 1st, "
 J. B. Cody, Bay Road, French Mountain and Gurney, "
 F. A. Wales, Pound Ridge, "
 A. I. Goodfriend, Klickitat, 1st, Centreville, Canyon and Camas, Wash.
 W. T. Scott, Fairview and stations, Oreg.
 I. G. Knotts, Florence, House of Hope and Lake Creek, "
 A. S. Foster, Medford, 1st, "
 J. Macnab, Nashville, Camp Crook and Alzada, S. D.
 W. S. Peterson, Lead and Englewood, "
 F. D. Haner, Rapid City, 1st, "
 A. Kegel, Lennox, Ebenezer, Ger., "
 H. F. Olmstead, League City, Webster, La Porte and Pasadena, Tex.
 N. J. Geyer, Canadian and Miami, "
 R. A. Smith, Payette, 1st, Idaho.
 P. Bohback, Hyrum and Millville, Utah.
 J. H. Reynard, Pastor-at-Large, Wash.
 L. D. Wells, Centralia, "
 W. Cobleigh, Ilwaco, "
 W. L. Van Nuys, Spokane, Centenary and station, "
 B. K. McElmon, Acme, Deming and stations, "
 T. C. Armstrong, Kettle Falls, Cully Menil and station, "
 J. A. Stayt, Natcheeze, Moxee and Parker, "
 E. A. Walker, Davenport, 1st, and Larene, "
 D. N. Allen, Kendrick, Julietta, Southwick and station, Idaho.
 W. E. Morgan, Delafield and Stone Bank, Wis.
 H. L. Brown, Eagle and Ottawa, "
 B. Thomas, Cottager Grove, Bryn Mawr, "
 R. Pughe, Oregon, 1st, "
 R. F. Morley, Deerfield and station, "

Young People's Christian Endeavor.

It was General Armstrong's belief that a work requiring no sacrifice could not count for much in fulfilling God's plan.

* * *

A Christian Endeavor society in Glasgow adopted as its motto these words from Miss Havergal's consecration hymn: "Take my hands and let them move at the impulse of thy love."

* * *

A justice of the Supreme Court of the United States once expressed the opinion that the rise, progress, present condition and promise of Christian missions are among the most stupendous facts of modern times.

* * *

The Rev. F. B. Meyer's message to the young Christians in the United States is this: "It is not enough to work for Christ; let Christ work through you. Be not a fountain, but a channel. Better be a wire for the transmission of Christ's power than a battery."

* * *

A missionary testified thus to the character of Ai Nong, a Laos convert who died a few years ago: "When he once learned a thing was wrong he studiously avoided it; when he learned that a thing was right he put forth every energy of his being in the doing of it; and he possessed a courage born of faith."

* * *

Prayer for unsaved friends and relatives is the April subject of prayer suggested for the World's Christian Endeavor Prayer Chain. Pray that the members of our own families may be won for Christ, and that Christians may be faithful in witnessing to them for the Master. Pray for the unsaved friends and relatives of others.

* * *

Miss Anna M. Cummings, who writes the article on Wellington Seminary, has been for seven years a teacher in that institution, but is now in this country, expecting to return in a few months. She will gladly send to any who desire, leaflets giving incidents in the work of the young missionaries of whom she has so delightfully written. Her address is Strafford, Vt.

* * *

The postage stamp affixed to a missionary magazine from Brussels, which comes regularly to this office, has a coupon attached, on which are printed the words, "Ne pas livrer le Dimanch," and "Niet bestellen op Zondag." These words, in two

languages, mean, not to be delivered on Sunday. By using the coupon with the stamp the citizen of Belgium notifies the authorities of his desire to preserve the sacredness of the Lord's Day.

* * *

The General Assembly of 1893 counseled the young people's societies of the Church to provide, in their appointment of committees, for the study of the doctrines, history and present activities of the Presbyterian Church. The Christian Training Course is intended to aid the societies in carrying out this counsel. By the General Assembly of 1896, the Course was commended "to the favorable consideration of pastors and other instructors of the young."

* * *

All young people's societies in the Presbyterian Church are cordially invited to report to us their activities. These pages are not intended for any one form of young people's organization to the exclusion of others. "Young People's Christian Endeavor," not "*Society of Christian Endeavor*," appears at the head of this department. As set forth in our issue for July, 1896, we recognize as Christian Endeavorers all who are endeavoring to be true Christians and to do faithful Christian work, whether they choose to give that name to their organization or not.

* * *

The Rev. Charles A. Oliver, of York, Pa., Superintendent of Evangelistic Work in the Pennsylvania Christian Endeavor Union writes us that the work of the evangelistic department, which was inaugurated in November, 1896, has progressed so rapidly that already evangelistic superintendents have been appointed in twenty counties. A number of these leaders are pastors representing six denominations; five are pastors in our own Church.

* * *

Dr. Creighton, the Bishop of London, when undecided whether he should accept the office of bishop, advised with some of his friends. One of them, a retired bishop, said: "A bishop's life is a happy one; it is full of trouble, full of hard work, but it has this advantage—it gives you endless opportunities of doing little acts of kindness and of saying little words of sympathy, which go a great way from the fact of your position." But that advantage is not peculiar to the life of a bishop. To every one, however lowly his position, comes the opportunity of helpfulness, the value of which is enhanced by the position.

In one of the songs of the Jacobins, whose symbol was the white rose, these lines occur :

There grows a bonnie briar bush in our kail-yard,
And white are the blossoms on't in our kail-yard.

In Scotland the kail-yard or kitchen garden of any peasant can grow the white briar rose. "The Circle of the White Rose" is the name which Ian Maclaren gave, by request, to a reading circle of a hundred young women at Knox College, in Galesburg, Ill. "A very suggestive name," he said, "because, with any surroundings, purity, goodness and truth, all of which are represented by the white rose, can flourish if desired and cared for."

* * *

The true relation of the Christian Endeavor society to the church is shown in a recent circular sent out by the superintendent of the missionary department of the Michigan Christian Endeavor Union. In it he asks the young people these questions: "Are you keeping in close touch with your own missionary boards? It is through them that you gain much inspiration in the work. Are you careful that all your money is sent through your own board? These boards are made up of men and women experienced in the work. They are expecting your support, and are making outlays with the understanding that you are going to back them up. Will you not write your board asking what they would like to have you do? They will be glad to hear from you. Your pastor can give you the proper addresses."

* * *

The young people of a certain church in the West, writes Pansy, had an opportunity, not long since, to give an object lesson, and did it well. One of their number, who had been long absent from home, soon after her return made an entertainment for her friends; delightful music was to be expected and some other enjoyments of a special character. The invitations were sent out for Friday evening. To the lady's disappointment, one and another and another of those whom she specially wanted politely declined the invitation; they were sorry not to be with her; under other circumstances nothing would give them greater pleasure, but for that evening they had a previous engagement. On being pressed as to what it was, they explained that it was the evening for the regular young people's prayer meeting. Their friend was so astonished at this reply that she took some trouble to learn whether the young ladies had known of one another's intention in declining her invitation, and found that each had acted without knowing what the other meant to do.

FOR EXAMPLE.

REV. J. A. EAKIN.

One of the students in the Bangkok Christian High School was the son of a Chinese father and a Siamese mother. His father wished to educate him, but was determined that he should not become a Christian. When he graduated, his father sent him to Amoy, China, to buy goods for his store in Bangkok. The son was not satisfied with that kind of work, and after a year returned home and told his father that he wished to study medicine and become a physician. After some hesitation, his father consented to this plan; but when the young man said that he wished to study with Dr. Toy, our medical missionary, his father was strongly opposed and utterly refused his consent.

Dr. Toy was anxious to secure this young man as student and assistant, for he was well educated and could speak Siamese, Chinese and English. One day the doctor spoke to me about it, and we went together to call on the old gentleman. We found him courteous but resolute in his opposition to our wishes. He made the excuse that his son would be exposed to many dangers and contagious diseases when traveling about with Dr. Toy. After some time spent in diplomatic conversation, a final appeal was made.

Among the Chinese, it is recognized that the strongest claim upon a young man, next to that of his parents and grandparents, is that of the teacher who has had charge of his education. As a last resort, I appealed to the father on this ground, pleading that for years I had spared no pains in my efforts to give his son such thorough instruction and training as would make him a useful man. The father acknowledged the claim, yielded the point gracefully and withdrew his opposition.

Soon after the young man began his studies, he was heard talking to the doctor's patients about the Christian religion. Before many months had passed, he applied for baptism, with his father's permission, and was received into the church. Afterwards, on one of their missionary tours, a danger appeared which had not been anticipated. They were accompanied on the tour by Kru Yuan, our first native ordained minister, now pastor of the First Church of Bangkok, with his wife and daughter. The young medical student and this daughter formed a strong attachment for each other. Their engagement was sanctioned by the parents on both sides and they were married about a year ago. At last accounts, the young man was Dr. Toy's valued assistant, and on account of his genial temper, tact, and earnest, aggressive Christian spirit, he bids fair to occupy a prominent position in medical mission work.



Rev. Andrew Murray.

HUGUENOT SEMINARY.

MISS ANNA M. CUMMINGS.

Nowhere in the world is history making more rapidly to-day than in South Africa. Nowhere is there a land of brighter promise, in spite of the shadow under which the Dark Continent has rested for these centuries. More precious treasures than the diamond fields of Kimberley or the gold fields of the Transvaal have yet disclosed are awaiting the arrival of consecrated missionary diamond-diggers, soul-winners, in the vast regions opening to-day in Africa, through the energy and capital of the money kings that sit in their comfortable offices in the great cities of this and other lands. These magnates stretch out their hands to Africa, build railroads, construct telegraph lines, and, impressing the black man into service, search out hidden stores of mineral wealth and convey them to civilized and so-called Christian countries, there to spend them in luxury.

The young people of South Africa are awakening at the call of God, through such servants of

his as the Rev. Andrew Murray and those aiding him in that land, and are eager to go forth with the good tidings of salvation to the uttermost parts of Africa.

Who are these young people thus called of God?

None other than the sons and daughters of the white people, now numbering 700,000; Dutch, French Huguenots, English and Scotch, many of whose ancestors have for more than two centuries lived in South Africa, but until very recently have done but little for the heathen about them.

When Dr. Moffat was on his journey to Namaqualand, he stopped one night at the home of a Dutch farmer, who gave him a warm welcome and plentiful supper, and, bringing out a big Bible and psalm book, invited him to conduct family worship. Dr. Moffat asked that the servants, the black laborers, be called, but the farmer, in anger, bade his sons call the dogs, no, even the baboons from their mountain fastnesses, rather than the dusky people who did his bidding in the house and on the farm. The missionary quietly opened the Bible and read a portion of the fifteenth chapter of the gospel ac-

coording to Matthew. When he reached the verse, "Yea, Lord : for even the dogs eat of the crumbs that fall from their master's table," the farmer's voice was heard asking "Mynheer" to wait, while he hurriedly summoned the Hottentots and Bushmen. The motley crowd soon appeared, most of whom in their lives of service had probably never before been under their master's roof, and certainly had never heard the gracious message of salvation for all, whether white or black, until that night. This incident took place many years ago, but something of the same spirit has come down through all the years, and it is no uncommon thing to hear the Boers say, "We treat the blacks as well as we do the *other* animals on the farm. What more can be expected?" A great change has been taking place among these people during the last two generations, at first very gradual, of late more rapid, until now we find many farmers themselves holding services among the practically heathen people around them, sometimes employing a young man as a missionary and paying his expenses to labor among the many hundreds, if not thousands, within easy reach of the Boer homestead. Not content with this they are beginning to make sacrifices, to send missionaries, sometimes their own sons and daughters, into the more remote regions beyond.

Whence has come the change?

A visit to Wellington, a small village set like a gem within a ring of lofty mountains, forty miles from Cape Town and the sea, will furnish one of the answers to the question. This is the home of Rev. Andrew Murray, whose words inspired of God have gone out through all the world, yet his work in Africa, no less potent for good, has been known to few. Born in South Africa, of Dutch and Huguenot descent, educated in Scotland and Holland, he and his ten brothers and sisters, with their children, were raised up for Africa's hour of need and have become a great power throughout that land. It was the story of the Life of Mary Lyon—whose name multitudes the world over are delighting to honor as the centennial of her birth has awakened afresh in the minds of all a remembrance of what God gave to the world in her—that became twenty-five years ago a seed-thought in Mr. Murray's heart and, germinating in that far-distant land, has borne such wonderful fruit. These Boers of Dutch and Huguenot blood are farmers of scanty means, though sometimes possessing many acres of land, yet with much sacrifice they have aided Mr. Murray in building up these Huguenot seminaries, established for the Christian training of the daughters of that land. Founded in January, 1874, by two graduates of Mt. Holyoke College, Miss Ferguson

and Miss Bliss, who responded to Mr. Murray's urgent plea for a Mary Lyon for South Africa, the Huguenot seminary at Wellington began with forty students, their ages ranging from fifteen to forty years, daughters of these white people in South Africa. There are now at Wellington 400 young women, and in the three branch seminaries that have been founded in the last eight years, in Natal, the Orange Free State and Cape Colony, there are 400 more. Probably within the next six months, if the way opens, another will be started in the suburbs of Johannesburg, the best solution for the Transvaal difficulties being, to the minds of these workers, Christian training for the young people who will soon forget racial prejudices in the practical realization that "all are one in Christ Jesus." At first, the school work accomplished at Wellington was very elementary, but gradually the standard was raised so that the course of study now extends from kindergarten through college work, with a large normal department and special mission training classes, that those who go out may be fitted for any Christian work to which God may call them.

For ten years after the founding of the Huguenot seminary, all the funds required to maintain it were received from the people in Africa, but, as it grew apace, they could not keep up with its demands, and gifts from friends in other lands were gladly welcomed. The largest of these donations was that of a building called Goodnow Hall, from the name of its donor, given twelve years ago, with class-rooms below and an assembly hall above, where students and teachers gather for all public religious exercises. The cornerstone of a new building has just been laid, a dormitory, which is to have several class-rooms on the lower floor and accommodation for fifty students above.

It is hoped that this may be completed by the end of this year. As many applicants have been refused for the past four years because there was no corner to hold them, while the vast continent stretches away up to the Mediterranean with its millions waiting to hear the gospel, and these thousands of earnest Christian young men and women are eagerly asking for the privilege of carrying the message, there can be but one result if God's people are ready to prove his promise of power and take their share in his great plans for the evangelization of Africa by her own people as messengers.

The Huguenot seminary at Wellington alone has sent out more than five hundred Christian teachers to schools of all kinds; more than forty missionaries in the last ten years, scattered throughout South and Central Africa, at the diamond fields

of Kimberley, gold fields at Johannesburg, Mashonaland, Banyailand, Zambesi and Lake Nyassa.

Special fitness as missionaries is the birthright of these young people, since their ancestors for generations have been born in South Africa, and hence they do not succumb to the fever as those from other lands; since by inheritance and force of circumstances they are good linguists; since by habit and necessity they are able to live in a manner unsuited to those from other climes; since realizing their responsibility for the evangelization of the Dark Continent they are eager to be trained for the work.

The story of one of these young missionary students may be well taken as typical of all. Cenie Malan, a bright, gifted young woman, had passed the university matriculation examination at the Huguenot Seminary, and as a student volunteer was eagerly looking forward to devoting her life to missionary work among the heathen in the far interior. She told her father and mother of her great ambition, but they scorned the thought of such a life for their beloved daughter and refused to give their consent. Miss Ferguson bade Cenie be patient until God himself should open the door, and meanwhile she taught a little time at the seminary. A few months later, while at home for a vacation, her little brother, Pieter by name, was playing up on the mountain side with the little black children from the farm; they were rolling big boulders down from the mountain top to hear them go crashing through the ravines and gorges, when one of the great rocks came tumbling down just across the pathway where Pieter stood. It struck him and he fell senseless to the ground, while the children ran home to the farm, crying out, "Pieter is dead! Pieter is dead!" The father and mother, taking the mattress of Pieter's bed to use for a stretcher, went out to the mountain side and brought back their little boy. He lived only about six hours and they could not ask that he should live longer in pain and suffering. A few days after little Pieter had gone home, they were looking over his treasures and found among them a tin mite box which his sister Cenie had brought him from the seminary, and opening it they counted seventeen pennies and found a little piece of paper, on which Pieter had printed in his childish hand, "for me to be a missionary with, when I grow up."

The father and mother read in these words a message from God, and told Cenie she might go as a missionary whenever and wherever God should call her. They sent the seventeen pennies to Miss Ferguson and bade her use them for mission work, so she wrote a letter to the little children in South Africa, telling them that they might send their pen-



Rev. Andrew and Mrs. Louw.

nies to her if they wanted to help send out a missionary in Pieter's stead. In less than two years' time there were three hundred dollars, and Pieter's missionary started for Nyassa land. She is a brave, sweet young woman, who counts it a privilege to carry out such a commission, and already heathen children are being won to Christ through her, and themselves going out to tell what Jesus has done for them. Truly this little lad Pieter, through his life and death, is winning many a starry gem for his Saviour's diadem.

That sister Cenie, what became of her? Within two years after little Pieter had gone home, Cenie was married to Rev. Andrew Louw, a nephew of Mr. Murray's, and together they are at work for the Master and his lost children among the Banyai, in Matabele land.

They have named their station *Morgenster*, morning star, and it is indeed a bright and shining light in the darkness of heathenism.

For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God.

—Tennyson.

CHRISTIAN TRAINING COURSE.

For Young People's Societies and Other Church Organizations.

[Prepared by the Rev. Hugh B. MacCauley and the Rev. Albert B. Robinson, and approved by General Assembly, May, 1896. See Outline B, with Helpful Hints, in the August, 1896, issue of *THE CHURCH AT HOME AND ABROAD*, pp. 146, 147.]

OUTLINE B. PROGRAMME No. 13, APRIL, 1897.

I. Opening—10 Minutes.

1. **Hymn.** The Pastor in charge.
2. **Prayer.**
3. **Doctrinal Study,** Shorter Catechism.

Ques. 15. What was the sin whereby our first parents fell from the estate wherein they were created? Gen. 3 : 6.

II. Biblical—20 Minutes.

4. **Hymn.** Biblical Leader in charge.

5. **Biblical Study.** The Character of Christ, Study XIII—Other Extraordinary Characteristics of Christ, most easily explicable by the Belief in His Divinity. Part 1.

Required reading. Speer's *The Man Christ Jesus*, pp. 161-181; Questions 60-65, p. 249.

Ques. 60. What characteristics of friendship did Jesus illustrate in his friendships? Ans., pp. 161-168. Unselfishness, unlimited, unswerving, faithful, tenderness, community, influence. Ques. 61. Can a friendship die? Ans., p. 164. Ques. 62. What is piety? Ans., pp. 169-171. Ques. 63. Is it separable from humility and repentance? Ans., in men, no; in Jesus, yes. See pp. 172-174. Ques. 64. Did Jesus claim to be sinless? Ans., pp. 170-176. Ques. 65. Did others corroborate his claim? Ans., pp. 176-180. Carefully read the poetry and use the best in the meeting.

III. Historical—20 Minutes.

6. **Hymn.** Historical Leader in charge.

7. **Historical Study.** The Development of the Missionary Idea, Study XIII—Erasmus and the Reformation; Missions in the Fourteenth, Fifteenth and Sixteenth Centuries.

Required reading. George Smith's *Short History of Missions*, pp. 110-120. The Reformation a Home Mission to Christendom, p. 110. Non-missionary Ideas, p. 111. The Discovery of America and the Opening up of India (1492-1508), p. 112. John Wiclif (1320-1384), the Morning Star of the Reformation, pp. 112, 113. Martin Luther (1483-1555) and Melancthon (1497-1560), p. 113, 114. Erasmus (1467-1536), his glory, the N. T. in Greek, p. 114. His Missionary Treatise, pp. 115-118. Coligny and Calvin (1555-1556), p. 119. This is forever an important era. Lengthen your time this evening. Take note that this period should be treated from the missionary standpoint. We considered doctrines last year. Missions! now as history. Emphasize Erasmus.

8. **Prayer.**

IV. Missionary—20 Minutes.

9. **Hymn.** Missionary Leader in charge.

10. **Missionary Study.** Modern Missionary Heroes, Study IX—Adoniram Judson and Burma.

Required reading. *THE CHURCH AT HOME AND ABROAD*, April, 1897, on Adoniram Judson, pp. 302-305; also, Questions on the same p. 306. For further study, see *Knights of the Labarum*, Judson, chaps. i, ii, a hero indeed.

11. **Prayer.**
12. **Hymn.**

OUTLINE B. PROGRAMME No. 14, APRIL, 1897.

I. Opening—10 Minutes.

1. **Hymn.** The Pastor in charge.
2. **Prayer.**
3. **Doctrinal Study.** Shorter Catechism.

Ques. 16. Did all mankind fall in Adam's first transgression? Rom. 5 : 12, 18. Ques. 17. Into what estate did the fall bring mankind? Rom. 5 : 12, 18. Ques. 18. Wherein consists the sinfulness of that estate wherinto man fell? Rom. 5 : 19; Rom. 3 : 10, Eph. 2 : 1; Psalms. 51 : 5; Matt. 15 : 19, 20.

II. Biblical—20 Minutes.

4. **Hymn.** Biblical Leader in charge.

5. **Biblical Study.** The Character of Christ, Study XIV—Other Extraordinary Characteristics of Christ, most easily explicable by the Belief in His Divinity. Part 2.

Required reading. Speer's *The Man Christ Jesus*, pp. 181-198. Questions 66-68, p. 249.

Ques. 66. Of what emotions of Jesus are we told? Ans., pp. 181-188. Ques. 67. Are they normal? Ans., pp. 189-191. Ques. 68. What is your understanding of Gethsemane and of the cry in Mark 15 : 34? Ans., 189-198. A very solemn study this. If possible have an alto or bass solo of "Tis midnight! and on Olive's brow," to the tune Solitude.

III. Historical—20 Minutes.

6. **Hymn.** Historical Leader in charge.

7. **Historical Study.** The Development of the Missionary Idea, Study XIV—Xavier and the Propaganda, Roman Catholic Missions in the Sixteenth and Later Centuries.

Required reading. George Smith's *Short History of Missions*, pp. 146-156. Monachism and Missions, p. 146. The Counter Reformation, p. 147. Xavier, the man, missionary principles, methods, pp. 147-149. Propaganda Institutions, p. 150. India, etc., pp. 151-156. Bring out Xavier prominently. Summarize India, etc., showing the causes of failure.

8. **Prayer.**

IV. Missionary—20 Minutes.

9. **Hymn.**

10. **Missionary Study.** We are unable, for lack of space, to give this month a sketch of Alexander Duff, and therefore suggest as the missionary study, Native Christians.

Required reading. *THE CHURCH AT HOME AND ABROAD*, April, 1897, pp. 259-268, 241, 242, 296; also, Questions on the same, p. 306. See also suggestions for study in the March number, p. 226.

11. **Prayer.**
12. **Hymn.**

SUGGESTIONS.

(1) If you can secure the attendance of your young people at only one meeting per month, then we advise you to take one of our programmes, this month No. 13, dropping out the Biblical, perhaps, altogether, and giving thirty minutes each to the Historical and Missionary.

(2) If you do this, then try five or ten minutes on the Catechism subjects and texts at the Sunday evening prayer meeting. It will be solid and interesting.

(3) But if your society holds its meeting on a week-day evening, we hope you will take the Training Course subjects as being interesting, profitable and important.

(4) We have tried the programmes at the church monthly missionary meeting and found them acceptable.

PRESBYTERIAN ENDEAVORERS.

San Diego, Cal.

The pupils of the Presbyterian Chinese mission gave an entertainment at the First Presbyterian Church on the evening of February 4. It consisted, as reported in *The Occident*, of songs, addresses, recitation of Scripture texts and instrumental music by a Chinese orchestra. The programmes were printed on red paper and partly in Chinese characters. The spectacle of Chinamen making intelligent addresses and singing hymns in English was a novel one. Quite a number of the pupils in this Chinese school have been received into the church. Their careful training in the knowledge of Christian doctrines, and in the ethics as well as dynamics of Christianity, is an important part of the work of their Christian teachers.

Vallejo, Cal.

The young people of this church are enjoying a special course of Sunday evening sermons by the pastor. Among the topics are the following: Ideals, Companions, Mental Food, The Young Christian in Society, The Young Christian in Business, Religious Culture.

Saltillo, Mexico.

The Rev. William Wallace reports a new Christian Endeavor society organized in his field, with thirty-four names handed in for membership. A number of these were farmers' boys and girls, who, after working hard in the fields all day, came a league on foot and on horseback to the services on Monday evening. The movement is said to be helping the missionary cause greatly.

Marquette, Mich.

The Young People's Society of Christian Endeavor and Junior Endeavor society are not the only organizations for young people in this church. A recent report in the *Michigan Presbyterian* mentions the Young Men's Sunday Evening Society, a thoroughly organized society, having committees for all the different branches of church work. The club looks after the music and manages a course of lectures each winter. The Boys' Brigade, numbering about fifty half-grown boys, is under the drill and training of the pastor. The Mission Band is a society of young girls, who are informing themselves of the needs of missions and contributing hundreds of dollars to the cause.

Albert Lea, Minn.

That gracious holiday, the Day of Prayer for Colleges, left a blessing with us at Albert Lea College. Our spiritual life has been deepened and quickened by the impulses then given. Small bands of girls have been praying for an outpouring of the Holy Spirit upon us, and that the work of the Lord everywhere may go forward mightily. Praying Christians are also working Christians, and a recent call for help from the Young Women's Christian Association met with a hearty response.

There has been lately a remarkable and apparently spontaneous outburst of a desire for Christian growth among the young women of southern Minnesota. This has shown itself in the desire and determination for a better study of the Bible. In outlying towns and congregations classes have been

formed, and college girls have promised to look after the work.—*E. Y.*

Atlantic City, N. J.

Dr. Frederick J. Stanley, entering upon the pastorate of the First Presbyterian Church, has enlisted the young people in a sunrise prayer service. While no formal pledge is made, it is known that many have solemnly engaged to spend the first five minutes of each day in private prayer.

Dayton, N. J.

The Christian Endeavor society is so much a part of the church that it has but little in any distinctive way of activity. It was organized nearly nine years ago to help and quicken Christian activity. It has done so. But the members, as members of the church, have in the church an abundant field for operation. They are expected to be faithful as church members in benevolent contributions. Last year, "one penny a week barrels" were given out to the young people at large—not limited to the Christian Endeavor society—and the result was \$40 towards the support of our Presbyterian missionary in China.—*T. S. L.*

Newark, N. J.

The Christian Endeavor society of Park Presbyterian Church, Newark, numbers about 115. It has ten committees, all actively at work under efficient chairmen. These committees use seventy of its members and change their constituents once a year. Its weekly meetings draw together more than 200 people, of whom many are older members of the church.

The society is one of a group supporting a missionary in China. It contributes about \$150 yearly to missions. It takes charge of a prayer meeting once a week at Bethel mission, the "Industrial Home," and a mission by the quarries.

Last New Year's day it supplied and served a full dinner to 550 impoverished men and women at Bethel mission. The year before it did the same for 600, and later gave a soup and bread dinner daily for two weeks to 1537 people. It devotes one month each year to the services at the Home for Aged and Indigent Women. Its Sabbath-school committee has just raised money enough to recarpet, paint and tint the Sabbath-school rooms—at a cost of about \$350. It sends a full written report of all its work to the session every two months. It submits all its elections to the approbation of the session. It recognizes no supreme head but "Christ and the Church." One of its members is now going weekly to some society in the Essex County Union, with a stirring message on Sabbath observance. Two other members will begin at once a similar tour upon evangelistic lines. These, with four other earnest workers, will reach the eighty-five Young People's societies within the two coming months.—*J. C. F.*

Woodbury, N. J.

Several years ago it was the common remark that there were no young people in the Presbyterian church of Woodbury. Then, as the result of a blessed revival, a large number of the young began the Christian life, and the Young People's Society was organized. The weekly meeting, with an average attendance of one hundred, is full of

life, enthusiasm and helpfulness. The young people have not neglected the grace of beneficence. Having given generously in the past to missions, they are just now contributing upwards of \$200 to purchase a piano for the use of the Sunday-school. —F. W.

Greensburg, Pa.

For more than a year the elders of Westminster Church have in turn invited the young people to their homes for a monthly social. This plan, says the *Presbyterian Messenger*, has materially increased the interest of the young people. A recent gathering of this kind was a Christian Endeavor book social.

Philadelphia, Pa.

The Gaston Presbyterian society, which is one of the group of local societies supporting Rev. C. H. Denman in his missionary labors in Laos, presented (through its foreign missionary committee) a very interesting programme on the work of that country in connection with the congregational midweek prayer meeting, Wednesday evening, March 3. The meeting was made more interesting and beneficial by the display of numerous curios sent during the last Christmas season to relatives and friends in the city by Mr. Denman. The home and foreign missionary committees of this society alternate in presenting the two sides of mission work at the first Wednesday night meeting in each month.

York, Pa.

The Christian Endeavor Society of the Westminster Presbyterian Church is supporting Cheung-Tai-Shang, a native preacher at Wong-Uen, China.

Maryville, Tenn.

Maryville College has sent out nineteen foreign missionaries since 1872, and it is not strange that young men and women, whose student life is spent in the missionary atmosphere of this institution, should desire to devote themselves to such work. In the missionary alcove of the college library may be found a choice collection of well-selected books, while the reading tables are supplied with *THE CHURCH AT HOME AND ABROAD*, *The Missionary Review of the World*, *The Student Volunteer*, *Home Mission Monthly*, *Japan Evangelist* and *China's Millions*. A college missionary meeting is held once a month, led by one of the professors, who follows the topics treated in *THE CHURCH AT HOME AND ABROAD*. The Young Men's Christian Association and the Young Women's Christian Association also hold a joint missionary meeting, at which carefully prepared papers are read. These two associations meet every Sunday afternoon for a missionary study class. In addition to all this, the Student Volunteer band, numbering fourteen, meets once a week to take up the outline studies prepared for the *Student Volunteer*. At this meeting one member is always appointed to report on Current Events. Once each year a canvas of the college is made, and every student is asked to give a fixed sum weekly or monthly for missions. —K. T.

ADONIRAM JUDSON.

MRS. ALBERT B. ROBINSON.

At the close of an autumnal day in 1808, a traveler alighted at the hotel of a New England village. He had graduated from college a short time before, with highest honors, and his proud father's most ambitious hopes that he was destined to become a great man seemed sure of fulfillment. This father, a Congregational minister, was "a man of inflexible integrity and uniform consistency of Christian character." The boy had grown to young manhood in the lovely atmosphere of a Christian home, but during his college course he formed an acquaintance with one of the students who was a confirmed deist, and it was not long before he announced to his parents that he too had become an infidel. Neither the harsh severity of his disappointed father, nor the tears and expostulations of his godly mother, moved him to change the views that had plunged them into deepest distress. He left home determined to see something of the world, and set out on horseback for a tour through the Northern States. At Sheffield he turned aside to visit New York, and while there he joined a theatrical company under an assumed name and abandoned himself to the pleasures of the metropolis. From thence he returned to Sheffield and once more mounted his horse to resume his western journey. It was at this time that our traveler, Adoniram Judson, sought shelter for the night in the country inn.

The room assigned him adjoined the one where, as he was informed, a young man lay ill, probably dying. The sounds from the sick chamber prevented sleep. During the long hours of that memorable night his heart went out in compassionate sympathy to the suffering, dying man next door. Intuitively he asked himself, "Is he prepared for death?" Compelled against his will to imagine *himself* in like awful extremity, facing death and a dread future, there came to him at that hour a startling revelation of "the shallowness of his own newly adopted philosophy and its insufficiency to sustain him in the hour of death."

The next morning he learned that his neighbor had died during the night, and, upon inquiring his name, found that he was the college friend through whose influence he had become an infidel. He was shocked and overwhelmed. He knew that he could no longer gainsay the truths of the Bible. Conscience-stricken and in despair, he gave up his western trip and returned to Plymouth. Soon after he entered the Theological Institution at Andover, earnestly seeking to know Christian truth. We find recorded in his journal of that time, November, 1808, "Began to entertain a hope of having received the regenerating influences of the Holy Spirit." Soon after he made a complete dedication of himself to God and to the work of the Christian ministry, and on the 28th of May, 1809, joined the Third Congregational Church, Plymouth.

The reading of a sermon by Dr. Buchanan, entitled "The Star in the East," led to serious thought, which in a few months resulted in the determination that he would become a foreign missionary. This decision was confirmed by association with four young men of kindred minds who had come from Williams College to Andover. While at college they formed a missionary society,

and under the now famous haystack at Williamstown had consecrated themselves to the work of carrying the gospel to the Christless nations. It has fitly been said, "This green nook among the Berkshire Hills may well be called the birthplace of American foreign missions."

There was at that time no missionary society in our country to which they could apply for support on a foreign field. As a result of their appeal to the General Association representing all the Congregational churches of Massachusetts, the American Board of Commissioners for Foreign Missions was organized. Mr. Judson had previously written to the London Missionary Society, and in 1811 he was sent to England by the newly formed American Board, to ask the aid and coöperation of that society, but for prudential reasons this was declined. Mr. Judson returned to America, and with three others was appointed a foreign missionary under the direction of the American Board. He was to go to India or China, as providence opened the way. This was a bitter disappointment to the loved ones of the home circle, who had ever cherished fond hopes of a brilliant future for him. Upon leaving Andover he was called to be the associate pastor of the largest church in Boston. His delighted parents and sister sought to congratulate him. The mother said, "You will be so near home." "No," he replied, "I shall never live in Boston. I have much further than that to go."

Mr. Judson was married at Bradford, February 5, 1812, to the beautiful and accomplished Ann Hasseltine. She had been very fond of gay society, during her earlier years, but when she became a Christian she devoted herself to the work of teaching with a consecrated enthusiasm, and ever sought to win her pupils to Christ. Twelve days after their marriage, Mr. and Mrs. Judson, in company with Mr. and Mrs. Newell, embarked for Calcutta. Upon their arrival at Calcutta, the missionaries received a warm welcome from Dr. Carey, who invited them to visit the English Baptist mission at Serampore. During the long voyage of four months both Mr. and Mrs. Judson changed their views of baptism and decided to become Baptists. This step involved a separation from their missionary associates and the severing of their connection with the American Board. Fresh difficulties now arose. The East India Company, hostile to missionary work, peremptorily ordered the new missionaries to return to their own country. After spending four months on the Isle of France, and making an unsuccessful attempt to establish a mission on Prince of Wales Island, they embarked for Burmah. Reaching Rangoon in July, 1813, they took possession of a deserted mission house.

Fully aware of their critical position, that they were in the dominions of a despotic tyrant and that there was no provision made for their support, their faith in an overruling Providence remained unshaken. Mr. Judson wrote: "God has taught us by experience what it is to trust in him and find comfort and peace in feeling that he is everywhere present."

In a letter written some time before to a prominent Baptist clergyman in America, Mr. Judson had said: "Should there be formed a Baptist society for the support of a mission in these parts, I should be ready to consider myself their mission-

ary." The Baptists of America were aroused to action, and an organization was formed which adopted his mission and subsequently developed into the American Baptist Missionary Union.

They at once began the study of the Burman language, and Pali, the sacred language of Buddhism. The task was the more difficult because they had neither grammar, dictionary nor English-speaking teacher, yet good progress was made. A printing press was procured from Singapore, and a printer from America. Translations were made of portions of Scripture, which with statements of Christian truth were printed in the form of tracts and given to intelligent inquirers. On May 20 the translation of the gospel of Matthew was completed. Three years after his arrival he prepared a small grammar, of which the *Calcutta Review* afterward said: "It indicated the genius of the man more strikingly than anything else except his Bible. His thorough knowledge of the language enabled him to condense into a few short pages a most complete grammar of this difficult tongue."

After four years had passed in preliminary study, Mr. Judson attempted to go to Chittagong, a flat coast district on the Bay of Bengal, where was a Baptist mission, from whence he hoped to obtain Burmese native Christians to aid him in preaching at Rangoon. By a combination of difficulties he was unable to reach the place, and was detained from home seven months in circumstances of extreme suffering. Mrs. Judson's heroic character was manifested during this prolonged absence of her husband, from whom, in all that time, she had not heard one word. She gathered about her and taught daily a band of Burmese women. When government persecution began and it was rumored that the foreigners were to be banished, she went to the viceroy and averted the danger by her knowledge of the language and her wonderful tact. Cholera also broke out in Rangoon, and her missionary associates decided to flee on the only vessel remaining in the harbor, but she refused to desert the mission and bravely remained alone at her post of duty to await the coming of her husband. After his return he began his evangelistic work.

The *zayat*, the first house of worship erected by Baptists in Burmah, was nearly completed, and the first public service held April 4, 1819. Mr. Judson had labored six years in Burmah without a convert. How pathetic the recorded fact: Every first Sunday he and his wife celebrated the Lord's supper and said at the conclusion, "We are the Church of Christ in Burmah." At last, June 27, 1819, their hearts were cheered by the baptism of their first convert, Mounge Nau, and a few months later two others followed. The first Burman prayer meeting was held November 10, attended only by Mr. Judson and his three converts. But fear of persecution now brought the work to a standstill. The viceroy of Rangoon was unfavorable to the new religion, and the people were afraid even to visit the foreign teacher. Mr. Judson and an associate visited Ava, the capital of the empire, and sought to gain permission from the emperor to propagate the Christian religion among his subjects. They were unsuccessful, and with sad hearts returned to Rangoon. But the good work quietly went on, in face of

persecution, till there were ten native converts—one a woman.

Mrs. Judson's failing health necessitated a change, and the young church was left in care of an able native Christian, Moung-shwa-gong. Three months were delightfully spent with missionary friends at Serampore, but Mr. Judson felt great anxiety, as he wrote, "for those few sheep that I have left in the Burman wilderness. Oh, may the great Shepherd feed the little flock, and gather the lambs with his arm and carry them in his bosom!" His prayer was answered. After their return to Rangoon, Mrs. Judson reported with great satisfaction and thankfulness that all the converts, notwithstanding much persecution, had remained firm in their faith and attachment to the cause.

The journal further tells us of the increase of converts and the opening of schools; also of the reinstatement of the friendly viceroy, to whom complaint had been made concerning Moung-shwa-gong: "He has turned the priest's rice pot bottom upward." "What matter," said the viceroy, "let the priest turn it back again."

Again Mrs. Judson's health failed, and she went to America, Mr. Judson remaining at his post. After a few months a medical missionary, Dr. Price, joined the mission with his family. The Burman emperor soon heard of Dr. Price's medical skill and summoned him to appear at the royal court. Mr. Judson accompanied him as interpreter. After a few interviews with this haughty monarch, when the fate of Burman missions seemed hanging by a slender thread, Mr. Judson received the royal invitation to reside at Ava. He felt justified in leaving the little church, which now numbered eighteen, under the care of the other missionaries, that he might establish this new mission as he hoped under royal patronage.

He returned to Rangoon, and in ten months, while awaiting the return of his wife from America, completed the translation of the New Testament. Eight days after her arrival they set out for Ava, where they arrived January 23, 1824. A house was built for them on a spot of ground given by the emperor. Mr. Judson at once began preaching, while his wife opened a school with three bright little Burman girls.

But even then the black clouds of war were darkening the horizon. They had noticed on their way to Ava ominous signs of impending trouble, and on their arrival it was manifest that they had not the imperial favor as before. Then came the startling intelligence that hostilities between Burmah and the British government had begun and that Rangoon had been captured. The few white foreigners residing in Ava, including the missionaries, were at once arrested as spies of the English government and thrown into the death prison of Ava, while Mrs. Judson was made a prisoner in her own house, under a guard of ten ruffians.

A detailed account of the horrors of that long imprisonment of two years in the prisons of Ava and Oueng-pue-la is not necessary. The Christian world has been thrilled with sympathy by the oft-repeated story of the sufferings worse than death endured by those heroic missionaries of the cross. But we pause for a moment to pay a tribute to the

heroine of that terrible time. The same unflinching courage and fortitude, the same sublime faith in God that had sustained Mrs. Judson during the long months of waiting at Rangoon, now carried her through agonizing scenes and experiences that would have appalled and overwhelmed a weaker nature. Forgetful of her own sore trials and discomforts, constantly on the alert to mitigate the sufferings of her beloved husband, by her noble bearing and matchless tact winning the hearts of high and low—it was to her that the imprisoned sufferers owed their lives. At last Mr. Judson was released from his fetters, to be employed as translator and interpreter to the Burmans, and when the British advanced upon the capital he was sent to their camp as mediator. His efforts were successful, and a treaty of peace was soon after signed by the British and Burman commissioners. An effort was made to detain Mr. and Mrs. Judson at Ava, but the English commander, Sir Archibald Campbell, insisted on their release. Rejoicing in their freedom, they were soon under the protection of the English flag, and with their little child, who was born during Mr. Judson's long imprisonment, they were on their way to Rangoon. There they found that the missionaries had been driven away and the converts scattered by the war. Admonished by their late experience that there was no safety under Burman rule, they removed the mission to Maulmain, situated in a territory recently ceded to the English. During Mr. Judson's third visit to Ava his devoted wife died of fever, and six months later the little motherless child was laid beside her, under the hopia tree.

The mission at Amherst being transferred to Maulmain, Mr. Judson now joined the new missionaries, Boardman and Wade. Unwilling to remain long away from the heart of Burmah, he then labored for three months at Prome, its ancient capital. The hostility of the prime minister forbade his remaining, and he returned to Maulmain. It was deemed wise to distribute the missionary forces. Mr. and Mrs. Wade therefore went to Rangoon, and Mr. and Mrs. Boardman to Tavoy, where they labored faithfully for three years among the Karens, a wild race, inhabiting the jungles back of Maulmain. After Mr. Boardman's death his widow devoted herself to this interesting people. Mr. Judson now became enlisted in their behalf, making frequent tours among them.

He was married to Mrs. Boardman, April 10, 1834. Eleven years passed in a happy home life with wife and children. It is pleasant to notice, in his letters and journals of this time, evidences of the delight with which he turned for rest to his much loved home, but even there, his evangelistic work was not forgotten or neglected. His revised edition of the Burmese Bible was also completed at this time, and to the end of his life he was engaged in the stupendous work of compilation of a dictionary. Mrs. Judson was a fine linguist, and because of her rare proficiency in acquiring the Burmese language was a great help to her husband in his literary work. Her health at last gave way under the unbroken strain of twenty years of missionary toil, and she was ordered by her physician to America. They embarked with three children, Mr. Judson intend-

ing to go only as far as Mauritius, but she failed so rapidly that he could not leave her. She died on shipboard and was buried at St. Helena. Mr. Judson resumed the homeward journey with his children, arriving in Boston, October 15, 1845.

The story of his sufferings and work for Burmah had repeatedly been told, and he received everywhere a most enthusiastic welcome after his absence of thirty-three years. He stood before vast assemblies a great man indeed, but not with the greatness dreamed of in his early manhood. With the humility of a true servant of Christ he had declined the honorary title bestowed upon him, had given his means into the treasury of the Lord, and had renounced the congenial pleasures of cultured society for his all absorbing life-work. His heart was in Burmah and he could not long tarry in his native land.

While visiting Philadelphia he became interested in Miss Emily Chubbuck, known to the literary world as Fanny Forrester. They were married on the following June at Hamilton, New York, and six weeks after they embarked for Burmah, "The last three years of Dr. Judson's life were spent at Maulmain and Rangoon midst alternate difficulties and encouragements." Mrs. Judson bears testimony to the beautiful traits of character that made him the tender husband and father, the comforter of sorrowing hearts, the guiding

and inspiring spirit of the mission. He had long been in delicate health, his lungs had become affected and he had been able to speak only in a husky whisper. His sufferings were aggravated by a sudden cold and it soon became evident that his life was in great peril. A sea voyage was the last remedy. Mrs. Judson being unable to accompany him, he was attended by the mission printer and a faithful Bengali servant. Two weeks later, after intense suffering, he quietly "fell asleep," his dying words, uttered in the Burmese tongue, being, "It is done. I am going." Years before when asked concerning the progress of the gospel in Burmah he had replied "The prospect is as bright as the promises of God."

"Adoniram Judson sleeps beneath the waters of the Indian Ocean, but the land to which he gave the powers of body and mind and soul is now a land where God's word may be proclaimed from the mountains of upper Burmah to the plains of lower Burmah. Burman, Karen, Kha Khyen, Shau, and the many mountain tribes are turning to the Lord. The idol temples are falling, the Buddhist priests are many of them laying by the yellow robe and teaching the religion of Jesus Christ. The dauntless faith of the founder of the Burman mission in the promises of God is being verified."

QUESTIONS FOR THE APRIL MISSIONARY MEETING.

[Answers may be found in the preceding pages.]

WORK AT HOME.

1. Describe the Presbyterian Church of Miami, Florida. Page 286.
2. What special method of "lending to the Lord" is suggested? Page 288.
3. What facts make the problem of city evangelization of so great importance? Page 290.
4. Glean incidents from the life and labor of our home missionaries. Pages 291-294.
5. Give an outline of the life and work of that home mission hero, Isaac Anderson, who "dug a well of living water." Pages 243-245.
6. Who were the aggressive Presbyterian leaders in California during the "post-pioneer period?" Pages 246-250.
7. By what reply did one of them indicate the spirit in which he labored? Page 247.
8. What was the important work accomplished by Dr. Scott in California? Page 249.
9. What is said of the education of medical missionaries? Page 270.
10. What are the resulting evils when churches build beyond their means? Page 273.
11. Name some of the advantages of celebrating Children's Day. Page 274.
12. How does the work accomplished at Rib Hill illustrate the value of Sabbath-school missionary work? Page 276.
13. What are the opportunities and what the outlook for Pendleton Academy? Page 277.
14. State some of the advantages of the small college. Pages 279.

15. What is the influence of the work of the Freedmen's Board in Richmond, Va.? Page 282.

16. What is the avowed purpose of the Tuskegee conference, as set forth in its declarations? Page 239.

17. The symbol of the Order of the Iron Cross is suggestive of what? Page 282.

18. How does the story of the beautiful face carved in an old cathedral illustrate the spirit of some of God's workmen? Page 283.

WORK ABROAD.

19. Show how the number of native Christians in Presbyterian missions has increased since the year 1836. Page 259.

20. What is the judgment of the Board of Foreign Missions regarding appeals from foreign churches? Page 259.

21. The policy of the Board regarding native Christians who come to this country, is what? Page 260.

22. What is the number, respectively, of Parsees, Jews, Nestorians and Armenians in Persia? Pages 261, 262.

23. Describe the original condition and former religions of native Christians in Persia. Page 263.

24. How have missionaries influenced the Gregorian Church? Page 266.

25. What difficulties must be overcome by Hindus who would confess Christ? Page 267.

26. What persecutions are endured by Christians in Miraj, India? Page 267.

27. How do ignorance and superstition impede the progress of the gospel in China? Page 267.

28. What are the recent changes in Persian politics? Page 238.

29. What Siamese custom puts Christian young men in that country to the test? Page 241.

30. How is the graduate of the Christian high school tempted to leave Christian work? Page 242.

31. What was the testimony to the character of Ai Nong? Page 295.

32. Repeat the story of the Siamese medical student. Page 296.

33. How does the Tsanyang Fu-in society in Tungchow, China, illustrate the missionary spirit of native Christians? Page 254.

34. How have the native Christians in Pyeng Yang, Korea, preached the gospel? Page 254.

35. Relate the story of the Korean convert who burned his household gods. Page 255.

36. In the study of the foreign mission topic, see Suggestions for Study in the March number. Page 226.

37. What decision has the Board of Foreign Missions been forced to make in the matter of new appointments? Page 252.

38. In view of the present situation what special appeal is made? Page 258.

39. At the recent missionary conference in Mexico what topics were discussed? Page 252.

40. What conclusions regarding the Student Volunteer movement were approved by the conference of Foreign Mission Boards? Page 252.

41. What were the objects sought by the Student Volunteer conference in Foochow, China, and what the direct result? Page 253.

42. Our Board of Foreign Missions undertook recently what new work in Venezuela? Page 253.

43. What is the outlook for China from an educational view point? Page 253.

44. What description is given of the Dwarfs in Africa? Page 268.

45. How did Robert Moffat impress upon a Boer in South Africa an important lesson? Page 297.

46. Repeat the story of Pieter's missionary. Page 299.

47. Relate the story of the conversion of Adoniram Judson. Page 302.

48. What influences led him to become a missionary? Page 303.

49. What inducements to remain in this country were presented to him? Page 303.

50. Tell of the experiences of Mr. and Mrs. Judson in the beginnings of their work. Page 303.

51. How did they celebrate the Lord's supper? Page 304.

52. What is the story of Judson's two years' imprisonment? Page 304.

53. How was he received in this country on his return after an absence of thirty-three years? Page 305.

54. In what ways did he show his humility and whole-hearted consecration? Page 305.

65. What are some of the results of his heroic work? Page 305.

TWENTY QUESTIONS ON "NATIVE CHRISTIANS."

BY V. F. P. AND S. A. P.

1. Give a Bible description of the condition of the heathen.

2. Give Bible verses describing the gods of the heathen.

3. Name the chief religions of heathendom.

4. In what lands is Buddhism found?

5. Describe its effect upon its followers.

6. Give a brief outline of the Mohammedan religion.

7. In what countries is it the prevailing faith?

8. What religions are found in India?

9. Describe the effect of Brahmanism upon the life of the people.

10. What countries are Roman Catholic? What conditions has this system produced?

11. Mention some of the difficulties to be overcome by natives in confessing Christ.

12. Describe the prejudices in India, China and Japan against native Christians.

13. Name some of the great persecutions against native Christians.

14. How many native churches and Sunday-schools are there in connection with our Board?

15. How many Protestant native Christians are there in our various mission fields?

16. What has been the ratio of increase? Compare this ratio with the rate of increase in the Protestant churches in the United States.

17. Give instances of the consistency of native Christians.

18. For what kinds of work do our missionaries employ native agents? How are they trained, and what salaries do they receive?

19. Give instances of the spirituality and unselfishness of the native church in Persia, Laos and China.

20. What is the Board's policy regarding foreigners who solicit money in America? What is the effect on native Christians who come to this country?

In the Question Books on China, India, etc., will be found the answers to some of these questions.

SUGGESTIONS FOR STUDY.

[FOREIGN MISSIONARY TOPIC FOR MAY.]

WOMAN'S WORK.

(a) Social customs in heathen lands—marriage and divorce.

(b) Position and treatment of woman—family life.

(c) Christianity's message to woman.

(d) Our woman's representatives abroad.

(e) Summary of Woman's Work more fully discussed under other topics.

(f) Women's organization in the home Church—what they are—what they have done—what they are doing.

A file of *Woman's Work for Woman* will prove a storehouse of information to those who have access to it.

Similar magazines published in this country are: *Life and Light for Woman* (Congregational); *Woman's Missionary Friend* (Methodist Episcopal); *The Helping Hand* (Baptist); *The Missionary Link* (Woman's Union Missionary Society).

"Woman in Missions," containing the papers and addresses presented at the Woman's Congress of Missions in Chicago, October, 1893 [American Tract Society], is an invaluable aid in the study of this subject. Woman under the Ethnic Religions is the title of one of these papers.

Read also Dr. H. H. Jessup's two books, "The Women of the Arabs" and "Syrian Home Life" [Dodd, Mead and Co., 1874]. The *Missionary Review*, December, 1895, has an article by Rev. T. Lowrie on Beginnings of the Education of Women in Syria. Mary Mills Patrick writes in *The Forum*, June, 1896, on The Education of Women in Turkey.

The Land of Queen Esther is chapter 11 in Pierson's "The Miracles of Missions" [Funk and Wagnalls, 1891]. Condition of the Women of Persia, chapter 3, in Bassett's "Persia: Eastern Mission" [Presbyterian Board of Publication, 1891]. Social and Family Life, chapter 14 in "Wilson's Persian Life and Customs" [Revell, 1895]. Consult also an article on Woman's Lot in Persia in *Lippincott's Magazine*, April, 1895; and Dr. Thomas Lowrie's volume, "Woman and the Gospel in Persia" [Revell].

"The Chinese Slave Girl," by Rev. J. A. Davis [Presbyterian Board of Publication, 1889], throws much light on woman's life in China. See also the chapter on Social Customs in "China and the Chinese," by Dr. Nevius. The Status of Woman, Foot Binding, and An Espousal, are chapters in Miss Fielde's "Pagoda Shadows" [W. G. Corthell, 1885]. Women and Buddhism is chapter 16 in Du Bose's "Dragon, Image and Dragon" [A. C. Armstrong, 1887], and in Dr B. C. Henry's "The Cross and the Dragon" [A. D. F. Randolph, 1885] may be found a chapter on Work for Women.

Gilmore's "Korea from its Capital" contains a chapter on Woman and her Work, and Griffiths' "Corea, Without and Within," a chapter on Domestic Life, etc. Both books are issued by the Presbyterian Board.

Read "Japanese Girls and Women," by Alice Mabel Bacon [Houghton, Mifflin and Co., 1884]. Also Christian Womanhood, chapter 15 in Gordon's "An American Missionary in Japan" [Houghton, Mifflin and Co., 1894]. Ainu Women is chapter 2 in Batchelor's "The Ainu of Japan" [Revell]. In the *Methodist Review of Missions*, July, 1895, is an article from the *Independent* on "Japanese Women and the War," by Miss Ume Tsude. Mackay's "From far Formosa" has a chapter on Native Women.

Houghton's "Women of the Orient" [Hitchcock and Walden, 1877] portrays the condition of women in several eastern lands. "The Dawn of Light," published many years ago by the Presbyterian Board of Publication, shows the darkness in which Hindu women pass their lives. An article on Burmese women may be found in *Littell's Living Age* for June 29, 1895.

The "Encyclopedia of Missions" [Funk and Wagnalls] contains forty-five pages on women's work for women. See also "Report of the Missionary Conference," London, 1888, for twenty pages on women's mission to women; and read chapter 19 in Pierson's "The Crisis of Missions" [The Baker and Taylor Company, 1886].

"Woman in Missions" [American Tract Society], already mentioned, contains five historical papers of great value. The one on "Woman's Organized Work" in this country is by Miss Ellen C. Parsons.

"Christian Heroines," by Dr. D. C. Eddy [Estes & Lauriat, 1881], is a volume of sketches of women missionaries. Three similar volumes, giving sketches of English missionaries, are "Lady Missionaries in Foreign Lands" and "Missionary Heroines in Eastern Lands," published by Revell; and "Women in the Mission Field," published by Thomas Whittaker.

The *Missionary Review*, December, 1896, contains an article on Hannah Marshman, First Woman Missionary, 1767-1847; and in its issue for November, 1896, one on The Kindergarten, a Factor in Foreign Missions.

Book Notices.

LAWS RELATING TO RELIGIOUS CORPORATIONS: being a collection of the general statutes of the several states and territories for the incorporation and management of churches, religious societies, presbyteries, synods, etc., with references to special legislation pertaining to denominational churches. By William Henry Roberts, D.D., LL.D., pp. lxiv, 591. 8vo., Philadelphia: Presbyterian Board of Publication and Sabbath-school Work, 1896. Price, in cloth, \$3.00, in full sheep, \$4.00.

This volume was originally intended to aid the General Assembly's Committee on Church Temporalities in the work imposed upon them. Before its completion, however, it became apparent that its large circulation among the officers and congregations of the Presbyterian Church, and especially among its lawyers, would be of great service to the Church.

Recognizing this fact, the General Assembly directed its publication by the Board. No other work contains the laws, constitutional and statutory, of the various States relating to Presbyterian Church property and church temporalities. The logical and admirable arrangement of its contents affords an excellent survey of these laws, renders a comparison of the various systems with one another easy, and thereby makes clear the respects in which legal systems out of harmony with Presbyterian Church polity may be amended and improved.

The volume shows that in some of our States a religious corporation is composed of the entire membership of a local religious society or congregation, and in others of certain persons elected or appointed as trustees for the society. It also shows that in some of the States the corporation, however composed, is a mere title holder of church property, while in others it is vested with very broad powers, not only of holding

church property, but of managing the same along with other church temporalities. The mode of procedure for creating a religious corporation is comparatively of little importance, but the powers vested by civil law in that corporation are of vital importance to the Church. Under the laws of the various States, church property is held by a variety of tenures and impressed by a variety of trusts. It is, doubtless, largely owing to this fact that the decisions of our civil law tribunals have not been harmonious. The late Justice Strong, of the United States Supreme Court, in a lecture delivered before the Union Theological Seminary of New York, in the winter of 1874-5, said: "I think it may safely be asserted, as a general proposition, that whenever questions of discipline, of faith, of church rule, of membership, or of office, have been decided by the Church in its own modes of decision, civil law tribunals accept the decisions as final, and apply them as made." But the decisions of civil law tribunals in matters relating to the holding of church property or the management of the same and other church temporalities by religious corporations are necessarily determined by the express rules that the civil law may prescribe for the government of such corporations, even though those rules be contrary to any particular system of church polity.

In the lecture above referred to, Justice Strong, in speaking of religious societies, also said that, "being voluntary associations, they may adopt such rules for their government as their wishes may dictate, *subject only to such restrictions as their charters may impose upon them, if they are incorporated.*" Dr. Roberts' volume furnishes an invaluable aid to the discovery of those legal restrictions which are not in harmony with our Presbyterian Church polity. Some such restrictions exist. With such a help it ought not to be difficult to obtain remedial legislation where needed, and within a few years to secure civil legislation in all our States that will be in accord with our Church polity.

WM. M. LANNING.

Mr. Gladstone has recently called special attention to Bishop Butler's "Analogy," emphasizing the importance of this study in the schools. An edition of Hobart's ANALYSIS OF BUTLER'S ANALOGY, by the late Prof. Charles E. West, of Brooklyn, N. Y., prepared expressly

for advanced classes of young ladies in schools, seminaries and colleges, is now published by A. S. Barnes and Company. \$1.25

GREAT MOMENTS IN THE LIFE OF PAUL is a series of lecture sermons by the Rev. Edgar W. Work, D.D., pastor of the Third Presbyterian Church, Dayton, Ohio. The author tells us in the Preface that while each sermon deals with a particular crisis, or incident, or period in the apostle's life, some attempt has been made also to keep the thread of the narrative throughout, so that some helps might be given in the study of the Acts of the Apostles as a book of thrilling biography. The volume, from a pastor whose constant study of the life and letters of Paul for many years has been an unfailing source of inspiration and suggestion in the gospel ministry, is timely and will be of value to all students and teachers of the Bible. [W. J. Shuey, Dayton, Ohio. 75 cents, postpaid.]

WORTH READING.

The Famine in India, by Sir Edwin Arnold. *North American Review*, March, 1897.

Naming the Indians, by Frank Terry. *Review of Reviews*. March, 1897.

The Anglo-American Arbitration, by the Hon. Frederic R. Coudert. *The Forum*, March, 1897.

Some Comment on the Treaty, by Theodore S. Woolsey. *The Forum*, March, 1897.

The Arbitration Treaty, by John Fiske. *Atlantic Monthly*, March, 1897.

The Banderium of Hungary, by Richard Harding Davis. *Scribner's Magazine*, March, 1897.

The United States and the Porte—A Survey of Turkish Violations of American Rights and Treaties. *The Outlook*, February 27, 1897.

The Gospel Among the Red Men, by the Rev. Egerton R. Young. *The Review of Missions*, March, 1897.

American Universities and Colleges—Vassar College, by Blanche A. Jones. *Frank Leslie's Popular Monthly*, March, 1897.

The Art of Large Giving, by George H. The Century, March, 1897.

The Awakening of a Nation. Part II. By Charles F. Lummis, *Harper's Magazine*, March, 1897.

Ministerial Necrology.

JOHNSON, JOHN M.—Born at Morristown, N. J., July 27, 1815; graduated from Princeton College, N. J., 1835, and Union Theological Seminary, N. Y., 1841; ordained by the Presbytery of Morris and Orange, 1841; pastor, Hanover, N. J., 1841-68; Vandalla, Ill., December, 1868 to December, 1872; Neoga, Ill., 1873-88; supplied Greenup and Casey, Ill., 1888-90. Died at Neoga, Ill., January 20, 1897.

Married, October 11, 1841, Mary A. St. John, of Morristown, N. J. Mrs. J. died August 15, 1873. One son survives.

MCILVAINE, JOSHUA H., D.D.—Born at Lewes, Del., March 4, 1815; graduated from the College of New Jersey, 1837, and Princeton Theological Seminary, 1840; ordained by the Presbytery of Albany, June 28, 1842; pastor of Presbyterian Church, Little Falls, N. Y., 1842-43; pastor of Westminster Presbyterian Church, Utica, N. Y., 1843-48; pastor of First Presbyterian Church, Rochester, N. Y., 1848-60; professor of belles lettres and elocution in College of New Jersey, 1860-70; pastor of the High Street Presbyterian Church, Newark, N. J., 1870-87; founder and president of Evelyn College for Women, Princeton, N. J., 1887-97. Died of heart failure, Princeton, N. J., January 29, 1897.

Married, Miss Sarah Dwight Dalton, of Utica, N. Y., January 12, 1846. Three children survive—one son, the Rev. J. H. McIlvaine, D.D., and two daughters.

NELLIS, JOHN V. C., PH.D.,—Born at Frey’s Bush, N. Y., July 7, 1833; graduated from Union College, 1862, and Auburn Theological Seminary. 1865; pastor Presbyterian Church of Jordan, N. Y., from 1865 to—; pastor of Presbyterian Church of Dryden, N. Y.; pastor of Presbyterian Church of

Addison, N. Y.; pastor of Presbyterian Church of Gowander, N. Y.; pastor of Presbyterian Church of Gilbertsville N. Y. 1878–85; pastor of Presbyterian Church of Nunda, N. Y., 1885—; pastor of Presbyterian Church of Union, N. Y. Died at Walton, N.Y., December 3, 1896.

Married, June 26, 1865, Cherry Valley, N. Y., to Miss Virginia Metcalf, who died June 3, 1896. One daughter died previously. One son survives them.

RECEIPTS.

HOME MISSIONS, FEBRUARY, 1896 AND 1897.

	CHURCHES.	WOMAN'S EX. COM.	LEGACIES.	INDIVIDUALS, ETC.	TOTAL.
1896.....	\$15,138 89	\$13,737 60	\$11,228 23	\$2,139 50	\$42,244 22
1897.....	20,001 52	13,805 30	5,298 56	6,277 24	45,382 62
Gain.....	\$4,862 63	\$67 70		\$4,137 74	\$3,138 40
Loss.....			\$5,929 67		

COMPARATIVE STATEMENT OF RECEIPTS FOR ELEVEN MONTHS ENDING FEBRUARY 27, 1896, 1897.

	CHURCHES.	WOMAN'S EX. COM.	LEGACIES.	INDIVIDUALS, ETC.	TOTAL.
1896.....	\$174,005 43	\$165,777 32	\$151,620 43	\$42,815 53	\$534,218 71
1897.....	245,167 88	184,526 44	73,763 61	56,446 98	559,904 91
Gain.....	\$71,516 24	\$18,749 12		\$13,631 45	\$25,686 20
Loss.....			\$77,856 82		

EDUCATION.

FEBRUARY, 1897.

Churches, Sabbath-schools and C. E. Societies.....	\$2,895 64
Miscellaneous sources.....	27 29
Legacy.....	776 19
Amounts refunded.....	40 00
Income from investments.....	400 70

Total.....	\$4,139 82
Previously acknowledged.....	38,700 67

Total since April 15.....	\$42,840 49
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MINISTERIAL RELIEF.

FEBRUARY, 1897.

Churches.....	\$5,569 19
Individuals.....	792 79
Interest.....	3,576 64
For Current Fund.....	\$9,938 62
Annuity Fund.....	3,000 00
Permanent Fund.....	6,164 33

Total Receipts.....	\$19,102 95
Total for the Current Fund to date....	\$120,819 64
For same period last year.....	133,261 04

Decrease.....	\$12,441 40
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PUBLICATION AND S.-S. WORK.

Contributions from Churches.....	\$1,154 25
“ “ Sabbath-schools.....	533 91
“ “ Individuals.....	1,544 39

Contrib. Feb.....	\$3,232 55
Previously acknowledged.....	81,818 48

\$85,051 39

FREEDMEN, FEBRUARY, 1896 AND 1897.

	CHURCHES.	SABBATH-SCHOOLS.	WOMAN'S EX. COM.	MISCELLANEOUS.	LEGACIES.	TOTAL.
1896.....	\$3,251 76	\$206 04	\$1,874 57	\$1,218 73	\$385 00	\$6,936 10
1897.....	4,432 97	133 35	1,545 49	725 88		6,837 69
Gain.....	\$1,181 21					
Loss.....		\$72 69	\$329 08	\$492 85	\$385 00	\$98 41

TOTAL RECEIPTS APRIL 1 TO MARCH 1, 1896 AND 1897.

	CHURCHES.	SABBATH-SCHOOLS.	WOMAN'S EX. COM.	MISCELLANEOUS.	LEGACIES.	TOTAL.
1896.....	\$39,759 43	\$2,441 70	\$24,460 16	\$23,963 09	\$14,362 32	\$104,986 70
1897.....	39,395 75	2,448 21	23,408 81	15,317 09	7,431 48	88,001 34
Gain.....		\$6 51				
Loss.....	\$363 68		\$1,051 35	\$8,646 00	\$6,930 84	\$16,985 36

Receipts through Reunion Fund are included in this comparison.

FOREIGN MISSIONS, FEBRUARY, 1896 AND 1897.

	CHURCHES.	WOMEN'S B'DS.	SAB.-SCHOOLS.	Y. P. S. C. E.	LEGACIES.	MISCELLANEOUS	TOTAL.
1896	\$47,990 07	\$19,437 37	\$3,139 81	\$2,029 78	\$8,676 18	\$2,750 26	\$84,023 47
1897	40,209 92	31,363 86	2,934 84	2,279 69	1,756 00	6,487 10	85,031 41
Gain		\$11,926 49		\$249 91		\$3,736 84	\$1,007 94
Loss	\$7,780 15		\$204 97		\$6,920 18		

STATEMENT OF RECEIPTS, MAY 1, 1896, TO FEBRUARY 27, 1897.

	CHURCHES.	WOMEN'S B'DS.	SAB.-SCHOOLS.	Y. P. S. C. E.	LEGACIES.	MISCELLANEOUS	TOTAL.
1896	\$183,474 65	\$117,144 36	\$18,734 73	\$16,883 95	\$132,668 05	\$65,433 46	\$534,339 20
1897	161,416 29	110,286 11	16,776 81	16,854 46	59,073 63	55,696 31	420,103 61
Gain							
Loss	\$22,058 36	\$6,858 25	\$1,957 92	\$29 49	\$73,594 42	\$9,737 15	\$114,235 59

Gifts through Reunion Fund not included in this comparison.

FINANCES, MARCH 1, 1897.

Appropriations made May 1, 1896.....	\$897,311 45	Received from all sources to March 1, 1897	420,103 61
Appropriations added to March 1, 1897	49,601 26	Amount to be received before April 30, 1897, to	
*Total appropriated	\$946,912 71	meet all obligations.....	\$558,160 60
Deficit of April 30, 1896, \$46,235.14, less Gifts,		Received last year, March 1, 1896, to April 30,	
\$14,883.64	31,351 50	1896	351,052 58
Total needed for year.....	\$978,264 21	† Increase needed before the end of the year.....	\$207,108 02

* Amount authorized by Assembly.....\$1,034,000 00

† NOTE.—Savings due to Unused Appropriations, Gain in Exchange, etc., will diminish this say \$50,000.

THE GENERAL ASSEMBLY'S COMMITTEE,

1334 CHESTNUT STREET, PHILADELPHIA.

JOHN S. MACINTOSH, D.D. *Chairman,*

CHARLES A. DICKEY, D.D., JOHN H. DEY, ESQ., *Secretary,* CHARLES L. THOMPSON, D.D.,
WARNER VAN NORDEN, ESQ., STEALY B. ROSSITER, D.D., FRANK F. ELLINWOOD, D.D.,
HON. ROBERT N. WILLSON, HENRY T. McEWEN, D.D., WILLIAM C. ROBERTS, D.D.
STEPHEN W. DANA, D.D.,

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THE CHURCH

AT HOME AND ABROAD.

MAY, 1897.

CURRENT EVENTS AND THE KINGDOM.

The Pilgrimage to Mecca.—Very wisely has the Sultan of Morocco prohibited the annual pilgrimage to Mecca of Moslems in his dominions, on the ground that the prevalence of the plague will make it a dangerous journey. It is said to be the first time that a Sultan of Morocco has issued such an order.

Baron de Hirsch Fund.—The Baroness de Hirsch, recognizing a responsibility for the welfare of the Hebrews in the crowded East Side tenements of New York, places at the disposal of the trustees of the Fund about one million dollars, to be used in the erection of model tenements, and in securing for Hebrew children the advantages of technical education.

Russia in China.—The most noteworthy treaty of modern times is that which gives to Russia the virtual control of the northern provinces of the Chinese empire. With the privilege of running the Siberian railroad a thousand miles through Chinese territory to an ice-free terminus near Port Arthur, and erecting military garrisons, the Muscovite has gained a controlling influence in the affairs of Asia and in the commerce of the Pacific.

Affairs in Madagascar.—The trials of the Malagasy Church since the French occupation of the island have been many and severe. The promise of religious freedom has not been fulfilled, and Jesuit influence has done much to overthrow the work of the London Missionary Society. And now Queen Ranavalona III has been

banished to the island of Reunion, the reason for this summary act being the charge that she was implicated in a plot to kill the French governor, General Gallieni. Remembering the experiences of the Malagasy Christians many years ago, when persecuted by a former queen, the outcome of the present difficulties will be awaited with deep interest and sympathy.

A Needed Charity.—Mrs. Rose Hawthorne Lathrop, the daughter of Nathaniel Hawthorne, is devoting herself to the relief of a class of sufferers for whom no adequate provision has yet been made. Since cancer patients are admitted to the hospitals only for treatment, and there is no public institution where they can receive needed care, it is Mrs. Lathrop's desire to provide a hospital for those afflicted with cancer and similar diseases. She has moved into rooms in a tenement on Water street, New York, and has fitted up one of the rooms for the accommodation of two or three patients. When you read "The Marble Faun" or "Mosses from an Old Manse," think of the noble work undertaken by the author's daughter.

Relief Ships for India.—Congress has authorized the Secretary of the Navy to transport in American ships contributions of corn for the starving millions of India. Out of the abundance of our last year's corn harvest—2,283,875,000 bushels—we are surely able to make a liberal offering. A former Governor-General of India writes in the April *North American Review* of the methods of bringing food within the reach of the

hungry multitudes in the desolated area, which comprises a belt extending a thousand miles in one direction and five hundred in the other. During the last twenty years a number of what are called "Famine Railways" have been built. They are so called because laid down, not where there was a prospect of opening the country to remunerative traffic, but through those districts where previous experience and meteorological observations have indicated that the rainfall is most frequently scanty and capricious. Already 5000 miles of these special lines are in working order.

The Abyssinian Church.—Prof. Schodde writes in *The Independent* of the recent events which indicate that the Abyssinians, the oldest organized national Church and Christian people on the globe, have decided to change their policy of isolation and separation, and come into friendly relations with western Christianity. The literary treasures in the vaults of the cathedral at Axum, the old capital city of the Abyssinian empire, and in the libraries on the islands of Lake Zana, are to be made accessible to scholars. The Abyssinian Church is making efforts that evidently look towards a federative union with the Orthodox Church of Russia. Dr. Schodde believes that only an inner revolution and complete rejuvenation could make Abyssinia the home of a genuine, living, evangelical Christianity; and adds that once gained for Christianity it would make an excellent basis of operations for the great work of conquering for the gospel the vast length and breadth of the Dark Continent.

Progress for Woman in India.—In a late examination of the Agra Medical School for women, out of seventeen young women who passed their examination thirteen were Christians. Some of the earlier graduates have already come to positions of much influence. The Municipal School for non-Christian women in Lahore at a recent date had for its two head-mistresses two sisters, the daughters of a retired Christian medical officer in the government service. Their third sister was in sole charge of the medical work at an adjoining mission station, while several other Indian

ladies fill important medical posts in the vicinity. Another lady was inspectress of schools in another adjoining district till the time of her death, some months since. These are spheres of honorable and useful employment at present closed to non-Christian women, save under the most exceptional circumstances, for without the sanctifying influences of the gospel their male relations will be reluctant to trust them with the freedom essential to any occupations of this kind. It is only the freedom wherewith Christ makes us free that removes the risk of error and disgrace in such positions.

News Worth Telling.—These words, which stand at the head of a department in the *Christian Statesman*, are suggestive. There is news not worth telling. Moreover, much of the so-called news in our daily papers ought not to be told. It is therefore encouraging that a New York daily announces its purpose to give its readers "all the news that's fit to print," and nothing more. There are other indications that the desire for reform to which we made reference on this page two months ago is becoming more general. The Newark, N. J., free public library recently excluded from its reading-rooms two sensational dailies that are notorious for their demoralizing influence, its trustees believing that an institution founded to promote morality and education has no right to place before the public that which lowers the moral tone. Many libraries throughout the country promptly followed this good example. One of the outgoing President's last executive acts was the refusal to pardon a man now serving a term in one of the State prisons for sending through the mails what Mr. Cleveland called "a disgustingly vile and obscene newspaper." A bill was introduced in the lower house of the Fifty-fourth Congress, and passed to a third reading, prohibiting the transmission through the United States mails of newspapers containing accounts or illustrations of prize-fights. And the Congress of Mothers in Washington passed this resolution: "We will admit into our houses only those papers which inspire to noble thought and deed, and our influence shall go towards cultivating the public taste, until it shall demand from the press only that which elevates and refines."

THE INTERNATIONAL MISSIONARY UNION will hold its fourteenth annual meeting at Clifton Springs, N. Y., June 9-15, 1897. All men and women who are, or have been, foreign missionaries, of any evangelical denomination, constitute the only membership of the Union, and will be entertained without cost during the week. Provision cannot be made for missionaries' children.

Missionary candidates under actual appointment will, as far as practicable, be hospitably entertained.

Board at private houses, at low rates, can be secured by other persons attending.

Further information can be obtained by addressing Mrs. C. C. Thayer, Clifton Springs, N. Y.

HOME MISSIONS in this number will be found interesting and worthy of study. Dr. McMillan's spicy notes brighten the first page (p. 327), and our readers will be glad to see there the portrait of the new treasurer, Mr. Olin. Chicago furnishes the educated financiers to take charge of the exchequer of Home Missions and of the U. S. Government.

The third article on Presbyterianism in California fully sustains the interest awakened by its two predecessors. Dr. Minton has done our readers a favor, for which he will have their gratitude as well as ours.

The article on *The Mormons* shows what our Church is doing for that misguided people, and should inspire us to increasing earnestness and generosity in their behalf. Let us not be so much afraid of their hurting us as of our failing to do good to them, "as we have opportunity."

HOME MISSION REMINISCENCES are about as full of interest and pathos as anything we have lately had an opportunity to give to our readers. See p. 333.

The Home Mission Letters give insight into home mission work in various States, with many striking illustrative incidents and scenes. Not to read them would be a mistake.

WOMAN'S WORK is set forth, as was promised, by the pens of able and interesting writers—women who themselves know

by successful experience what woman's work is at home and abroad.

"Life Among the Lowly in the Southland" (p. 321), not only recalls to mind Mrs. Stowe's great book, but is itself a pleasing illustration of what Christian education can do for those "lowly" ones of whom the writer might speak as "her brethren, her kindred according to the flesh."

The other lady writers are too well known to need introduction to our readers, who will find the reputation of those writers well sustained by their articles in this number. It will not be only the young among our readers who will enjoy the amusing illustration of girl life in Turkey given by Mrs. Carter. We old folks enjoy such an amusing narrative as well as you youngsters—when, as in this case, it is as instructive as it is amusing.

THE GENERAL ASSEMBLY of 1897 is to be entertained among the people whose Americanistic soubriquet is "Hoosiers." If it has ever had the disparaging force of a nickname, it has wholly lost it. "The Hoosier Schoolmaster" early put in "his best licks" among them, and no other State is doing more faithful or wise work for Christian education and Christian life and work than Indiana. There is abundant evidence that they will entertain the Assembly worthily of themselves and of all that the Assembly is for.

THE FREEDMEN—as we continue to call them when the majority of them are as free-born American citizens as any of us, though their mothers or grandmothers were slaves—are well represented in this number by an interesting account of the opening of the new building of MARY HOLMES SEMINARY, on pages 320, 321, written for us by Rev. Mead Holmes, of whose sainted wife that Seminary is a noble monument, and whose daughter, Miss Mary E. Holmes is usefully laboring without compensation, as Secretary of the Northwest, for the Freedmen's Board. We have placed that article where it is immediately followed by the judicious and interesting article, *Life Among the Lowly in the Southland*, whose writer is a living demonstration of the value and success of the work of that modest Board.

TEN DAYS IN OHIO.

Leaving our editorial room in the Presbyterian Publication House after 11 A.M., I saw, before sunset, the monument of Washington lifting its simple, solid loftiness from the plain of the Potomac above the more elaborate magnificence of the national Capitol, and also the lowly, appropriate monument which tells the passing traveler where "John Brown's Fort" stood. So swiftly do railroads now whirl us over these "magnificent distances" — fit symbol of the rapidity with which history rushes along the years of this magnificent century. In all the comfort of a sleeping car I was borne across the Ohio river and the whole breadth of the State to which it gave its name—from Parkersburg to Cincinnati. An electric car, starting from Fountain Square, lifted by stationary engine up the steep incline toward Walnut Hills, bore me swiftly over Eden Park to Lane Seminary, where I arrived in the morning hour of prayer in the Chapel. Immediately after this daily exercise came a weekly exercise of preaching by one of the students, subject to helpful criticism by professors in the presence of the assembled students. The preacher for that day was Mr. Edward Marsden, of Alaska, whose parents were converts from paganism under the teaching of Mr. William Duncan, at Metlakahtla, in British Columbia, and came with him to the New Metlakahtla, in Alaska. Considering such antecedents, I think it surprising that he can write and deliver such a discourse as that to which I listened.

In clearness and soberness of thought and appropriateness of diction, the sermon was worthy of high commendation, and my ear detected nothing in accent or idiom which would show that the English was not his vernacular.

He seems to have good qualifications for becoming an able worker in the Christianization of his people. He took successfully the full course of instruction at Marietta College, and is taking the full theological course at Lane.

My visit was for the purpose of aiding for one week in the mode of instruction which has been so successfully used in that seminary for the last few years. I had been invited to deliver six lectures on selected topics in Pastoral Theology to all

the students without separation into classes. On six successive days I had the pleasure of addressing them. Usually two or three of their teachers were present, and sometimes some neighboring ministers. Rarely have I enjoyed such intercommunion of minds more thoroughly, or made acquaintance with that number of candidates for the ministry who seemed to me to give better promise of usefulness in the holy work to which they are consecrated. Having requested the privilege of occupying a room in their commodious dormitory, I had opportunity of welcoming the young brethren to it for personal conversation. Several of them honored me with their younger-brotherly confidence in a manner and to an extent for which I am truly thankful, and which has given them a permanent place in my affectionate regards and hopes. I found several of them considering the question, *where* the Lord hath need of them, with conscientious and prayerful seriousness. I discovered no place-seeking or ease-seeking spirit in any who conversed with me. They seemed to be listening solemnly and attentively for the call of God, and desiring nothing more earnestly than any help which any friend could give them to recognize that voice. Assured of such recognition, they seemed ready to respond: "Here am I; send me to any place in any land!"

On Saturday afternoon (February 20) I went to Oxford, O., having been kindly invited to spend the Sabbath in THE WESTERN, that precious seminary (now a college) in which, as a trustee and as parent and friend of quite a number of pupils and teachers of former years, I was often a guest, and always made to feel at home. Grateful memories of Miss Peabody—a second Mary Lyon—and of Dr. Henry Little, Philip Hinkle, Preserved Smith, and other wise and faithful trustees, deepened and hallowed my enjoyment of that Sabbath, with the privilege of again preaching to the young ladies, and conversing quite in the old cordial way with them and their teachers. Miss Peabody's successor, Miss McKee, one of her pupils, has brought to the position high attainments in scholarship and is showing a high order of ability for administration. Two other teachers—Miss White and Miss Skinner—remain of those

who were associated with Miss Peabody. The morning devotions and evening vespers and the service of preaching on Sabbath, continued substantially as in the earlier years, gave me assurance that The Western still stands for soundly Christian education.

DR. MORRIS.

On Monday, before noon, I was with Dr. Morris, at Columbus, settled there again in the same house from which he removed to Cincinnati twenty-nine years ago. I found him confined to his bed with a sharp attack of sciatica, but never saw him more cheerful. The happy ending of his long term of service in Lane Seminary; the cheering prospects of the seminary after a few years of so much adversity; the abounding

tokens and assurances of love, confidence and gratitude from Lane's alumni, Cincinnati's literati and educators, and Ohio's Presbyterians and Christian people of all names—these, with the cordial welcome of Columbus people to the scene of his early pastoral labors, seem to give him good assurance of being permitted there to "crown a youth of labor with an age of ease."

Ease, but not indolence, it is sure to be. His physician expects for him early relief from his present illness, and those who know him best hope in the near coming years to read much from his pen that will not soon cease to be read by reverent students of the Bible and "the system of doctrines contained in it." H. A. N.



Teachers and Students, Lane Seminary.

NOTE.—Our cut shows the students and their teachers. In the front row sit the four teachers—Dr. Riggs being the only one with hoary hair, and the three on his right hand being Profs. Hulbert, Fullerton and Smith. Prof. Hulbert has resigned his professorship, to take effect at the end of this

term, and has already been installed as a colleague of Dr. Hayden in the pastoral charge of the First Presbyterian Church of Cleveland. There is good prospect that a thoroughly competent successor in the chair which he leaves will be appointed at the May meeting of the Board of Trustees.

FREEDMEN.



MARY HOLMES SEMINARY.

REV. MEAD HOLMES, ROCKFORD, ILL.

New Year's day of the year 1897, will be memorable in all time to come among the people of Mississippi—especially to 800,000 of the colored race, on account of the reopening of Mary Holmes Seminary. The weather was ideal—like a beautiful June day in northern Illinois. Endless complications had delayed the finishing touches and the furnishing of the magnificent structure, but it was so far complete as to be very imposing and suggest great possibilities for the future. That morning a beautiful United States flag was received from the patriotic Sabbath-school of Hyde Park Presbyterian Church, Chicago, Ill.—a timely and valuable gift. Its folds soon waved over us, an object lesson to the multitudes.

The pastors of West Point, both white and colored, sat together upon the platform, and in genial companionship endorsed and vindicated the glorious enterprise.

Rev. O. Haywood, D.D., Baptist; Rev. G. E. Chandler, Southern Presbyterian; Rev. Lagrone, Methodist Episcopal (white);

Rev. L. M. Mitchell and Rev. J. M. Winbush, Methodists (colored); Rev. J. Fears, Baptist (colored), and Rev. J. H. Thurman (colored)—all joined in full fellowship with Rev. Mead Holmes, of Rockford, Ill., and the president, Rev. H. N. Payne, D.D., in speeding the glorious work of uplifting an unfortunate and neglected race.

The subject of Christian education was eloquently discussed as the hope of the colored race, and of the white, as well. The Hon. L. T. Carlisle, editor of the *Leader*, and a Presbyterian elder, made a ringing speech on the negligence of Christian people in the South. Had they done their duty twenty-five years ago, the race would not have been in its present condition of ignorance and debasement. His rousing words will not be forgotten.

The first building, which stood from October 1, 1872, to January 31, 1895, at Jackson, Miss., was crowded with pupils, all eager to learn, and their intellectual and moral advancement was phenomenal,

illustrating the fitness and the practicability of the methods employed.

The second building, including Endeavor Hall, is much larger than the first. The basement, light and airy, furnishes a large dining-room, kitchen, scullery, bake-room, store-rooms, pantries, cellar and play-room for wet weather, and also for drying clothes.

The first floor is occupied by a nice chapel, seating 350, recitation rooms, president's office and family rooms, the infirmary and a hall for dormitories. The second floor is entirely dormitories, except the sewing-room over the chapel, and also the third story, except the music-room and the linen store-room. A tank, ten feet in diameter and eight feet high, in the attic, is replenished daily with fine water from an artesian well.

This institution, literary, industrial and preëminently Christian, from its slightly ground, twelve minutes' walk west from the Illinois Central depot, will send forth streams to cover with verdure and beauty the moral wastes within its reach. It is especially intended for colored girls, but will foster all that is pure and lovely, affecting both sexes, and the community at large.

Continents rise from the ocean's bed quietly but grandly. So this institution, without pomp or parade, will lift its pupils from the depths of ignorance, shame and superstition to a plain of intelligence, virtue

and thrift. People die, but institutions live. Every light kindles other lights. Those who here catch the inspiration of study, enterprise and religion will impart it to others. The work here will be felt in every cabin, at every street corner, and on every plantation in our Southland. A blind force is a dangerous force. In a Christian education moral sanctions hold a first place. The heart must be imbued with right principles, honesty, chastity, truthfulness. Correct habits must be formed. Science and religion together shed their effulgence on the right pathway. Let the heart be right and the conscience fully enlightened and our colored people will not be found in the chain gang. Intellectual training without the moral only refines wickedness, substituting fraud for force and cunning for violence.

The miscreant who can read and write will not seize your person and rob you, but he will ingeniously forge your name and draw your money—perhaps covering his tracks beyond discovery. He has no fear of God before his eyes, no sense of obligation to society, no proper idea of duty.

Our parochial schools and seminaries, supported and established mainly by the offerings of Christian people, are for this higher culture, which is not complete till the heart is renewed by the truth and Spirit of God.

LIFE AMONG THE LOWLY IN THE SOUTHLAND.

MRS. R. A. COTTINGHAM.

It is necessary to live and work among the Negroes fully to understand them.

The pictures of Negro life put before the public may not be entirely accurate, but they are substantially true. Who can describe what is really seen?

As we could have no parochial school this winter, we decided to keep the work open, and announced: "All who wish may come, and pay whatever they can."

It would interest the many friends who help on this work in the South, if they could come into the schoolroom and see what they bring. Peas, corn, potatoes, molasses, etc. One little girl brought some black walnuts, while a few bring what money they can. Our school numbers 113 from all classes—children who are endeavoring to

learn to read and write; children who believe this the one thing needful; coming for two, three and five miles, crossing the creeks and river when they are swollen and dangerous; coming to school! This means so much to them.

Many can spend two months only in the schoolroom, often without a single book, hoping to study with a mate. One brought an old reader, another a part of a speller and one little boy, who had never been to school before, a geography. The short time for study is regretted by the older ones; they regret that they have not learned to hold a pen as well as a plough. There are more who would cut wood for the privilege of coming to school than we have wood enough to employ.

Very often this winter we have been all day without fire. Sometimes I would ask, "Shall we close school for the day—you are so cold?" "No, no, we can stand it," would be the cry. During the cold weather two boys came regularly barefoot. One had earned and saved during the holidays thirty-five cents; his choice lay between material for a coat, the one he wore being past mending, and books. He asked my advice. I said, "Get what you need most." To my surprise he came next day, cold and shivering, but the happy possessor of two new books. With many, the commonest necessities are hard to get. Little girls will come cheerfully through all kinds of weather, wearing the thinnest of calico dresses, and an old dress skirt folded about their shoulders. Little boys come wearing their fathers' pants, rolled and tucked up around their knees. Many are as earnest and studious as they know how to be. It must be remembered that those who enter the higher schools and seminaries are from the higher classes; those in the lower have the same hopes, desires and ambitions, but not the means to advance them.

Contrasting the natural surroundings, culture and refinement of the other race with the ignorance, vice and immorality of this class of people, we can easily see what influences there are to fight. Children consider right what they see and hear in the home; those who work must uproot these influences and give something more attractive, or the work is lost. Many are "like wax to receive, like marble to retain." For this reason the work in the Negro school-room requires twice the time, double the effort of others.

Many of the grown scholars have never handled a Bible of their own. While some are learning to use the Bibles we have, others manage to spell out and study a passage printed on the blackboard—if it was written, few could read it—while others repeat some passage word by word after me. This is done four days, and on Friday we have the verses recited. Little can be accomplished in this way, but the glad light that beams in the eye when a verse has been well said, is proof that some truth has entered to stay.

In religious work, the class among whom we find work the hardest is the emotional. They must express what they feel. Many

do what they can for the spread of the gospel, but cannot see why the "Sunday dinner" should be a violation of the Fourth Commandment. One sister who stayed away from church to kill a chicken and "fix" dinner for the new preacher was greatly surprised when he ate only what he supposed had been prepared the day before.

Though poor, there is a kind of pride, perhaps wicked. Parents are not willing their children should appear on Sabbath worse than others do. For this reason many bright little minds, though wrapped in ebony cases, are kept from church and Sabbath-school and permitted to rust and tarnish.

The lack of proper knowledge how to use what is earned, how to care for the home and train the children, hangs like a dead weight about our progress. I went into a home this winter where the husband and father was blind, and there were eight small children.

It was a house of poverty. One bed, with little bedding, a few quilts and rags were hung about over the bed to keep out what snow they could. Six children crouched in bed to keep warm; tattered clothing was the only covering. Clothes and shoes were provided for them and now they are quite regular at church and Sabbath-school; three of them had never been there before; now the desire is to learn to read. The cracks in the house have been stopped, old newspapers have been put over the logs, and things have a very different appearance. All this has been done by the two older children, who have been brought under the influence of God's love. An aged woman in Monroe insisted that I should teach her in Sabbath-school how to spell, so that she could learn to read her Bible. This is the great ambition of young and old. It is impossible to change completely the parents of to-day, but many are willing to learn what they can, and do what they can, to "look up, not down."

While some are thriftless, hundreds are working and saving every penny possible. There are numbers of very poor people in their own homes. Though poor and small, the owners are glad to say, as one poor old man in Monroe said to me, "Sister, I thank the Lord I am going to move on my own dirt." He is an elder in our church there. He and his wife, aged and infirm, worked

and saved by the hardest struggle, from year to year, fifteen dollars, and bought a piece of land. There was enough timber on it to build a one-room hut; by the help of neighbors this was done, and now they are in their own "home," with as much pride as if it was a mansion.

Another who has been influenced by the work of the church and a desire to do for the cause of Christ, picked cotton at thirty cents a hundred, earned one dollar and a half, which he gave to missions. He had no shoes to wear to church, so he stayed at home and sent his offering.

When the inmates of a home come in contact with Christian work and schools the whole appearance of things changes. The homes are kept in better order; books, papers and pictures are prized, if they can-

not tell the top from the bottom. A little girl came to me one day crying as if her heart would break because another had taken her "pretty" and run off. The "pretty" was a Sabbath-school card which I had given her the day before to learn a verse from. In every home cards and pictures may be seen tacked on the wall, out of convenient reach, to be admired, not handled. So proud are the children of their Bible verses that the one who learns it first, will teach it to all the others, parents included.

The lives of the Negroes are being slowly but surely moulded into better channels, and it may be safely affirmed that the opportunities given them are bringing about the desired results.

CHERAW, S. C.

A SUMMER OUTING IN PERSIA.

MRS. SARAH J. SHEDD.

The big gospel tent was pitched on the threshing floor above a little hamlet just under the shadow of the Koordish mountains. The hamlet was a collection of mud huts, all under one roof, and not one window in sight, unless you call by that name the holes in the roof which served for the egress of the smoke and the entrance of what little light could struggle down through the murky, dust-laden atmosphere.

No, I must not forget the little chamber at the end of the village, where the good pastor lived. There was one window in this room, where he sat and read his Bible, "The Saint's Rest," "Like Christ," or some similar book every morning and then, with spirit attuned to heavenly harmonies, went out to walk and talk among the mountain folks, to make peace when he found them fighting, which was not seldom, or to tell them of a better warfare and a nobler ambition than they had ever dreamed of. He is a white-haired old man with a round, smiling face and jolly manner.

The village may be uninviting, but its surroundings are lovely. Near our tent is a mill stream rushing down over rocks and stones between banks shaded by the great trees, only seen, in this region, "planted by the rivers of water."

Under the trees are bushes and wild flow-

ers in endless variety. It is an ideal spot for summer tenting, the air is so exhilarating, the water so pure and cold, and the grass so soft and green; and the flowers made the mountain slopes a garden all about us.

We found the mountain heights good for the spirit. The weight seemed lessened and we felt nearer heaven. We had not brought many books, but we never wearied of the book of nature or the living epistles spread before us. The mountains, the clouds, the quaint old mill, the lively, dirty children, the strong, well-dressed handsome men, the sad overworked women, were all interesting. Exceptions are always interesting, and we found some among the women. One who came daily to the tent, knitting or spindle in hand, was different from all the others. Her plain, dark dress was whole and clean, and her face calm and contented. We find that she is the village saint, "a widow indeed," "well reported of for good works." She cannot read, but what she has heard of the word of God she has kept in her heart and obeyed, and the result is a simple, industrious, unselfish, prayerful woman, living in this fighting, poverty-stricken, squalid world, and yet not of it. Another is a tall, dignified woman, neatly dressed, so evidently superior to her com-

panions, that we inquired and found that she had been a pupil of Miss Fiske. Just above our tenting-ground was the site of a ruined church, while below, the old stone church of St. Thomas was still standing, and there the festival of the saint is annually celebrated. It fell on a Sunday when we were there, and we helped in the celebration. Very early the people gathered from the different villages in their brightest and best attire. We went with a few old men and women to the early service in the church. The floor is considerably lower than the surface of the ground, and we stooped to enter the low door. There is but one small window near the roof. The church is arched and is dark and unventilated. It was a pathetic scene. The few readers, huddled around one book, which was spread open upon the floor, were chanting the church service in the minor key never absent from the music of the suffering Eastern church. The service, all intoned, was in the old Syriac. One of our own bright-faced schoolboys came and sat down by me and translated the grand ascriptions of praise to Christ and the mention of the martyrs. When this was the spoken tongue, were the hearts of the hearers stirred as was mine that day? To the readers even it seemed an empty sound, but they all listened intently when the missionary by invitation read the chapter in modern Syriac, and spoke in conversational tones of the Saviour's love and pity.

Most of the people came in, kissed the cross, after crossing themselves, took the bread and wine, shook hands with each one there, for they said, "It is the peace of Christ," and then retired to spend the day in feasting, dancing, drinking, games and often fighting. The women, instead of going to the altar, kissed a cross scratched upon the stone wall at the back of the church. We returned to our tent determined to provide some better feast for the people. The sound of the organ soon attracted them, and the tent was full of quiet listeners as hymn after hymn was sung, after being read and explained.

Some said, "We will stay and listen all day if you will sing." The day was filled with services of song, short sermons, and the Sabbath-school lesson, and the tent was full to overflowing all the time. Sometimes there were several companies at one time

and we were all kept busy telling the "old, old story of Jesus and his love." The pretty young girls with bright, black eyes and curling hair clustering about their oval faces were very attractive in their festive robes of silk and velvet and heavy silver jewelry, but they were very ignorant. When the evening shadows fell there had been no fighting or dancing or drinking to mar the sacredness of the day, yet the groups of men, women and gay young girls as they bade us good night said, "We never had so pleasant a feast day. Come every year and help us."

The next morning we were aroused by a great commotion outside of the tent, and running out we found an excited company of men and women, some beating their breasts and heads, some screaming and some running for guns, while others fully armed and mounted were galloping off to the fray. The Koords had come and carried off the flocks and killed the shepherd. Such was the report. One poor woman cried, "This is our life, our bread is mixed with blood, our flocks are carried off, our sons are killed." This proved a false alarm, but gave us a glimpse of the other side of mountain life, and we understood why the men were always ready to fight and the women to work and weep. Every morning and evening the villagers fill the tent, and listen reverently to the service of prayer and praise, and during the day the women come for more direct and simple teaching.

We gathered all the Christian workers of the district for a conference and for Bible study and prayer. We invited the village notables to a dinner spread on the ground in Persian style. Each one brought whom he would with him, causing some trepidation in the housewife's mind, lest the provision should fail, but all passed off well, and when the time came to fold our tent and pass on to the next village, the whole population gathered to express their regret and beg us to come again. It was so easy to pack our little all and move. One hour we were sitting in the midst of our household goods, the next, our house was tied up in a bundle, our goods stowed away in two boxes and four bags and our chairs and table folded up in the carpet, and we were all on horseback making our way over the green hillsides to another dusty village.

It took longer to build the tabernacle

than to pull it down, and it was nearly evening before we were in living order again. A little child had died suddenly in the summer pastures on the mountain top, and the body had been brought to the village for burial. Many of the women had gathered to weep with those who weep, and I determined to join this company, leaving my companions to talk with those who came to the tent. I found a great crowd of women gathered in the dusty street around the body of the child. It was a sweet, gentle little face I looked upon, such as might have belonged to the child of whom Jesus said, "Of such is the kingdom of heaven."

The mother and grandmother frantically beat their breasts and tore their hair and the women wailed in sympathy. It was a sad scene of human misery. As I looked at the peaceful little face I could not but rejoice that one more soul was "safe in the arms of Jesus." The mourning seemed so out of place. To go away from the dirt and poverty, the misery and oppression and ignorance of this wretched hamlet, and to enter the joy and light and beauty and knowledge and service of heaven. Think of it, what it must be! Why it seemed to me the reflection of the joy and sweet surprise lingered on the baby face. Henceforth only love and tender care and training for the immortal soul. Oh, I was glad for that baby boy. The women brought me a chair

and I sat down quietly until my quietness acted upon the noisy, wailing crowd, and they ceased from crying and listened as I told them of the resurrection and the life. I heard them saying softly one to another, "He is in heaven with Jesus. Why should we weep so?" This awful wailing over the dead makes the words of the apostle about sorrowing as those without hope very impressive.

Returning to the tent we found the tea-table ready and the semivar steaming a welcome home.

Soon a company of men gathered for evening prayers and they came again in the morning, although the gentlemen of our party had gone to spend the day in another place. There were more readers in this village and they came with their testaments.

As we read Luke 11 and sang the old hymn, "Come, Holy Spirit," it seemed as if the promise was realized to us there.

After prayers the young men remained for a Bible class. Our lesson was the first chapter of Hebrews.

It was one of the hours long to be remembered when the great Teacher himself seemed present, and the simplest words were winged to reach the heart. That hour in the "glory of his presence" must close my reminiscences of this pleasant season of service for the Master among the mountain people.

A REMINISCENCE OF GIRLHOOD IN TURKEY.

MRS. H. D. CARTER.

Our neighbors were Turks and Armenians. In the Turkish house next door lived a little cripple boy, to whom my mother had showed some kindness, and his mother asked gratefully if she could not do something for us. It was not the first time that I had reaped where my mother had sown, and I hastened to put in a petition that the Turkish woman should take us to mosque. It was the week of the woman's service at the mosque; I think there was only this one day in the year when Moslem women had the privilege. Miss F., a teacher newly arrived from America, and I, a girl of fourteen, were eager to know about this service, and the Turkish friend, whom we will call Hanum, consented to take us, if we would let no one know of it.

Nothing loath, we prepared for the service, though hardly in a devotional spirit. A white sheet wrapped all about us, leaving just one eye exposed, and native slippers, were all the disguise necessary to make us look like every one else. Hanum stipulated that the sheets should not be too clean, as that would attract notice. So in a couple of well-soiled sheets, with flopping slippers, we strung along, single file, through the narrow streets. One does not often go to church, and to a masquerade party, and to a steam bath, and to be devoured of beasts, and to make one's debut as a bride, all in the same breath, but we combined it all that forenoon. We passed people we knew on the streets as unrecognized as if we had had fern-seed in our shoes. One

eye was all-sufficient for seeing, but did not give any clue to others as to our identity.

THE AUDIENCE ROOM.

The audience-room was a great, bare, mud-walled barn of a place, festooned with heavy, dust-laden cobwebs. The floor, also of hard mud, was alive with hungry fleas, and this was *the* opportunity of the year for them. Their season was shorter than that of Swiss landlords; they were more intent on business, and there were more of them!

HOW THEY SAT.

The women were sitting close together on this mud floor, as we entered, perhaps a hundred already. There was no diffident slipping into back seats at this service. There were no aisles through the densely packed crowds. Each company of women, as they entered, shoved close up behind the last comers, and sat down on their heels. Hanum preceded us, and acted as if she had no more to do with us. We understood that it would make an uncomfortable scene for her if we were recognized, so we glided in and sat down on our heels too, trying to make ourselves as inconspicuous as a Princeton Freshman on a snowy day. There seemed to be nothing in this barn but women and fleas (and odors that were not from Ceylon's Isle). By degrees, in the dim light, we descried the pulpit. It was a little cage, like a swallow's nest, clinging to the wall right up under the roof. I remember wondering how any one could get into it, therefore I think there were neither ladder nor stairs leading to it inside the room, and the entrance must have been from the outside. So far away was it, that the man speaking up there, shouted out his words in a sing-song like the muezzin call. So far away, too, that, as the heat increased, the women one by one, let down their sheets and exposed their faces without shame. Not daring to take this relief ourselves, we continued to perspire under cover, and the women nudged each other, saying complacently: "Only brides! Of course they must keep covered." Any dreams we might have had of the joys of the bridal estate suffered a collapse that day, and our enthusiasm over the adventure waned, as the mercury went up.

THE SERMON.

"But the sermon?" you ask. Well, I do not profess to have given so close attention as to be prepared for a very thorough

examination upon it. I fear Whittier's lines on "Jack in the pulpit" would be in point:

"We heard not the preacher
Expound or discuss:
But we looked at the people,
And they looked at us."

However, I have a vague idea of the drift of some of his illustrations. There was one marvelous tale of an old mother who made herself a slave to her son. She got up in the night to wash his clothes, so that he need never wear soiled garments. She cooked for him pilaff and sweetmeats galore. And when this lordly young man rode into paradise on a white horse, he either let his mother hold onto the tail, or in some other truly filial fashion allowed her to be whisked through the gate before it was shut. As this glorious possibility was held up to them, the multitude of women swayed back and forth, exclaiming, "Mashallah! We are donkeys. What can we do?" I have a vague idea that it was only in these illustrations that the preacher used the colloquial language which I could at all understand. At any rate no remembrance of exhortation or application has stayed by me. I remember, far better, certain sotto-voce remarks of Miss F. She was not "to the manor born." Her knees, she was sure, "would never bend straight again," and the fleas made a more vivid impression on her than on the rest of us. I was in mortal fear lest she should betray us by her involuntary contortions, or by making me laugh. Once she whispered patiently, that she "didn't think much of those old martyrs in the amphitheatre." "To be merely eaten up at a mouthful by a lion, with your face uncovered and your knees straightened out, wasn't a circumstance to being devoured in this slow way, without even a chance to hit back!" There *have* been other times in my life when I was glad the sermon was over, but it was never more of a relief than it was that hot morning. Indeed, it was so very hot, that the moral of this tale has melted away at the mere remembrance of it, and cannot be resuscitated. I know that my mother cherished a hope of winning Hanum into *our* church service some day. But she never came. And when the little cripple died, soon after, I fear there was no comfort for the poor soul, but the meagre possibilities held out by the moslem preacher to the mothers of sons.

HOME MISSIONS.

NOTES.

It will save considerable inconvenience if all our friends when sending remittances to this Board, will kindly make the same payable to the order of the undersigned, as Treasurer, and not as an individual.

HARVEY C. OLIN, Treasurer,

Madison Square Branch P. O. (Box 156).

Receipts in March.

More than \$200,000, received during the month of March, enabled the Board to reduce its debt below \$150,000. This will be hailed with joy by the entire Church. The debt one year ago was about \$300,000.

Mormon Converts.

Eleven persons were added to our church at Pleasant Grove, Utah, recently; which, with their children, make twenty-five, all from Mormonism. There have been sixty added to this church in four years.

Mormon Missionaries.

Fourteen hundred Mormon missionaries are abroad in the Christian world; (they do not go to the heathen), deceiving the unwary by their false representations. The Church, as the guardian of the spiritual interests of the ignorant and neglected, ought to be wise to resist imposture, bold to confront it and faithful to rebuke its diabolical mendacity.

Cheerful Giver.

It has been frequently said that if pastors were more faithful in presenting the claims of the Boards the people would respond more freely. A letter accompanying a check for \$149 from a Pennsylvania church contains the following significant statement: "This is our contribution. It was voluntary. Only stated the gravity of the situation, circulated leaflets, and then the people gave."



Harvey C. Olin, *Treasurer.*

Never Heard a Sermon.

A missionary in Idaho says that there are communities in that State in which a gospel sermon has never been preached; that there are young men and women, sons and daughters of our common American families, who have never heard a sermon. The same is reported from Oregon and from Texas. Other States, not referring to the exceptional populations, such as Mormons, Mexicans and Indians, might make the same report.

Two Functions of Mormonism.

The Lord overrules the designs of evil men for his own glory. Mormonism has performed two very important functions. It has gathered multitudes of neglected and unfortunate people into communities where the forces of gospel truth and civilization may most conveniently and effectively reach them, and it has taught them how to give of their substance so that those of them whose eyes are opened, and whose hearts are renewed, become benevolent Christians.

Little Child Leading.

Miss Allison, of our Santa Fé school, writes: The religious truth which these children receive in our schools is carried with them into their homes and "a little child shall lead them" is often verified. A short time since a bright little girl said her papa and mamma used to worship idols, but when she went home from school last year she told them better, and they burned them up. I asked if they read the Bible now. She replied: "We haven't got any." We shall see that she has a Bible to carry home with her this year.

Theocracy vs. Republicanism.

Utah has been admitted to the Union of States. The hostile elements are necessarily arrayed against each other, and we shall yet witness a test of strength between the Mormon theocracy and our American Republicanism such as has not been seen since the conflict which began between the same elements in Jackson county, Mo., in 1838, and was interrupted by their abandonment of Nauvoo, Ill., and their departure from the United States into Mexico, to which Utah then belonged, in 1846.

They ought to have had a more extended pupilage under the wholesome and generous authority of our government, the educating influences of the churches, the schools and the contact with intelligent and enterprising Gentiles in social and business relations, all of which have accomplished already by God's blessing so much for Utah.

But the mistake has been made, and the only remedy lies in the gospel and its agencies and allies—Christian education, Christian literature and the influences of our Christian civilization.

Utah's Statehood.

What has Utah done with the powers and prerogatives of Statehood? When the Mormons were begging for admission to the Union, they promised to be decent, law-abiding and well-behaved citizens. They promised to abandon their marital miscellaneousness, to cease persecuting Christians, to recognize everybody's right to civil and religious liberty, in short, to "quit their meanness." Everybody is wanting to know if they have kept their promises? The

uniform testimony of the best-informed witnesses from all parts of Mormondom is that the practice of polygamy has been fully revived, and is more general than ever before, that the guarantees of civil and religious liberty are entirely ignored, and that the tyranny of the priesthood, which had seemed to cease, has been revived until all are made to feel its power.

Effects of Financial Depression.

What has the financial depression of the last four years done for Home Missions? Some good things and many evil things.

1. It has developed the financial strength of aid-receiving churches.

2. It has brought about more perfect organization of the work on the field and more systematic methods just as it has in all other branches of business.

3. It has sent many splendid home missionaries out of the mission work and into self-supporting pulpits.

4. It has multiplied the calls for men in mission fields.

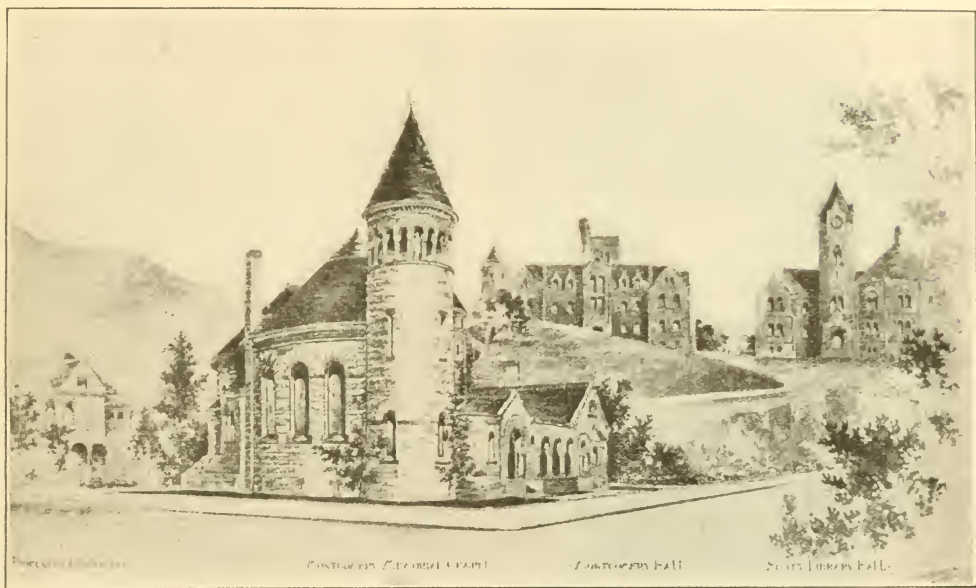
5. It has stopped the aggressive work of the Board and left the devil in undisputed sway in many an attractive and promising community.

Busy Men.

There are no busier men than our pastors-at-large. They supply many churches that could not be otherwise provided with the means of grace. The following extract from the report of Rev. R. M. L. Braden, of Omaha Presbytery, is a specimen record of three months' work.

I have preached 65 sermons, made 173 pastoral calls, held four series of special meetings, administered the sacrament of the Lord's supper six times, moderated twelve meetings of sessions, received into church membership 22 persons on confession of their faith, baptized nine adults and twelve infants, raised a debt of \$400 for one of our churches, made arrangements for the regular supply with the gospel for eight of our vacant churches, made an appeal to all our vacant churches and those supplied by students, in behalf of our Board of Home Missions, either by letter or in person. Quite a number of the churches appealed to have already responded and others have promised to do so in the near future. These collections are to be sent directly from the churches to the Board.

In the performance of all this work, I have traveled 2044 miles, 862 miles by private conveyance or on foot and the balance by rail. Have written 154 letters and circulars and have sent out 52 postal cards.



San Francisco Theological Seminary.

PRESBYTERIANISM IN CALIFORNIA.

REV. HENRY COLLIN MINTON, D.D.

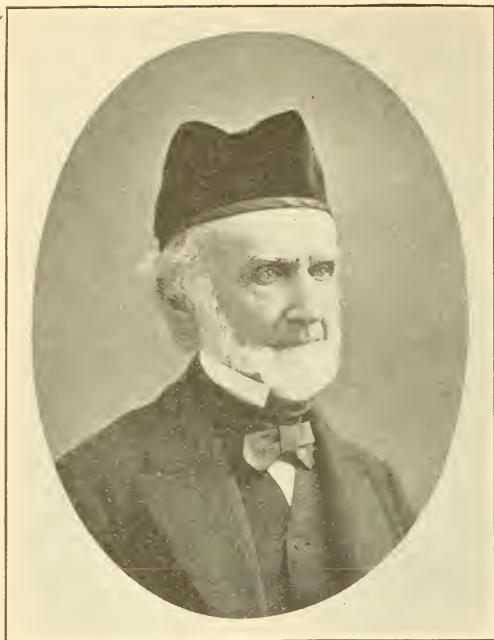
III. The Period of Early Expansion.

One of the most important features of Christian activity in California from the very first has been missionary work among the foreign elements of its own population. It would be a very interesting chapter that should tell of the up-country work which has been done among the Indian tribes of this State. The Spanish contingent, a legacy which came down from the Mexican era, has not been unapproachable by any means, and to-day we have a successful Spanish mission in the south. There are many Portuguese in country districts within easy reach of the large cities, and some excellent work has been done among them. The Italians are very numerous in California, and the Presbyterians of the metropolis are just now nursing a mission among their colony on North Beach which promises large results. The Japanese are our next-door neighbors on the west, and they are here in large numbers, especially in San Francisco. A very interesting work has been conducted among them for the last ten years. When our theological seminary removed to its new home, the Board of Foreign Missions bought its old building on Haight street,

and the Japanese church and Young Men's Christian Association have their headquarters there, with a branch on Sacramento street.

The most extensive work in the way of Foreign Missions at home, however, has been in the interest of the Chinese. In the earliest days of Mr. Williams' pastorate, a Bible class was formed in his church for the instruction of Chinese pupils. It was soon found, as has often been found elsewhere, that any such indefinite and somewhat sentimental method of work among them was wholly inadequate and ineffective. No work, with permanent results, could be accomplished without a teacher skilled in the language of his pupils. Accordingly, in response to a suggestion from the session of the First Church, the Board of Foreign Missions promptly decided to extend their Chinese mission by establishing a branch in this city. The Rev. William Speer, having returned from missionary work in China, was sent to take charge, arriving in October, 1852.

The Presbyterian Chinese Church was organized Nov. 6, 1853, with eleven members, Mr. Lai Sam being ordained ruling elder. This church was for many years



Rev. George Burrowes, D.D.

under the care of the late Rev. Dr. A. W. Loomis, and has long been, and is now, one of the best organized and most interesting of our churches. Last year it contributed \$240 to foreign missions.

The Woman's Occidental Board of Foreign Missions is one of the institutions of California. Mrs. I. M. Condit indicates its spirit when she says it "had its *real* beginning in a woman's prayer meeting." That prayer meeting was held at 1109 Stockton street, March 10, 1873. The Board was formally organized in Calvary Church, March 25, 1873. There were eight ladies present. Mrs. Albert Williams, wife of the pioneer pastor, was the first president. They soon resolved to concentrate their efforts on the establishment of a Chinese Home in San Francisco. Before the end of the second year, the membership was raised to 1200. In 1875 it knocked at the door of the Synod, and ever since it has been the pride and child of our churches. These women have done a grand work. They have a "Home" of their own, in fee simple, and without debt, and it is a bright and commodious and substantial building, suitably located with reference to the population to whom their efforts are directed. What 156 Fifth avenue is to

New York, and 1334 Chestnut street is to Philadelphia, 930 Sacramento street is to all California, and any Presbyterian tourist who follows a guide at midnight through the gruesome scenes of Chinatown owes an apology to his conscience if he has not also visited the Occidental Home and seen for himself, not only what our godly women are doing for the Master, but also to what pure and beautiful lives those same horrid creatures, soaked in the slums of heathen vice, may, by the gospel of the Son of God, be lovingly and permanently reclaimed.

This work, with its active representatives in every city of the State, is our best answer to the charge that California has not treated the Chinese properly. Certainly it has not. But "California" must be distinguished from the Christian people in California, and while even they are not without blame, still it is but fair to note that the voice of the ungodly demagogue too often speaks for the whole community, and that as a matter of fact the Church of Christ on this coast has been for the most part the loyal and persistent champion of the hated and abused Mongolian.

While our Eastern friends may be in a good position to pass judgment, they are hardly in the best position to know all the facts. There is nothing in an old Eastern community corresponding to the alien Orientals, temporarily domiciled within our borders. It is a singular experience which the writer has had in being called upon to preach at the ordination of four native Asiatics on American soil. These were Messrs. Okuno and Inazawa, Japanese, and Ng Poon Chew and Soo Hoo Nam Art, Chinese. The first three are graduates of our own seminary.

The history of the educational enterprises of our Church in California is a checkered one. The old "California College," in Oakland, was under the joint control of the Congregational and the New School Presbyterian Churches, Rev. S. H. Willey of the latter being president. When the University of California was organized, it was turned over bodily to the State. The reasons for this action do not now appear, and the net assets to evangelical Christianity have long since been equally invisible.

Two or three years after Dr. Scott first came to San Francisco, seeing the need of a classical school in the city, he communi-

cated with the Board of Education (O. S.) concerning the matter. Soon the Rev. George Burrowes came out to take charge of such a work. The school opened up in the basement of the old Calvary Church on Bush street, and as it was the only one in the city where Latin and higher mathematics were taught, it soon grew to large proportions. Dr. Scott enlisted some of the foremost citizens of the city in the movement, and the "City College" was organized with an exceptionally strong Board of Directors. They secured an excellent location and erected buildings in the city. By and by a large tract was presented to them in the southern part of the city, called "University Mound." Then untoward events came apace. The war came on. Dr. Scott, the organizing and commanding spirit, withdrew. Men of large means failed. The City High School was opened, freely teaching higher branches. The in-town property had been mortgaged to erect buildings on the South Side tract. The flames swept those buildings away in a night, and then *that* tract was mortgaged in order to rebuild. Commercial men at the head of the Board ridiculed the idea of endowment, arguing that if the school did good work, it would abundantly pay its way. The history is a sorry one, but the end was that a college with \$150,000 or \$200,000 in estimated resources entirely ceased to be.

The Rev. William Alexander was very prominent in connection with this work at the last. He is a native of Pennsylvania, an alumnus of the old Jefferson College at Canonsburg, and a graduate of Princeton Seminary in the Class of 1861. Having been a pastor at Williamsport, Pa., and at Beloit, Wis., he came to this coast in 1869 to take charge of the church at San José. In 1871 he came to the City College in San Francisco as its president. Its difficulties were financial only. There were students in the classes and excellent work was done notwithstanding the State University as a rival was already gaining prestige across the bay.

There were six young men in one of the classes preparing for the ministry. There was no theological school this side of the old "Northwestern." Ever since 1852 the need of a seminary out here had been felt and often discussed. The young professor

was one evening seized with the inspiring idea that the way to begin was *to begin*, and, hastening to his desk, he wrote out "the plan" of a seminary based largely upon that of his *alma mater*, Princeton. The next day he submitted it to Dr. Scott, and he no sooner read it than he told Prof. Alexander to get the idea through at the approaching meeting of synod and he would "stand by it." This is the plain history, hitherto unwritten, of the birth of the San Francisco Theological Seminary in 1871.



Rev. William Alexander, D.D.

While Dr. Scott was, by reason of his age and fame, the leading spirit in its organization, no greater injustice could be done than to omit the names of those who were his colleagues in the work at the beginning. The Rev. D. W. Poor, D.D., then pastor in Oakland, was one of the four first professors, but going East soon after, he was not long identified with the institution.

Dr. Burrowes, a native of Trenton, N. J., a graduate of Princeton, and for a time a pastor in Maryland, had later shown superior gifts for teaching as a professor in Lafayette College. Coming West, he was for years at the head of the "City Col-

lege," in San Francisco, and many of the most influential citizens of that city to-day were once his pupils. He was also a member of the first faculty of the seminary. He retained his professorship until two years before his death, when he was made *emeritus* professor. He died in San Francisco, April 19, 1894, at the age of eighty-three.

Prof. Alexander is to-day the only link that connects the beginnings of the institution with the present. Young, scholarly and enthusiastically devoted to the faith, he threw himself into his work, and has built the best twenty-five years of his life into the institution that in the providence of God sprang into being as the product of that "happy thought." Dr. Scott was the professor of theology from the first. For a time his church was the only home the seminary had. Students studied, recited and slept in St. John's. Faith organized a school of the prophets without a cent in sight. The directors at their first meeting passed the hat for funds to buy a secretary's minute book. The professors gave their services almost outright. Those were days of small things, but they were not the days of small men. The Stuarts of New York soon endowed Dr. Scott's chair, but the other chairs were cushionless. Dr. Scott always magnanimously divided his income with the other members of the faculty half and half. He refused to enjoy any favor unshared with his colleagues. Eastern professors may celebrate their fiftieth anniversaries, but twenty-five years in California are almost equal to a century there in hardship and in the changes that are wrought. Dr. Alexander is to-day the senior professor and the Nestor of California Presbyterianism, and though his service dates from the birth of the seminary, he is still virile in mind, young in heart and true to everything that is not false to true-blue Presbyterianism.

This seminary exists in response to a distinct call for the work it does. There is no Church that is not "peculiar," but the California Church is peculiar. It is a cardinal principle in foreign missions that a native ministry should be raised up and set to work as soon as possible. California has every reason for the same policy. Eastern men do not know what California is until they come to it. There is no harder work in Korea or on the Gaboon than between

our mountains and the sea. Again and again, good men have come out here with high hopes and deep enthusiasm, but within a twice twelvemonth, with shattered plans and broken hopes, they look longingly back to the East.

Good men are welcome from everywhere, but the distinctive motto of this institution from the beginning has been "A California ministry for the California Church." We have our own difficulties to meet. Frankness covers a multitude of sins. The wrong of infidelity is largely atoned for if everybody is made to know that one does not believe anything. The halo of the criminal has not entirely faded out. Mammon has more worshippers than the shrines of faith. We have great universities, but, except our Occidental College in the south, we have no good old-fashioned college where they teach the classics, the sciences and the *Bible*. We sigh for a Christian college like Amherst or Williams or Lafayette or dear old Washington and Jefferson, from which are sent out men who not only know something, but also *believe* something.

For all these needs a coast-taught ministry is what we want. We need a vigorous, thorough and yet off-hand apologetic. We need stalwart faith. We need a bold, able, fearless consecrated pulpit. We need, what the Church the world over needs, the mighty power of the living Spirit, and as trials conquered are only another name for triumphs won, so, by the blessing of God, out of these formidable difficulties a grand empire of faith and service and Christian character shall arise.

With all our peculiarities, there hath nothing befallen us but such as is common to man. Our isolation is against us, but transcontinental railways are reducing time and space to the very minimum. We suffer from a constant immigration of the aged and infirm. A large percentage of our ministers come, as the writer did, seeking not work but health. Happy is the man who, like the writer, finds both. But our pastorates suffer from constant changes. Too many regard California as a sort of picnic ground, and come to live and labor here with that in mind. But it is something more—or less. No man can do his best in a place from which he is anxious to escape. Discontent disqualifies any man for his best. All along its history people

the San Juan archipelago, situated about fifteen miles from Victoria. It was at that time under joint occupancy between Great Britain and the United States. After consideration of the matter I concluded to go. I found the greatest indifference and recklessness prevalent. Thirty or more men were living with Indian women, unmarried, their cabin homes dreadfully untidy; for years the Sabbath had been totally disregarded—men, women and children congregating at a grove in a valley in dancing, drinking and general carousal. I canvassed the respective communities, visiting the people at their homes—such homes! At first but few received me kindly, many rudely, some insultingly. I had then no precious Board of Home Missions to lean upon, no sympathizing secretaries to confide my difficulties or troubles to, no encouraging letters from them, cheering the heart of the missionary, but I continued on and on, at last succeeding in securing about forty at our services, but unable to get the children together for Sabbath-school, the general excuse being “no clothes to wear.”

CHILDREN IN FLOUR SACKS.

After a while flour-sack suits were improvised, and, little and big, fifty were gathered into our Sabbath-school. At our first regular service there was considerable disturbance, persons going out and coming in, suspiciously wiping their lips. Upon inquiry I learned that a supply of whisky had been concealed in the bush, and they went out to take a drink. I quietly reproved this, and was not again disturbed in this way. I found a “stopping-place” at a cabin home; my room, an attic corner, six feet by seven feet, with barely standing room under the roof, the shingle nails threatening my head. The fare I will not describe. I found it profitable to dwell among the people, and to accommodate myself to this very plain life, thus being able to understand and reach them the more effectually. After conducting services for some time without receiving a cent, and being diffident to speak of any remuneration until I had established myself in their confidence somewhat, a man said to me one Sunday, after service, “Parson, we are awfully hard up, and have but precious little to spare, or give you, but I think it would be well to pass the hat, say, once a

month.” So I furnished a plate, and a monthly offering was taken. The first Sunday a few nickels were in the plate; after the benediction a man came forward and took from the plate two nickels, putting them into his pocket, saying, “They belong to me, sir; I put them in.” I asked why he put them in, and his reply was, “I only put the money in for example’s sake.”

WEDDING FEES.

On one occasion I traveled fifteen miles to perform a wedding ceremony for which I received \$5, greatly to my surprise. A week after the man came to my room, much agitated. I asked the trouble. He replied, “I came to see if you can let me have that money back?” I had spent one dollar, but handed him the balance, without questioning. When leaving, he said: “You may think it strange, my asking for the money back, but we are short of muck-amuck, and I want to buy some flour.” On another occasion I went eight miles to perform a marriage ceremony. Just as I pronounced the benediction, the man filled and lighted a short clay pipe, walking away without even a “thank you.” I started to leave, when the bride said, “Wait a little, sir.” She then took a sack, went into a little garden patch, and cut eight cabbages, putting them into the sack, which she brought to me, saying, “These are for you, sir.” I took the fee, with thanks, and bade her good day, when she said, “Please bring the sack back.”

SALARY? NOT MUCH!

After laboring among this people for two years, I was unable to raise sufficient cash to purchase a decent suit of clothes, and for several years the only way I could secure anything was to preach from January to December, then canvass the entire field, going from house to house, making pastoral calls, and collecting on an average about \$25.

SENT TO GENERAL ASSEMBLY? NOT QUITE.

After preaching to this people for twelve years, without any change or vacation, I was elected Commissioner to the General Assembly, meeting at Saratoga, anticipating the trip with much pleasure. A few months before we had commenced the erection of a mission church building, and I

was still working on the structure, early and late, to have it completed before leaving for the Assembly, when I was told that if I went away from the work to take a "jaunt" East, the building would go unfinished, as they would not give the labor they had promised, so I abandoned the trip, and worked on the building to the end. The same year, in the month of December, I went around among the people to solicit a little financial help toward support, when they told me that they had given all they could spare that year toward the church building, and that I would have to go another year without any aid from them.

BAPTISMS.

One Sunday parents with a child came forward to present it for baptism. I asked the name. Mother looked at father, father to mother, then both looked toward me. I again asked the name; then the mother said, "We have none, you give it a name." I asked the sex; the mother replied, "A boy." So I named him Daniel, and they seemed satisfied.

On another occasion I baptized six in one family—the father a north of Ireland man, the mother a converted Indian. After the ceremony I requested the man to furnish me with the dates of the births of his children. His reply was, "Now you've got me." I asked if he had any record of their births. He said, "I kind of jotted them down on a flyleaf of the old book (meaning the Bible), but the young 'half-breeds' got at the page and tore it out. I can show you the place where it was." I told him that this would not help me. He then said, "If my old woman can remember when the first was born, we can get at it, as all were born two years betwixt." So he called his wife, and she remembered when the first was born. He then remarked, "Now, sir, jot that down and measure your distance for the balance." When leaving his home, he said, "Am sorry I've no cash to pay you; are you fond of mutton?" I answered that no charges were made for such service, it being a sacrament of the Church. "Well," he said, "I will remember you some day." Six months afterwards I was conducting services at a cabin home, or large shed, where sixty people were present. Just as I pronounced the benediction, the people all around me, the eighteen-year-old daughter

of this Irishman came forward, extending her hand, saying in a voice that all could hear, "Father wanted me to ask you to-day which you would rather have, a wether or a ewe," thus remembering his promise of gift of mutton. I was embarrassed.

FUNERALS.

On another occasion I was summoned to this man's home to bury a child, arriving at seven o'clock on a winter's night. In the room were father and six children, with a rough box on table, containing the remains of his deceased child. After spending an hour or so in conversation, the father turned to his children, saying, "Come, you young half-breeds, it's time to go to roost; get down on your marrow bones and say your prayers." They knelt together at a bench, repeating the Lord's prayer in concert, concluding with "God bless father and mother, good friends and enemies, make us good children for Christ's sake. Amen." Turning to me, he said, "Parson, I guess you think I am a pretty rough kind of a 'cuss,' but with all my roughness I haven't been to bed for the past fifteen years (excepting one night when I was tight) without saying my prayers, but I don't always get on my knees." About bedtime he remarked to me, "Being a minister, I suppose you are not easily scared, are you?" I replied that I was a little timid at times, but why did he ask? He said, "We, being a little short of bunking room, will have to make you a 'shake-down' at the table there near that dead child." I remarked that I did not fear the infant spirit of that darling babe would disturb my repose, and, after a prayer with husband and wife, retired. The next day at the grave, after the close of the service, this man, with rough exterior, came to me with tears in his eyes, grasping my hand, saying, "Parson, do you think I will ever meet the little one up there?" (pointing to the sky).

LOUISIANA LOTTERY AND CHURCH ERECTION.

When trying to collect a little money toward one of the mission church buildings which we erected, I called upon an old bachelor, and presented the matter. He replied, "Well, squire, I'm not much inclined toward churches or preachers, haven't darkened the door of a 'meeting house' for over twenty years, but I'm glad to

know that you think of putting up a building, as it will increase the value of our little ranches, and I'll tell you what I'll do; I'm just taking a chance in a Louisiana State Lottery, and if I'm successful in drawing anything, I will share with you." He never shared.

VEGETABLES FOR THE GOSPEL.

Calling around at the several scattered homes of the people one day, I met a man with an old cart filled with partly decayed vegetables. He accosted me, saying, "Dominie, I'm going to the store to try and make a sale of these vegetables; they are rather far gone, and I may not find a sale. If not, I will make you a donation of some for the good of the old cause." I think he found a sale for them, as I never received the donation.

EVANGELIZING AN ISLAND.

One day I embarked on a sloop for an island (a portion of my mission field) seventeen miles distant. I was thirteen hours on the way. On my arrival a man came down to the landing and called out, "Is the preacher on board?" I raised my head and said, "Here I am, sir." He said, "All right, come along with me and get supper." I followed him to a shack, entered in, and saw squatting before an open fireplace an Indian woman, whom the man addressed as follows: "Sally, this is the priest, come to save us. Fetch on the muck-a-muck."

HOW TO EAT CLAMS.

The woman grabbed an iron pot, filled with clams, and planted it in the middle of the floor, squatting beside it, the man also, saying to me, "Come, and pitch in, sir." I kneeled down between them (there were no chairs to sit on), and said, "We will ask a blessing first." After this, the man again said, "Pitch in, sir." Still I was backward in commencing, as the clams were steaming hot, with no plate or spoon, nothing but one's fingers. I was ignorant as to the mode of procedure, until the "Kloochman" grabbed a clam, and blew on it till cool enough to put into her mouth. I followed suit and made an excellent supper. Next morning there were seventy men, women and children (not a white

woman among them) at the cabin door for service. I asked the man whether I should preach from his doorstep, and he replied, "Wait a little."

A SHINGLE PULPIT.

He then went back of his cabin, and returned with a hammer, saw, nails, axe, and a shingle. Passing the shingle to me, he said, "Pack this, and follow us." I followed through a long trail for half a mile to an open grove, where the man went to work, slashing down brush for seats, then cut two stakes, which he drove into the ground, nailing on my shingle, after which he said to the people, "Be ye seated and behave yourselves;" then to me, "There's your pulpit, parson; fire away." I entered upon the service and announced my text, when every man and some of the women took out old clay pipes, for a quiet smoke, while I preached. I kindly reasoned with them in regard to such behavior after the service; they received it pleasantly and promised not to repeat the like. All were very roughly attired, but all were not rough men.

A GUTHRIE AMONG THEM.

One man came forward at the close of service, saying, "Sir, I was pleased with your sermon; it took me back to auld Scotland, especially when you gave a quotation from my dear old uncle, Rev. Dr. Guthrie." I asked his name. He said "James Guthrie." Here was a nephew of the grand old doctor living in the wilds with an Indian woman (unmarried). Going along the beach, near this preaching point, I saw a little brown boy, wading in the water, perfectly nude. When he saw me he darted towards home, an old cabin, half a mile away. I followed the lad. Upon reaching the place I saw him squatting in a corner of the room, when his mother called him out, saying, "Here, sonny, the minister has come; let me put on a new SUNDAY SUIT."

She took a flour sack from a line, cut a half-moon-shaped hole in the middle of the lower end of the sack, for the boy's head to pass through, and a hole for arms at each corner; this she slipped over his head, tying a string around the waist. He was then dressed to receive the minister.

ENCOURAGING FEATURES.

When I first went among this people, there was no Sabbath observed, the sacred day being spent in flagrant desecration; now it is generally regarded, parents with children wending their way to the house of prayer. Then, no place in which to conduct religious services but old cabin homes and old log buildings; now there are several church edifices, two of which I was successful in building, with excellent bells, one being received, from the Sunday-school of my friend, Rev. Dr. Somerville's church, Blackfriars, in Glasgow, Scotland.

Then, thirty or more men were living with Indian women, unmarried; now, all are married, their children baptized and received into our mission Sabbath-school. After laboring in this unique field so long, I was called from the work to rest awhile, my throat, etc., troubling me, and since recovery I have entered upon the great and needy work of another extensive, peculiar field, somewhat similar to my former one, where I find God's poor and long-neglected ones in every direction, and where they would long remain without the blessed gospel were it not for our precious Board of Home Missions sending and supporting a missionary among them, for it is purely and entirely a home mission field, barely \$25 a year being raised on the ground for the support of the missionary, the people really not able to do more. I deeply feel that if any one of the missionaries more than another has cause to be grateful to our dear generous Board, I am that one, who, for the past twenty-five years, have been nearly entirely supported by our Board, my lot (as at present) being cast in fields where abject poverty of the people has dominated, and without which aid the great and blessed work would have to be abandoned. I close with a heartfelt benediction indeed, "God bless and prosper our Church's Board of Home Missions, with its noble, magnanimous and highly esteemed secretaries—past and present—whose loving words of counsel and comfort, always so readily and cheerfully given, have conveyed sunshine and encouragement to missionaries' often depressed hearts, at times and seasons known to few."

"Bear ye one another's burdens, and so fulfill the law of Christ."

Concert of Prayer For Church Work at Home.

JANUARY	The New West.
FEBRUARY	The Indians.
MARCH	Alaska.
APRIL	The Cities.
MAY	The Mormons.
JUNE	Our Missionaries.
JULY	Results of the Year.
AUGUST	The Foreigners.
SEPTEMBER	The Outlook.
OCTOBER	The Treasury.
NOVEMBER	Romanists and Mexicans.
DECEMBER	The South.

THE MORMONS.

It is twenty-two years since aggressive mission work was begun among the Mormons. Previous to 1875, indeed, several Christian churches had been organized in Utah among the so-called "Gentiles" who had been attracted by the material resources of that territory. A new era seemed to be dawning for that country, and enterprising Gentiles were encouraged to seek homes there. In Salt Lake City, Bishop Tuttle had organized an Episcopal church and established a parochial school. The M. E. denomination had a feeble church. The Presbyterians had organized in 1871, under the Rev. Josiah Welch, and had sent out a colony three years later to organize the First Congregational Church. Methodist churches had been organized at Beaver and Provo, the seats of the first and second U. S. Judicial District Courts. A Presbyterian church had been organized as early as 1869 at Corinne, then a promising Gentile town on the Central Pacific railroad.

Previous to all these organizations, attempts had been made to preach the gospel in Utah, but every attempt had ended in disaster and bloodshed. Tradition tells of a Cumberland Presbyterian minister who attempted to preach in 1863 at Nephi, on the old California trail, but was interrupted by an excited mob and was never heard of afterward, and of another who attempted to preach from the rear end of a lumber wagon on Main street, in Salt Lake City, the same year, with a like result. History tells of the heroism of the Rev. Norman McLeod—now our pastor-at-large in Spokane Presbytery—who preached under military pro-

tection in Salt Lake City in 1866, and with his faithful lay-helper, John King Robinson, M.D., started a Sabbath-school. This heroic effort was hailed with delight by many citizens who had wearied of the Mormon delusion. But the movement was of short duration and came to an abrupt end by the assassination of Mr. Robinson on one of the principal streets of Salt Lake City. This tragedy stirred up general indignation, excited the U. S. authorities, civil and military, to greater efficiency, strengthened the liberal element, and thus gave encouragement to the Gentile industries. The next year Bishop Tuttle established the Episcopal church and a school in Salt Lake City. The other churches mentioned above followed in rapid succession. But these churches and schools were intended for the families of the non-Mormons of the communities.

In 1875 an aggressive effort was made intending to reach and rescue Mormon children from ignorance and the misleading influences with which they were surrounded. The means employed were mission schools and such simple Sabbath services as would attract and benefit the children and such of their parents as might be induced to attend. The interesting history of the beginnings of this work has been so often published that it need not be here repeated.

The portions of Utah inhabited at that time comprised a series of valleys lying between parallel ranges of mountains trending north and south, and intersected by low ridges or divides, constituting each a separate district or county called under the Mormon polity a *stake*. The method of our missions from the first was to establish a high school or academy in the principal town of each valley and a group of primary schools in the more important villages surrounding, the whole system to culminate in a college at Salt Lake City. This plan proved wise, and has been successfully maintained, so that now we have half a dozen academies or high schools in as many valleys, each fed by half a dozen primary schools. The institution which has been long needed and prayed for to crown the whole system is at last projected. It is the Sheldon Jackson College. No college ever entered a more inviting field. These academies are ready to turn their annual graduating classes into its halls. There are other

academies under the care of sister evangelical denominations, and very ably conducted high schools belonging to the public school system in the chief cities, from all of which a well-equipped college would draw the very best youth of Utah and the contiguous States.

But the educational system thus projected and successfully established in Utah was but a means to a higher end. Its grand purpose was to instruct the people in the gospel. A minister was placed in each valley as early as possible to coöperate with the teachers, counseling them and preaching in their schoolhouses as often as practicable. Thus each Mormon "stake" early became a Presbyterian circuit. Gospel services have ever since been held each Sabbath in all the communities where our schools exist. When the minister is in one part of his circuit, the teachers in the other parts hold some sort of gospel services, and thus the kingdom of God has been steadily advancing. In twenty-six of these cities and villages churches have grown out of the missions. There are continual accessions to these churches from among the well-trained boys and girls and their parents.

ENCOURAGING GROWTH.

The small and imperiled beginnings have grown to a synod of three presbyteries with forty-one ministers, one licentiate, one local evangelist, seven candidates and thirty-seven churches, whose membership has reached 1721. These churches received 381 members last year, of whom 215 were on profession.

A remarkable feature of the statistics of this synod is that the Sabbath-school membership is more than twice that of the churches, the number being 3608. Blessed is the Church that has a hold on the youth and children of the community—its future is assured.

The benevolence of the churches of this synod is most commendable. They gave last year to Home Missions, \$871, of which \$495.72 were given directly to the Board, and an equal amount to the Board of Foreign Missions. To the benevolent causes of the Church, all of which were remembered, they contributed an average of a little less than \$2 per member, in addition to \$16,693 for congregational purposes, making an average of \$11.50 per member for all causes.

Letters.

ARIZONA.

REV. CHAS. H. COOK, *Sacaton* :—We greatly need a white man, strong in body, mind and spirit, for the Gila Crossing field. Perhaps best a young married man, one who loves the Indian work.

Our Tucson school children are home on vacation ; with their clean and tidy appearance and their good singing they help to make our Sunday meetings more interesting.

The new church, built during this quarter at the Gila Crossing villages, is situated about thirty-two miles west-north-west from Sacaton. It is all finished except the painting of the belfry and the making of some more benches.

The church measures 26x55 on the outside. The carpenter work and some of the painting was done by Indians under the direction of our Tucson school carpenter. The plastering, which is very well done, also most of the adobe, was done by Indians. It is strongly and well built ; it is the best built chapel on the reservation ; would have cost us \$2000 or more by contract ; we have built it with about \$700 in cash. We expect that some friends will send us a good bell and a good Mason and Hamlin organ.

CALIFORNIA.

REV. A. MOSS MERWIN, *Pasadena* :—Our Spanish congregation at Azusa has met with a sad loss in the death of elder Ayou. About fourteen years ago he took a load of wood to Los Angeles, intending to have a high time on receiving the proceeds. He arrived on Sunday, heard some one addressing a group of people in Spanish, fastened his team to a post and gave heed. The speaker was the Rev. Antonio Diaz, one of our good missionaries who died a year ago. He spoke to Ayou after the service, who invited him to his house. Several days passed and Ayou returned to his people a changed man, rejoicing in Christ. Through his efforts the little congregation in Azusa was formed, and for some years he has conducted the services when no minister could be present. He was an intelligent and growing Christian. A few days before he died he called his family, commended them to the Lord, then his own soul, and requested his fellow-elder to pray frequently that in his death he might glorify the Saviour, and shortly after passed away most peacefully. His funeral was largely attended, and many Romanists who respected him highly were present.

Two of our laymen recently had a friendly conference with the San Gabriel priest and one from the cathedral in Los Angeles. They met in the priests' house and were surrounded by interested listeners. The Los Angeles man occupied most of the time in assertions, giving little time for those humbler brethren to present their arguments. But when the priest affirmed that the Roman Catholic Church was the only one that had always been faithful to the teachings of Christ, one of our men asked, "How about the massacre of St. Bartholomew and the inquisition?" "Oh, the Church had nothing to do with those affairs ; they were po-

litical." "Why, then," asked Don Juan, "was a Te Deum celebrated by the pope in honor of the massacre, and was not Fernandez, the inquisitor general, a Dominican prior?" It was fortunate that only a short time before I had given Don Juan a copy of Fisher's "Reformation" in Spanish.

IDAHO.

REV. SILAS PERKINS, *Denver* :—I am six days late in making this report, because a meeting of unusual interest of four weeks' duration is still in progress in our church at Denver. The result of this meeting, so far as it can be expressed in figures, is twenty-nine professions of faith and the restoration of six or eight backsliders. Twenty-one united with our church. There were two professions last night. The meeting will continue indefinitely, though from this on more under the direction of the M. E. preachers. We work together. I began the meeting twenty-seven days ago, and have preached every night since, excepting two. During the time of the meeting thus far, my wife and children (2) have been complaining from severe colds and coughs, but notwithstanding this hindrance (Rom. 8 : 28), the Lord has most graciously strengthened us in body and soul. The power of the Holy Spirit has been wonderfully and gloriously manifested. Comparatively little has been done during the quarter just past at Mt. Idaho and Cottonwood. The results as shown above prove, I believe, the wisdom of my policy, viz., of giving most of my time to Denver. Whether or not this will become an important commercial town we cannot yet tell, but I look upon it now as a strategic point for us. It is turning out that we are gaining great prestige by making ourselves personally and as a church strong here. From the first our Sabbath-school has flourished, especially so through the past summer and through the present winter. It has been positively necessary for me to give this department of the church my constant attention. The great blessings now upon us are due in a large degree to the influence of the Sabbath-school. Although the additions to our number will call for increased pastoral work in this (Denver) field, yet I expect to give much time to Cottonwood and Mt. Idaho during February and April. Again, our success here is due to the fact that I am residing in Denver. Could I have done the same for Cottonwood and Mt. Idaho, I see not why just as great a work might not have been done in each. I do not positively recommend that we home missionaries or myself even be given only one point or church, but it is extremely difficult for one man to make himself or the cause strong at three or more places at the same time.

I was called to a place twenty miles distant to marry a couple. While there I preached and visited. No preacher is in that country and I was urged to return. There is a fine opening for us there. If I could possibly do so I would like to hold a meeting there had I time, and I believe a flourishing church could be established there and a house built. I have also been urged to visit and hold meetings at Nez Perce, twenty miles north.

May the Lord bless you and give you access to the pocketbooks of our people. (I have written most of this with a child in my arms.)

MICHIGAN.

REV. ALEX. DANSKIN, *Pinconning*:—I began to preach at Pinconning October last, and found the church in a very weak and discouraged state. However, an interest was awakened, a Sabbath-school was organized, and after some time a prayer meeting was started. Still later a Christian Endeavor society was organized, also a Junior society. In the month of February special meetings were held, in which I was assisted by Rev. P. E. Nichol, of Bay City. At our last communion it was our pleasure to welcome twenty new members into the church. Three have been received since that time. Meanwhile I have given week nights, so far as I could, to preaching in other communities. At a school three miles north, several meetings have been held and a Sabbath-school organized. At Estey, fourteen miles west, I have preached five Monday nights. A vacant house has been secured and seated for our use. On last Monday night nine persons stood up acknowledging the Lord. A Sabbath-school has been organized here also. There are about 200 people in a radius of two miles and these are about the first services they have had.

The Board has made it possible for me to move my family from Saginaw, and we are just now getting settled in a new home. Our church building is much in need of repairs, which the trustees are now about to undertake. They expect to have a "bee" next week to relay the sidewalk around the church grounds.

PENNSYLVANIA.

REV. WILLIAM W. MCNAIR, *Audenried*:—Everything connected with this mission field is still exceedingly encouraging. The more I see of the work the more wonderful it seems. Brother Aquarone is proving himself to be the right man in the right place. I have before me his report to our committee, in which he says, "We always have large, serious and important meetings. On Sunday mornings we have from eighty to 100 attendants, Sunday nights from sixty to eighty, Sunday-school fifty to seventy-five, and prayer meetings on Thursday nights fifty to sixty. In these three months I instructed my people in the Bible and in the duties of the Christian life. I am very satisfied with them and their progress. I have, indeed, very few with whom I am not glad; but they shall remain catechumens until they have a very Christian life. I have at present about sixty of whom I am very sure. They shall be the first nucleus of this church, which by the Lord's grace shall be kept increasing continually. I paid every day from four to five visits from house to house, to the evangelical and to the papists, who always receive me kindly and I can evangelize them. Our collections in this quarter were not very large because my people have not had work for five months. Our collections at the meetings were \$21.63; collections for the bell begun in April, \$45.40. And now for our many expenses I began a special collection. At present they subscribe \$109.50. This is all I can say in my bad English of this good work that the Lord gave to us. I am quite sure of a great success in this work, but it want not be hurry. Work with faith and hope and prayer. I thank the Lord to have called me to New Italy.

A few days after this was written the committee of presbytery met at New Italy and organized a church of sixty-five members.

Among the 1000 Italians of the region, nearly every family is ready to receive his visits and instruction.

APPOINTMENTS.

E. R. Mills, Glendale,	Cal.
H. P. Wilber, Fernando, Newhall and stations,	"
D. McCunn, Banning and Beaumont,	"
G. H. Bigelow, Ione, 1st,	"
J. R. Sinclair, Nordhoff, Ojai,	"
W. H. Wieman, St. James, Dinuba and Traver,	"
W. McCready, New Castle, 1st,	Wyo.
J. L. Lower, Delta, 1st,	Colo.
C. H. Bissell, Silver Cliff,	"
Robert Beer, Pastor-at-Large,	Iowa.
J. G. Russell, Derby and Lucas,	"
G. W. McKenney, Rowley, Walker and Cone Centre,	"
J. F. Chamberlin, Lohrville and station,	"
A. W. McConnell, Dedham,	"
J. H. McArthur, Davenport and Newcombe Chapel,	"
J. M. Linn, Inwood, 1st,	"
S. C. Kerr, Reece and Neal,	Kans.
W. Schiller, Cleburne, Bohemian, and station,	"
J. Welch, Rawlins Co.,	"
H. Farwell, Harper and Medicine Lodge,	"
S. T. McClure, Ashland and Coldwater,	"
H. S. Justema, Marine City, 1st,	Mich.
G. Huyser, Brighton,	"
F. G. Forester, Brookfield, Elkton and Pigeon,	"
A. Wilson, Marlette, 1st,	"
W. M. Wilson, Caseville, Chandler and Hayes,	"
E. A. Hoffman, Benton Harbor, 1st,	"
D. MacDonald, Iron River and Stambaugh,	"
A. Wadensten, Minneapolis, Swedish Immanuel,	Minn.
J. B. Astwood, Alliance and Dearhorn,	"
W. F. Finch, Spring Grove and Greenleaf,	"
A. E. Driscoll, St. Paul, Arlington Hills,	"
W. C. Templeton, Monett,	Mo.
G. A. Blair, Corvallis and Victor,	Mont.
I. N. Roberts, Butte, Immanuel,	"
T. H. Mitchell, Barre, 1st,	Vt.
J. S. Root, Rochester, Emmanuel,	N. Y.
F. Gutelius, Piffard,	"
W. H. Wood, Minnewaukon and stations,	N. D.
R. B. Dilworth, Roseburg, 1st,	Oreg.
W. H. Dierdorff, Klamath Falls,	"
G. A. White, Artesian and Forestburg,	S. D.
F. W. Stump, Wentworth, Colman, and Bethel,	"
P. Witte, Marion, Emanuel, German,	"
S. Jackson, D.D., Presbyterial Missionary, Alaska.	"
M. D. McClelland, Hydah Mission,	"
C. C. B. Duncan, Eau Claire, 2d, and Glenwood, 1st,	Wis.
W. Marshall, Bethlehem and Pine Grove,	"
W. Baesler, Blue Lake and Bayside,	Cal.
B. H. Hunt, Georgetown and Sumner,	Neb.
W. L. Hays, Newberry and Dollarville,	Mich.

FOREIGN MISSIONS.

FRESH FACTS.

Happy—with Jesus.

In Chile, a lady, "converted to the gospel," died last autumn. Her last words were: "I am happy; I am going to heaven, to be with Jesus."

An Impressive Funeral.

The coffin of Miss Jacobson, of Korea, was carried to the cemetery—four miles—on the shoulders of native Christians, occasionally relieved by foreigners. The Christians sang hymns all the way.

A Faithful Disciple.

A church member, in the repair hulk of the Pacific Steam Navigation Company, bore the ridicule and opposition of the workmen a whole year. But he got thirty subscribers to *El Heraldito Evangelico*. Better yet, he led one man to Christ, who now avows his discipleship, and is trying to win his wife to the same faith.

The Laos Prisoner.

Imprisoned eight months for "teaching disloyalty to the government," a charge proved to be false, he was released on appeal to the authorities at Bangkok. From his prison he wrote letters to his family urging them not to be discouraged by his imprisonment, and not to forsake Christ. He has lately died. His last word was PEACE.

Nan Som.

One of the most liberal supporters of the gospel in the Chieng Mai church has died lately. The night before his death in the hospital, he committed all the money he had to the missionaries—280 rupees, or about \$70—with the request to deduct a tithe for the Lord's work, and deliver the remainder to his children.

The Mexico Board of Home Missions.

This Board pays the salary of two native missionaries and supplies them with horses for their work. A comparatively poor

man carefully saved \$100, and gave it to that Board. One of that Board's workers lately had his little store burned out and lost all he had. Friends helped him to a new start, but because he closed on Sunday the landlord turned him out. He went cheerfully to work on a lonely ranch, saying to his missionary superintendent: "Pray for me."

NOTES.

Jubilee of Siam Mission.

Just fifty years ago Dr. S. R. House and Rev. Stephen Mattoon, D.D., put down the permanent stakes of the Siam Mission, which has occupied the land ever since, with determined and self-sacrificing energy, and many signal evidences of the divine favor.

The Causes of Debt.

The venerable William Rankin, so long treasurer of the Foreign Board, in a recent issue of the New York *Evangelist*, states the cash receipts of the Board for the last year as \$879,749; 1888, \$891,180. Average since 1888, \$890,422, keeping close to the old figure. Number of American missionaries on the field in 1888, 502; in 1896, 668. Ordained native pastors in 1888, 151; native communicants, 23,740; in 1896, pastors 180, communicants, 30,800. The natural expansion of the work involves increased expense, and the failure of the churches any one year to contribute enough to support the work means debt. The movement of a great missionary enterprise compassing the globe is like that of a heavily laden express train. It accumulates a tremendous momentum in its rapid, onward march. So, when a year of unexpected financial stringency looms up across its track, it cannot be arrested in its course suddenly. The work must for a while go forward as started, and that means more money is spent than is received. The officers of the Board would be reprehensible if they slowed up at every shadow of obstruction that appeared in the distance.

Resignation of Mr. Dulles.

The friends of the Board of Foreign Missions of the Presbyterian Church will learn with sincere regret of the resignation of its treasurer, William Dulles, Jr., Esq. During the eight years of his holding this very responsible position, he has gained a wide reputation for himself as a capable, painstaking and most conscientious manager of the Board's finances. His administration has been characterized throughout with zeal, fidelity and genuine devotion in behalf of the high claims of the great missionary enterprise. It has been, however, a laborious service, developing not a few delicate and vexing problems both on the home field and abroad. The strain of the work has been excessive during these years, in which the financial system has been practically reorganized, and Mr. Dulles has felt constrained to withdraw from the duties of the position.

The Board has reluctantly accepted his resignation, to take effect April 30, 1897, and adds:

The Board herewith places on record its high appreciation of the able, efficient and consecrated services of Mr. Dulles, and assures him of the sincere respect and affection in which he is held by all the members of the Board. His personal interest in the world's evangelization, together with his business capacity and experience, make him an invaluable treasurer, and we regret his retirement as an irreparable loss.

The Board also requests Mr. Dulles to give as much of his time as may be practicable to the superintendence of the department until his successor shall be appointed.

Death of Dr. McCauley.

J. M. McCauley, D.D., of Tokyo, Japan, died February 10, after a protracted and painful illness. Dr. McCauley had been in the service of the Presbyterian Board of Foreign Missions for almost twenty years, having sailed for the first time from San Francisco November 3, 1877. His first appointment was to the mission in Siam, where he spent some two years and a half. He was then compelled to leave this field on account of ill health, and was transferred to the Japan Mission in 1880. His work from that time until his death was chiefly that of teaching in connection with the boys' school now known as the Meiji Gakuin.

In this work he took a very deep interest, giving to it his best thought and energy for more than sixteen years.

His health had not been good for a year or more prior to his death, and his friends were anxious that he should return to America for a season of rest and recuperation. His regular time for a furlough, moreover, was due. Still, he wished to remain on the field a little longer, being loath to leave the work in which he was engaged and in which he felt so deep an interest. Last fall, however, he at last decided to return to the United States as soon as arrangements could be made. But it was already too late. His health declined rapidly and it soon became apparent that his work on earth was done. The Master was about to call him away to a higher and more blessed service.

His death, after his long connection with the mission here, has produced a profound impression upon us all. He has left behind a loving, devoted wife and a large circle of sympathizing friends to mourn his loss.

The funeral services were conducted in the chapel of the Meiji Gakuin. The coffin was carried in by his students, and his colleagues, members of the faculty, acted as pall-bearers. The services were attended by a large concourse of friends, both Japanese and foreign.

MISSIONARY CALENDAR.**DEPARTURES.**

March 6—From Pittsburg, Pa., returning to the Mexico Mission, the Rev. Isaac Boyce.

March 16—From New York, to join the Venezuela Mission, Mrs. T. S. Pond.

ARRIVALS.

February 19—At New York, from the Brazil Mission, Mrs. W. E. Finley.

February 19—At New York, from the Brazil Mission, Mrs. James B. Rodgers.

—At San Francisco, from the West Japan Mission, Miss Elizabeth Babbitt.

RESIGNATIONS.

From the West Japan Mission, Miss Elizabeth Babbitt.

From the Mexico Mission, Miss Ella DeBaun.



Home Bible Class.

Concert of Prayer For Church Work Abroad.

May—WOMAN'S WORK.

- (a) Social customs in heathen lands—marriage and divorce.
- (b) Position and treatment of woman—family life.
- (c) Christianity's message to woman.
- (d) Our women representatives abroad.
- (e) Summary of woman's work more fully discussed under other topics.
- (f) Women's organizations in the home Church—what they are—what they have done—what they are doing.

HELPFUL BOOKS AND LEAFLETS.

- "Woman in Missions." Papers read at the World's Congress of Missions in Chicago, October, 1893. American Tract Society, New York. \$1.
- "The Christless Nations." J. M. Thoburn. See "Woman in the Mission Field," pp. 75-109. Hunt & Eaton, New York. \$1.
- "Report of the Centenary Conference on the Protestant Missions of the World." Held in London, 1888. See "Women's Mission to Women," in Vol. i. (This may be purchased from the Foreign Missions Library, 156 Fifth avenue, New York, for \$1 50, postpaid; two volumes.)

- "Woman and Her Saviour in Persia." Congregational S.-S. Pub. Co., Boston. \$1.25.
- "Women of the Orient." Ross C. Houghton. Hitchcock & Walden, Cincinnati.
- "High-Caste Hindu Woman." Pundita Ramabai Sarasvati. James B. Rodgers Printing Co., Philadelphia.
- "The Women of the Arabs." H. H. Jessup. Dodd, Mead & Co., New York. 50 cents.
- "Pagoda Shadows." Adele M. Fields. W. G. Corthell. Boston.
- "Modern Missions in the East." Edward A. Lawrence. Harper & Bro. \$1.75. (This may be purchased from the Foreign Missions Library for \$1.50.)
- "Foreign Missions After a Century." James S. Dennis. Revell. \$1.50. (This may be purchased from the Foreign Missions Library for \$1.15, postpaid.)

LEAFLETS (published by the Women's Boards).

- "The Women of Mexico."
- "Girls and Women of Korea."
- "The Chinese Daughter-in-law."
- "Hindu Widows."
- "Life in Barranquilla."
- "Infanticide in China."
- "Woman Under the Ethnic Religions."

WOMAN'S WORK.

Woman's Boards—Date of Separate Organization and Amount Sent Direct to the Board to May 1, 1896.

	Organized.	Amount received by the Board.
Woman's Foreign Missionary Society, Philadelphia.....	1870	\$2,699,671 15
Woman's Board of Foreign Missions, New York.....	1870	851,800 55
Woman's Board of Missions of the North-West.....	1871	1,248,185 88
Woman's Board of Foreign Missions Northern New York.....	1871	* 172,539 55
Woman's Missionary Society of Long Island.....	1873 to 1882	15,722 64
Woman's Board of Foreign Missions of the South-West.....	1877	101,538 08
† Woman's Board of the North Pacific.....	1888	17,105 41
† Woman's Occidental Board of Foreign Missions.....	1890	72,969 07
		<hr/> \$5,179,532 33

* Including Albany and Troy Societies from 1871 to 1885.

† North Pacific and Occidental Boards, prior to 1888 and 1890, contributed through the Woman's Foreign Missionary Society of Philadelphia.

CHRISTIANITY'S MESSAGE TO WOMAN.

MRS. SARAH J. RHEA.

Ever since we were born in America we have been taught that life, liberty and the pursuit of happiness are the inalienable rights of every citizen. It seems almost an axiom. To every human being born into the world these rights are God-given and indisputable.

But women in heathen lands have no such rights—no rights at all! Their disabilities are many and various. They are cruel and cry up to heaven. But the very greatest wrong they suffer, and the first you see, is this: they have no individuality or personality; they are nothing. They are never counted in. You ask a father in Oriental lands, who has two sons and three daughters, how many children he has, he will always answer "Two," meaning the sons, and ignoring the daughters.

Visit an Oriental home—but there is no such thing as an Oriental home, only languages permeated with the name and religion of Jesus Christ have any word for home or any such idea.

But call at an Oriental house. Their etiquette is punctilious to the last degree. The host bows almost to the ground. You are welcomed effusively with graceful words and gestures. "Peace." "On my eyes, on my head, on my heart you have come. This house (or hovel) is yours. I am your slave. Command." And he stands ready for menial service. The sons are brought in and paraded—funny little old men, lordly and self-conscious, dressed and

acting exactly like their fathers and grandfathers. No girl or woman appears, nor any sign of that part of the family; no touch of feminine taste or ornament about the house; no allusion, even the remotest, is made to their existence. Their apartments are the anderoon, the zenana, secluded within, where, like beasts or birds, they are caged, perhaps sometimes, though rarely, behind gilded bars, but caged and locked securely, and the entrance guarded by haughty, heavily armed eunuchs. In the highest ranks, the women almost never see outside their prisons. Read the stories of zenana life, child-marriage and widowhood in India. In other lands the stories are unwritten, but would be no less thrilling.

When they do go out in royal conveyances they are veiled and curtained. Officers clear the road and shout to the men to go away. They run and hide in every direction, and if they cannot escape, they turn their backs to the cavalcade and their faces to the wall. Such outings often end in rows, perhaps in tragedies. An enemy can easily accuse a most innocent and modest man of standing too near or glancing towards the forbidden objects, and without delay or trial his head may come off, or he be summarily buried alive on the very scene of his offense. They think no woman can be trusted. All are capable of the worst, and are ready to respond to solicitation. They must be held in severe restraint.

The women who go in the streets, as even

travelers can testify, are the most pitiable objects in creation. They are shapeless, blindfolded, bandaged and swathed like mummies. They look like pillows or bolsters on end, and they go tottering, reeling and waddling along, enveloped from head to foot in a dark blue sheet, a towel over the face, a few threads drawn before the eyes, and nervous hands clutching the shroud-like covering to hold it close. They are utterly *incog*. They may be whispering furtively together as though scared and planning escape, but no one else notices them at all. No husband, father, mother, brother, or child would know the senseless, formless things. No friend could recognize a friend to give the greetings of the day. Behold them cowering, shivering in the corners, shrinking back like guilty criminals or shrouded ghosts, without a word or sign. Isn't such a sight enough to declare their extremest degradation, without further investigation or more intimate knowledge? Deprived of individuality and personality, nameless and ignored, as though non-existent, shadows in the sunlight, blots on God's glad earth, apart from all the world!

Oh, woman in Christian lands, think of this! Merry-hearted maidens, chatting and tripping along the streets to school, or flying awheel before the wind in easy unimpeded dress, that makes your sport a joy, eyes dancing, curls flying, unveiled and unabashed in the presence of fathers, brothers, friends and strangers, who greet you with uncovered heads, as before a queen, and you, without a thought or question, taking the choice of the way, never dreaming but that it is your right! And yes, it *is* your right, but like all your other rights—oh, I say it very solemnly and with worship in my heart—your right, bought with the blood of Christ!

Let the light of our Holy Book with its revelations shine upon heathen woman, and she mounts upward with a spring! At once she has individuality and personality, her heaven-born rights, and then, like Undine, her soul awakes, and responsibility, character and dignity follow. She is no longer a chattel, a slave repressed and guarded. She is the Father's child, and comes to her birthright and her kingdom.

"Christianity's message to woman" is in the words and in the omnipotent power of the Jehovah Father to his child, "I

have loved thee (individually) with an everlasting love, therefore, with loving kindness have I drawn thee," and she responds with sudden recognition, in the birth of her individual soul, "My Lord, and my God!"

WOMAN'S WORK FOR WOMAN IN PERSIA.

MISS MARY JEWETT, TABRIZ.

Oh, woman in Persia! How hard is her lot! See her in the harem, in a city palace, perhaps dressed in satin and bedecked in jewels. What is she but a slave, whose "desire is unto her husband," who rules over her with a rod of iron? What thought has she of training the children, whom God has given her, for a life of usefulness, or the glory of God! What pure and exalted motives has she in the ordering of her own life, what mental training, what heart consecration, what preparation for eternity? None whatever. Oh, my sister, my poor blind sister! Perhaps she is a village woman. Ah, me, how degraded—barefooted, but with face covered, rude, noisy, dirty, quarrelsome, utterly degraded. Is that my sister? Is that woman? Or perhaps she belongs to the middle class, and lives neither in palace nor hovel. What better is her condition? A little cleaner, a little more freedom and respect, perhaps loved some, but the same degradation. Lost, eternally lost. Perhaps she is not a Mohammedan, but calls herself a Christian. Again, what better is her condition? While she remains so profoundly superstitious, trusting to outward rites and ceremonies, knowing nothing of the new birth and heart Christianity, is she not just as surely in the downward road to destruction? God has sent us to this land to save our lost sisters. What shall we do? How shall we work? Vastly superior as we are in training, mental, moral and physical, it is difficult to bridge the chasm between us. So we are often lacking in sympathy, because we do not understand her feelings. And she looks upon us as of another race of beings, whose religion is well enough for us, but was never meant for her.

Visiting the Mohammedan lady in the harem, I have found that the visit of the missionary lady was a break in the monotony of her life, a refreshing treat from the outside world. They are so like children,

and they are not lacking in curiosity. So they ask many questions about our life, our customs, our dress, the land we came from, etc., etc. When they ask about our country, what an opportunity to tell them of the better land. When they express their wonder that we have left our beautiful homes and our loved ones there, and want to know if we have come to learn a new language or a better religion, or are we laying up merit, then we can tell them of the love of Christ constraining, how loving him we have come to tell them of him, and how he loves them, too, and left his glorious home above to suffer and die in order that he might save them. They often reply, "Oh, yes, we love Jesus, too. He was a very good man and a prophet." Then we reply, "Yes, indeed, he was a good man and a prophet, but he was more than a prophet. He is the Saviour." "But," they say, "he is your Saviour, and Mohammed is ours." Then we tell them the old, old story of Jesus the only Saviour—of his wondrous birth and his pure life on earth—his works and his teachings—his death and resurrection, and how he is now the living God and our and their Saviour and Intercessor. Sometimes they will be politely indifferent; or, refusing to listen at all, make many interruptions. Sometimes they will oppose and discuss and accuse us of speaking blasphemy. Sometimes they exclaim, "What good words. Tell us more." We must tell them the story simply as to a little child over and over again. We may speak plainly to them of their sins. They are always ready to acknowledge that they are great sinners, often saying, "What shall we do, we don't know any better, we are beasts," or with a shrug of the shoulder, "God is merciful," and go on in the same manner. Every opportunity thus improved is one more stroke of the hammer that is to batter down this mighty structure of Mohammedanism. The story is the same whether told in the palace, the hut, by the wayside, in the garden, on the housetop, in the city, or in the village, in our own houses or in their dwelling-places, to rich or poor, in season and out of season. I think it helps to impress them, if they see us open the Bible and read from its pages, even when they are not inclined to be attentive, for they have a great respect for the Holy Book, and for a reader. All the word of

God is profitable, but I have found some portions more especially adapted to our work. For instance, when meeting Mohammedan women, it is always safe and generally expedient to begin with the "Sermon on the Mount." Then there are the stories of the miraculous birth and the appearance to the shepherds, of the parables and miracles, the creation and the fall, showing how woman was degraded by the fall, and is exalted by the Saviour, other Old Testament as well as New Testament stories, the Commandments, the necessity of the new birth, lessons on cleanliness, not merely outward, but true purity of heart and life. At Sheikh Wali, a Mohammedan village, by the lake shore, they would not let my cook use a vessel of theirs to cook me a chicken, because she was a Christian woman, consequently unclean. In the evening a crowd of them gathered around me, dirty and repulsive. I improved the opportunity of giving them a lesson on cleanliness, putting the truth right home to them. They listened and exclaimed, "It is true, it is true!" I am sure they will remember that lesson. In another place, sitting on the grass in a garden, some women asked me to tell them a story. I told them the story of Joseph. How interested they were! Afterwards companies would come to my room, brought by one who was present in the garden, saying, "Tell these others that story." So I repeated it several times to different ones.

I think it is well to go slowly and cautiously in speaking to Mohammedan women of Jesus as the Son of God. As they do not understand how it is, they think we speak blasphemy, and harden their hearts against us, often utterly refusing to hear any more. I well remember once in a garden, in a Moslem village, some sixty women gathered around me, with great friendliness, asking many questions, and listening tolerably well, as I talked to them and read to them from the Book. But, alas! I called Jesus the Son of God. Immediately their friendship was turned to fierce wrath. They would not listen to another word and were ready to set the dogs on me. I could not do any more there that day.

In working for Armenian women, we have much in common to begin with. They are Christians; so are we, with the same

Jesus, the same Bible. Here we have to battle with superstitions and errors of another kind. First of all, we want to win their confidence and love and respect. Then we can show them where they are making mistakes, and can bring home to them their duties as Christian women. Here, too, much tact and prudence and wisdom are needed. Often our very most

earnest efforts are misunderstood. One Sabbath day I spoke very earnestly with an Armenian woman of the necessity of the new birth and a changed heart. She reported that I was trying to influence her to change her nationality. Certainly great patience is required in all our work. And when we remember the long patience of our Heavenly Father with us, let us learn to

Japanese Women.



bear with these poor, ignorant women, answering carefully and lovingly their questions, giving them our sympathy as they pour into our ears their tales of sorrow, rejoicing with them that do rejoice, and weeping with them that weep.

I think we are in danger of expecting too much from the women, even after they have been converted, forgetting the fetters of a lifetime, nay, of ages. Their attachments to their old habits and beliefs are so strong that it is only by a miracle of grace that any one of them is brought to repentance. Then, when she has become a child of God, is it any wonder that she often stumbles and falls? Certainly she needs our pity, our help and sympathy.

After all it is by the "foolishness of preaching" that God is pleased to "save them that believe." I would go among the women of Persia "knowing nothing save Jesus Christ and him crucified," even though they should not consider us very wise, and should say, as one did this summer, "She has not gotten beyond Jesus." Let us work on hopefully, even though we do not see the immediate results we would like to see. Our Captain rules over all, and in his own good time and way he will "bring it to pass," and Persia shall become an enlightened Christian land, and her women shall rise to that position of honor and purity and freedom which is only possible by the influence of the word of God, and by the power of the Spirit.

WOMAN'S ORGANIZATIONS.

WHAT THEY ARE, WHAT THEY HAVE DONE,
WHAT THEY ARE DOING.

MRS. S. C. PERKINS.

Clearing the ground a little first, let us see what they are *not*. In the early days of their existence, there were those who regarded these organizations as altogether intrusive and superfluous. Why could not the old undenominational societies go on doing this work? Why draw the lines around Presbyterian women as such, to bring them into exclusive relation to the heathen world of women? Why multiply agencies when there were already so many?

After these many years of separate effort, we venture to say that these organizations

have proved themselves not simply branches broken from a great tree, of which they might as well have remained a part. Rather they are like strong plants grown from a divided root, plants which never could have found room to spread and strengthen themselves while they clung to the old growth. They needed separate care and cultivation if they were to fulfill the great mission assigned to them by the Master of the field.

Moreover, these organizations are not mere collectors of money, nor are they extra pieces of machinery, carried along in case of a breakdown of the engine. They are not ornamental parts of a parade, helpful only to arouse enthusiasm and display sentiment. They are not mediating agencies between a stern parent Board and appealing workers on the field. All these things they are assuredly not.

What are they then? Looking back to their beginning more than a quarter of a century ago, to see what called them into existence, we may know to some extent what they are at this day. They grew out of an overmastering conviction that Presbyterian women had a distinct and tremendous responsibility towards their sisters in heathen lands, which could not be met without an efficient and permanent organization within their own Church. The Board of Foreign Missions of the reunited Presbyterian Church needed women as co-workers in this great cause. It followed naturally in accordance with Presbyterian principles that these banded themselves together to form an arm of the Board. Their place is neither over its head nor beneath its feet, but by its side, to plan and labor for a large part of the heathen world, viz., the women and children.

This is where these organizations have always stood. They are recognized in the home Church, by the Board itself, and on mission ground, as a part of the Assembly's Board, subject to its rules, sharing in its successes or defeats, going with it through dark days and bright ones, adopting its policy and principles, while pursuing distinct methods and employing separate agencies.

What have they done? For one thing they have accomplished much in the way of education. Twenty-five years ago Presbyterian women in general were deplorably

ignorant concerning foreign mission work. The "fathers and brethren" knew rather more, although it would perhaps not be assuming too much to say that even among them the women's societies have done some educating work through their publications. But however this may be, certainly the women and children of our churches and Sunday-schools have been taught regarding this work since the organization of these societies, as they never were before. More than this, the heart of the Church has been stirred; the principle of regular giving, in small sums as well as large, has been developed; women have learned to conduct business, to manage large assemblies of their own sex; to use their voices in prayer and address; to meet obligations promptly; and to make accurate reports. In the one matter of prayer, there has been a wonderful change since these societies existed. Where one woman was willing to lead others in prayer a score of years ago, at least ten would do it now, and acceptably to those whom she led.

If we ask the missionaries what this movement among the women has meant to them, they would tell of the strengthening of their hands and hearts, as well as of the great hope and cheer which have come to them through the sympathy, the prayers, the coöperation of their sisters in the home land. Many a time they have realized special power and blessing in their work, owing to the petitions of women at home during the week of prayer, in the monthly or weekly meetings, or in the quiet Sabbath evening hour agreed upon for remembering this cause. And they would tell also of the inspiration drawn from the gatherings of women for prayer and conference which they attend while at home on furlough. Too often, indeed, they have more of this than is good for them during what should be their resting-time—but after all it strengthens their souls if not their bodies, and in the busy days when they have returned to their work there comes to them sometimes a memory of those assemblies of earnest women at home, and they thank God that they saw and took part in them.

One branch of foreign mission work has greatly advanced since women made it an important part of their service, viz., that of medical missions. It has appeared peculiarly fitting that this form of work should be

efficiently prosecuted by women for women, and this has been one of the doors in heathen lands which has opened most widely to their knocking.

It would be impossible here to enumerate the school-buildings, hospitals, houses for missionaries, etc., which have been built under the auspices of and from funds raised by these societies, besides the incidental aid to the more efficient service and more comfortable living of the workers on the field. In all this they have been true helpmeets to the Board.

We have said little of the contributions made by these organizations to the treasury of the Board, for while they have been large and of substantial help, amounting to \$5,179,422.68, yet it is the spiritual and moral influence upon which we prefer to dwell. There are few now who try to maintain that the gifts of the women are but those of men taking a different channel, as figures and facts have long since disproved such statements.

What are these organizations doing? They are holding to the foundations upon which they began to build, while they seek to follow every clear indication from him whom they serve, as to the manner in which they shall continue their building. One thing they are most earnestly striving after, and that is to make young people and children active and intelligent concerning foreign mission work. They know well that these must soon take the places of the present workers, and they greatly desire that the coming years may be filled with far better work than the past have been. Gradually these young people are being drawn to take wider views of mission work, to attach their interest in it to a high and steadfast aim, instead of to a specific object for their thought and effort.

What these organizations are doing is largely what they have been doing for the last twenty-five years—only with ever-deepening sense of their great responsibility, their wonderful opportunity, their high privilege. At every step of the way they learn lessons of humility, of faith, of dependence upon God. With every passing year they are more confident of the ultimate triumph of their King over all the earth, and more thankful that they are permitted to share in the conflict and in the victory.

The question as to what these organiza-

tions of women will do in the future is wisely left unasked. If it were put to their leaders to-day, they could only say that they intend to follow whither they are led by him to whom they belong. They desire ever to be loyal to their own high standard, loyal to the Board of which they form a part, and above all loyal to their Master, Jesus Christ the Lord.

OUR FOREIGN MISSIONARY WOMEN.

MRS. JAMES S. DENNIS.

“Our Women Representatives Abroad,” so reads one of the new topics suggested for consideration this month. Why choose women for separate comment? Does sex matter in this high service? Did not Paul tell the Galatians, “There is neither male nor female, for ye are all one in Christ Jesus?” These questions suggest a view which is full of inspiration, and yet woman by her very womanhood has the vantage ground for some kinds of service. If our Lord condescended to win us by his humanity, is there not a place for the consecration of womanhood itself? Do we not as women owe so much to Christianity that it seems natural to make some peculiar offering in evidence of gratitude? This impulse found expression in simple tributes of affection to our Lord’s person when he was still in human form on earth. In one guise or another it has again and again revealed itself all down the ages of the Christian Church. It is not, then, singular in this modern missionary era, and this era as well of marvelously increased opportunity for womanly enterprise in many spheres, that she should recognize the claims upon her for more abundant Christian service both at home and abroad.

The earlier annals of foreign missionary effort in this century record the names of many noble women who shrank from no hardship that they might share in carrying out the last command of the Lord they loved. In these later days, when the gates to many realms have been opening wide, giving terrible glimpses of ignorance, wretchedness and sin, a still larger number of women have felt deeply the force of this appeal from afar, and have been glad to share their inestimable treasure with the

women and children of darker lands. Married and single they have gone forth, brave and ready, until their ministry has become an unspeakable blessing and an indispensable force in mission work. Where missionary men are found, there, too, are women with reverent affection for their beloved Master, and with pitiful yearnings in their hearts for those for whom he died. They have gone, not as saints or angels with white robes and white wings which could know no earthly contamination, but as very human-hearted women from the familiar homes and churches of our own land. They are not transformed into other flesh and blood and spirit because they think they have heard the call of God to go and labor in distant fields, and are trying to obey. They have their temptations and in their own strength they are weak, even as those who find their duty at home. They can be helped not by being idealized, but by warm and comprehensive sympathy and appreciation; by prayer also which recognizes at once their weakness as well as their aspirations and aims.

We are familiar with the allegorical representation of the Church as a bride coming up from the wilderness leaning on the arm of her Beloved. The missionary woman in many a wilderness experience will find her strength in this leaning on her Lord. Resting in his companionship while seeking to do his will, the glow of his presence will sustain her and diffuse itself over all she does, giving at once buoyancy to her heart and wisdom to her ways. In the simplest and most constant dependence upon Christ does she find her strength.

We hope it may be suggestive to mention a few of the ways by which her efficiency is enhanced, as well as some of the departments in which she serves, and to inquire how she may be best prepared for this missionary life.

In whatever manner she may try to reach the women she has gone to help, it seems to us that she should allow herself to express her womanly sympathy and in a thoroughly human way seek to enter into their lives. The place and character of her work may be new, but those she is seeking to touch have their individual needs, temptations, sorrows and joys, and she will recognize the one human heart through all. It is by her ministry in these experiences, and her deep



Wood Seller—India.

comprehension of them, that she will find her opportunity. The missionary teaches a religion which comes to us as we are and supplies what is adapted to every phase of want. It is a sad loss if there is any tinge of unnaturalness or perfunctoriness or professionalism in those who represent Christ where he is not known. Simple and natural, and full of the very spirit of Christ, let her go to her needy sisters.

The question will often arise, How can she most effectively bring the treasure of

her Christian faith to the appreciation of the superstitious and benighted about her? We know there is place here for varying opinion, but to us it seems that in dealing with women, especially in the earlier stages of instruction, the missionary woman will find her success not in argument, but in telling the gospel tidings in the most simple and positive way. It will not be by trying to overthrow false faith, but by presenting him who, if he can but be perceived, will elicit the true.

Again, we all know the mysterious influence of personality in religious work. It has, perhaps, a special potency over women, and often before the missionary can speak even a word of the new language awaiting her effort, the touch of her soul is felt by those to whom she would minister. How largely does the secret of the influence of the missionary woman lie in her inmost being and in her unconscious bearing toward those around her! We reach foundation principles here, and natural gifts blend with them. It is sometimes amusing to older missionaries to note how the newest arrival on the field is "sized up" by the native observers. Often they are not far wrong in the general estimate they form.

And now, what are some of the departments of labor occupied by missionary women? A missionary's wife has her own peculiar sphere in the home; but who can estimate the influence for purity, truth, love and all that is holy which may flow out from this bright spot in a heathen land? The achievements of the Christian missionary home cannot be tabulated, but they are none the less real and far-reaching. If the missionary wife is in deep, true sympathy with the work of spreading the gospel, she will surely find means of giving it expression. Ask her servants, ask the native mothers who come about her, ask the many native homes she visits, and the classes she sometimes teaches notwithstanding her cares; ask the unmarried missionaries to whom she may often be mother and sister, and to whom she may minister in illness and discouragement, if her work is for naught? Her life, too, may tell broadly upon the advance of the kingdom of God through her husband and the children she rears. When left alone by the frequent absence of her husband on missionary tours, many administrative and other duties come to her. When family cares permit she may join in these journeyings, and will have her own special chance to draw near to the women just because she is a wife, and, perhaps, a mother. A large hospitality, too, usually enters into her life. Truly, many opportunities come to her; but she will not be able to count her sheaves.

With all that a missionary's wife may accomplish by more or less indirect service and quiet prayer, a large amount of work must be cared for by unmarried women.

There is no more self-sacrificing and really heroic work done on mission fields than by them, and the need for their labor is indescribably great. The educational work has a very extensive range, from the kindergarten to the normal training school and college. The boarding-schools call for a large number of single women and offer exceptional opportunities for influence. In the mission fields, where the work is not of a strictly pioneer character, the native teachers for day-schools find their training here, also the wives for native Christian pastors and others. Then there are Bible women to be taught, and zenanas, with their pathetic appeal to woman's heart, now have many open doors for the missionary teacher and her assistants to enter.

Evangelistic touring and house-to-house visitation and meetings for women occupy many. In this carrying the gospel to the people, this seeking out of the needy, great prejudice and superstition are encountered, but at the same time in this form of work there are found occasions for close heart touch which are exceptional.

The ministry to the body, as in the early days of Christianity, when our Lord was the healer, has ever been most winsome, and through it many sin-sick souls have found help. In the later days of mission work, women have found in medical service, nursing, dispensary work, and hospital visitation, a most appropriate sphere for the expression of womanliness and Christianity. To call upon sympathy when without the facilities for giving relief is almost unbearable.

Then there are orphanages, industrial schools, and many forms of relief work which demand single women free from other cares. The single woman in most Oriental lands has, however, her peculiar trials which are little understood in America. She has to live down and get the victory over questioning prejudice and humiliating surmise on the part of the natives. She often leads a life of great isolation, with experiences requiring abundant grace to bear. Those who are triumphant deserve the meed of profound respect and appreciation.

And now, how can woman be best prepared for foreign missionary service? God's own providence has dealt in wondrous power with some lives. Discipline in manifold forms has developed, repressed or moulded

better than could any human instruction. The Spirit's call to consecration, to surrender of the human will to the divine, and to a full and loving obedience, comes first, in all preparation for service. And yet, this foreign mission work is very practical, and experience has taught that great devotion is not all that is needed. The desirability of some special training is felt increasingly, and numerous institutions have been opened to supply this need. The particular course pursued will be determined, to a degree, by the future path of service, but a few things are fundamental for all. First among these is comprehensive Bible study. Familiarity with the truth of God's word, an experimental appreciation of it and skill in imparting it must be of indispensable value. Again, the acquisition of a large practical knowledge of every-day requirements, from the homeliest details up, and the cultivation of that tact and common sense which will enable one to quickly adapt herself to circumstances and people, will be of great use. One of the most desirable attainments is a general resourcefulness, to be applied alike in all practical, intellectual and spiritual phases of work. Capacity of mind, heart and body are all needed. Much could be written on this subject. The movement toward specialization and more thorough preparation for each department of life and service in this age will find abundant room for its working here. We have need of the highest ideals, and surely when we remember the ends for which foreign mission service is undertaken, and who has called us to it, there should be no hesitation in reference to the expenditure of anything needed for their realization.

There is another thought suggested by the



Armenian Woman, with Child in Cradle.

subject given us, "Our Women Representatives Abroad," and it is that they represent to the women of other lands the devotion, sympathy and Christian principle of a multitude of women in our own. Why they have gone and others have remained at home is a question for each to answer in the light of Providence. That the command to do something towards giving the gospel to all lands rests upon all Christian women cannot admit of doubt. There are various ways of entering into this service, and upon the home Church comes the responsibility of sustaining with persistent enthusiasm and faithfulness those who are abroad. It looks to those who have gone to truly represent it; but is it fair to expect from them, in the face of immense difficulties of the foreign field, more than their constituents at home possess of faith and devotion? Does the appeal of Christ bear more upon their hearts

than upon those of their sisters at home? Let us not be unduly exacting toward those in the heart of this struggle. In loving rivalry let each seek the more worthily to do her part, and thus fill out the high ideal of variety in service with perfect unity of aim. With the assurance of sincere and constant fellowship of heart and abundant support on the part of women at home, will our women missionaries abroad be encouraged to press on in the paths upon which they have entered. But however dear may be the cheer of earthly friendship and appreciation, far more precious is the consciousness of trying to follow their Lord, and the hope of winning his smile of approval.

REQUISITES FOR VILLAGE TOURING.

MISS GRACE G. RUSSELL, OROOMIAH.

Evangelistic work in the villages is probably the broadest kind of missionary work that there is for either a man or a woman. It is much the same as itinerating; indeed, as the villages in which we have church members are scattered, a considerable amount of traveling is necessary. This traveling must be done on horseback; so the first requisite is good health. A moderate amount of riding is good exercise and very pleasant, but these long trips over rough roads, through mud and ditches, or on a slippery crest of snow, can only be undertaken by a woman who is strong.

The second requisite is freedom from timidity. One who is engaged in this work will often be a day's journey away from every other European, but to us who know the people this seems nothing. One is perfectly safe, and, with a trustworthy and sensible man-servant as attendant, need have no fear. Many ladies, however, are afraid of their horses; and in going about the plain one often meets herds of cattle and horses, when it is necessary that one be a good and fearless horsemaster. In villages dogs, sometimes fierce ones, are plentiful, and stories of robbing and of wolves are numerous. This seems a small list of dangers, but some ladies are terrified by them, and their timidity is so great as to prevent them from getting much out to the villages.

The third requisite is true spirituality. When we are speaking of evangelistic work,

of leading sinners to Christ, and of building up Christians, there is no need of my enlarging upon this point.

There are several things that make village work a great and wearing strain. One is that the people are constantly about you and it is almost impossible to get away from them. A school-teacher, however much she may enjoy the society of her pupils, must at times get away from them. Even a mother feels so about her children; she must have some quiet and rest. So it is no reflection upon the devotion of a missionary if I present this as a serious difficulty. Sometimes one can retire, leaving the crowd outside, for they will accept the excuse that one needs to eat, sleep, read or pray.

The native food is often a trial to the missionaries' palate, stomach, or both. Although it is frequently necessary to eat with the people, we find that we can take our own food, and have at least one or two of our meals in European style. This is a great help to digestion, and if one becomes accustomed to eat new or strange dishes, the food need give no trouble. Sitting on the floor is another discomfort at first, and so also the sleeping on the floor, with the hard wool beds, and the quilts thick and unmanageable. But these inconveniences can be obviated by carrying some bedding and a small camp chair. And again, we in time get hardened to many of them and take little notice of them.

In winter one gets very cold riding horseback, and the churches and houses are cold and draughty. The remedy is plenty of warm clothing and wraps.

The last trial that I shall mention is one by no means to be despised, namely, fleas! In summer these are legion, and one who is poisoned by them finds life in the villages almost unbearable. One lady made a call of just one hour at a near village, and upon coming home took over sixty of these little pests off her clothing! This would have driven some people almost wild. Some feel these bites but are not poisoned by them. For those who really suffer from them a reasonably satisfactory antidote has been found.

Although I have said so much about the difficulties, I could say just as much about the pleasures and real joy of this work. The people are exceedingly kind and friendly, and even if one still speaks the language

so imperfectly as to be entirely unintelligible to the more ignorant, who have not seen much of these queer-talking foreigners, she may be sure of a most hearty welcome wherever she goes. Everything that can be done to make one comfortable is done by them. Nothing is thought too good for "the lady," as the people call us. Those who have been the means of leading a soul into the kingdom, or of helping fellow-Christians along the narrow way, know how great that joy is, in spite of all the sacrifices it may involve.

LETTER FROM ROBERT E. SPEER.

Hamadan, Persia, January 13, 1897.

TEHERAN, THE LIFE AND DEATH OF PERSIA.

Teheran is an Oriental city, playing civilized. In its efforts to play this costly and entertaining game the city has become both the life and the death of Persia. In Tabriz funds contributed from America and England for famine relief were used to employ men on the streets, and painful cobble-stone sidewalks in one-quarter of the city are the result. At Sultanabad, which was rationally laid out, and where Zeigler & Co., a German firm, have large rug interests, there is said to be some evidence of thrift and progress; and the foreign section of Bushire, on the Persian Gulf, the seat of British interests, is civilized and wholesome. In the well-watered districts there are some prosperous villages, and in a few places villages have been laid out in a sort of mild Oriental imitation of a western boom. Kum seems to be prosperous under the care of the Sadri-Azam, or Prime Minister. But, making these generous exceptions, it is roughly true of the rest of Persia that it is either decaying or already decayed.

The East and the West move along side by side. Ungainly camels, loaded with wood, or wheat, or tobacco, or anything that an Oriental freight car would carry, scurry along the street car tracks and past the well-filled street cars. Russian carriages brush past the butchers' horses laden with dressed sheep, half a dozen hanging down either side of each horse, and unprotected alike from the horse and the dirt of the street, and the other animals that crowd. A naked man on his way to the baths runs past a European woman dressed as near to the latest fashion as she knows and can. The sunrise is greeted by a prodigious racket made by horns, kettle-drums and fifes, supposed to be a relic of the old fire or sun worship, but sounding like a gigantic calithumpian serenade, and a few hours later brass bands are playing in the great Meidan-i-

Meshk, or drill square, under the instruction of European teachers, or trained by them. Paved or macadamized streets are kept watered as in our section, while just inside the Hamadan gate, one of the principal gates, was a stagnant pool with a decomposed horse lying in it. Along many of the streets are street lamps erected for gas, but used now for oil, a sight nowhere else seen in Persia, whose cities and towns are as black as the engulfing night; but under these western innovations walk black dervishes from Africa, green-clad descendants of the prophet of Arabia, white-turbaned Mollahs, the veiled women of the harems, Kurds and Bakh-tiaris from their mountain homes in western Persia, and Turkomans and Tartars from the East. It is an odd and fascinating kaleidoscope.

The late Shah made the improvement of Teheran his hobby. He slew the rest of Persia and buried it in the capital. Village and town and province had groaned under its burden of taxation, and then, again, under the added extortion which constituted the fee to its vampire master or governor. The life has been sucked out of the land into the capital. Teheran has its well-made streets, but the country has only two short roads. Teheran has its tiled gates, and very gaudy and ugly gates they are; but the villager has paid taxes on his house, his buffalo, his cow, on almost all that he has, and has gained. Teheran has its tawdry and tinsel palace, and half a dozen summer palaces within sight of the city; but the villager dwells in his mud hovel, which neither his religion nor his material comfort constitutes a home. All the progress and life to be seen in Persia are in Teheran. Accustomed to the decadence and the squalor of the rest of the country, the capital breaks as a complete surprise on one who has seen only the minor cities and the village life. Broad streets displace the narrow, sewerish, crooked alleys of other cities. People dare to roam about, though carefully, after dark. They shun this elsewhere. Trees grow by water courses in the public places, and great gardens and parks back of high walls, showing an energy wholly un-Persian in reclaiming to verdure the barren, desolate plain on which the city is built. Telephone wires run along the streets. The Top Meidan, or Gun Square, in the centre of the city, is instinct with life—the life of multitudes of beggars, of loungers, of petty, movable tradesmen in bread and raisins, and of the forlornest soldiers, "some in rags and some in tags," but alas! none "in velvet gowns," or in anything for which in this eastern land "velvet gowns" might metaphorically stand. Around the square cluster, surrounded by grateful trees, shading tanks of running water, so necessary to the Moslem life, the

palace of the Shah, and the government buildings; and near by is the Shah's College, the one poor attempt of the Persians, excepting the poorer school at Tabriz, at education. The Top Meidan is immediately surrounded by painted buildings containing the arsenal, guns and barracks of the artillery of the army; while the Imperial Bank fills the eastern end of the square, with a building whose ornamented front of blue and white, with the astounding decorations of the five gates about the square, and the gay colors of the artillery buildings, assures the traveler who enters from the desolate country and through the evil streets from the Kasvin or Hamadan gates, that he has waked from a gray dream amid the scenes of the Caliphs of Bagdad in their glory, or of the reigns of Shah Ismail or Abbas the Great.

Away from all this strange splendor, in a quieter portion of the city, is the main compound of our mission, containing the chapel, the buildings of the Girls' and Boys' Schools, and the residences of Dr. Potter and Mr. Ward. The Armenian Church has its own building, to which the late Shah contributed liberally, in the Armenian quarter of the city, with its own pastor, who has not yet been installed, but to whose support the people have contributed with an increasing liberality, the station having followed the wise plan of reducing annually the amount of its aid. There are about three hundred Armenians' houses here, say 1500 Armenians. The number has doubled in five years. Within five or ten miles of Teheran there are four villages with about sixty Armenian houses.

The mission chapel is the scene of varied activities. On Friday, the Moslem Sabbath (although it requires very close and instructed scrutiny to discern any difference between it and the other days in the life of the people), a meeting is had for Musulmans, to which Mr. Ward is preaching at present. The children of both schools, of course, attend, but the most interesting sight is the group of Moslem men sitting on the front seats. Five white turbans marked the presence of five Mollahs at the service which I attended. Frequently a larger number of ecclesiastics come, not to disturb or cavil, but quietly to hear the gospel. No Moslem women attend. More Moslem men would come if they were not afraid. Men have been met at the centre of the street who said, "It is our appetite to go to the church there, but we dare not." Many dare, however, not having enemies or masters watching their movements. After the meeting, Mr. Ward reaches all he can personally, and many stop in his house, or at the church door, to discuss Christianity. There is a meeting of a Woman's Christian Endeavor Society, where, under

Mrs. Potter, a very sweet spirit seems to prevail, another afternoon. Sunday mornings there is a large Sunday-school, and a preaching service in Persian attended largely by Armenians; and in the afternoon one of the missionaries reads the service of the Church of England, and speaks a short "good word for Jesus Christ" to a congregation of the English-speaking people. Mr. John Tyler, Secretary of the American Legation, who was most kind and helpful to us, as he is to all Americans, told me there were 1000 foreigners in Teheran. A small number of these are English, and a smaller number attend this service; but as Mr. Coan and I saw the forty or more who gathered to worship the God we serve, the tears came into our eyes. Neither Mr. Coan, for years, nor I, for some months, had seen so many of our own kith and kin gathered in the name of Jesus, and our hearts quite overflowed as Dr. Potter read the noble prayer of Bishop Selwyn, of New Zealand, for the loved ones far away:

"O Lord, our God, who art in every place, from whom no space or distance can ever separate us, we know that those who are absent from each other are still present with thee, and we therefore pray thee to have in thy holy keeping those dear ones from whom we are now separated; and grant that both they and we, by drawing near unto thee, may be drawing nearer to each other, bound together by the unseen chain of thy love, in the communion of the Holy Spirit, and the holy fellowship of thy saints, that whether or not according as seemeth best to thy divine majesty, we meet together here on earth, we may surely meet again at the resurrection of the just, and go in together to the house of many mansions, which thou hast prepared for them that unfeignedly love thee, through Jesus Christ, our Lord. Amen."

When the sweet, old English hymns were sung, the Lord's songs in this strange land, I made no effort to keep back the tears, and could quite forgive a devout Christian, connected with one of the legations, whose arm stole around his wife as we sang together, "Our blest Redeemer, ere he breathed his last farewell." It was a rare comfort to see the British and Dutch ministers with their wives in the front seats. Sir Mortimer Durand, apart from being one of the ablest and best equipped of British Oriental diplomatists, is a Christian man through and through, and since his first day in Teheran has stood out and out for Christ. On Christmas day, in token of his hearty sympathy with them and of the coming of a better era of feeling between Great Britain and America, he invited all the missionaries to dine with him and Lady Durand and the British at the British Legation;

and to show where the mission cause stood in his eyes, he himself took Mrs. Potter out to dinner.

There is greater freedom for work among Moslems in Teheran, and for a Moslem without dependence upon others for service or support, the confession of Christ is easier than in any of our other stations. There are obvious reasons for this. Teheran is a city. Most of the other cities are villages in their social organization. In a village every man's actions are open to the eyes of all; but in Teheran, as in our own cities, a man may live an independent life tolerably free from scrutiny. Moreover, the larger number of foreigners, the presence of the court, the general commercial movement, the larger contact with the outside world, the larger population, the absence of the small espionage of a more permanent community, the more intense, perhaps I should say the less stolid swing of life, all tend to an enlargement of personal liberties and a liberty of public opinion which makes it possible for Mussulmans to seek the gospel, and the bearer of the gospel to seek the Mussulmans, with some freedom. The houses of the women are open for meetings, and Moslems come in throngs to the hospital, where Dr. Wishard has as many opportunities for pressing the gospel upon them as he can possibly use. Until the failure of the tobacco monopoly four or five years ago, and the consequent loss of prestige on the part of the government, which had granted concessions to it, and gain on the part of the ecclesiastics who opposed it, there was a steady movement in the direction of religious liberty. Since then the Mollahs have been bolder, and the people accordingly more timid.

Religious toleration of non-Moslems exists here to an extent surprising and illogical in a Moslem land, whose people are bidden by their Koran to fight against Jews and Christians until they pay tribute or are brought low. Perhaps the Mussulman thinks they have been brought low enough. But religious liberty does not prevail, and will not until the prayer which the missionaries have incorporated in the service read on Sunday afternoons shall be answered:

"Almighty and everlasting God, we are taught by thy holy word that the hearts of kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom. We beseech thee to bless thy servant, Muzaffar-ed-din, Shah of Persia, and all who hold authority under him, and especially those upon whom new responsibilities may come, and so overrule and direct their actions that thy name may be glorified and thy kingdom advanced. We beseech thee to open a great and effectual door for thy

truth, and to establish religious liberty in this land and throughout all the earth. Grant this, O most merciful Father, for thy dear Son's sake, Jesus Christ, our Lord. Amen."

Let us unite in this prayer.

Of the schools, the hospital, the woman's work, the wide field and the mighty need, I shall write in my next letter.

Letters.

MEXICO.

REV. D. J. STEWART, *Tlaltenango, Mexico*.:—In a recent absence of one month from home, I traveled about 600 miles, a good part of this distance on horseback. I visited Reho de Dios, Jerez, Zacatecas, Sn. Miguel, Sta. Clara, Rio Grande, Cruces Grandes, and some other parts. Sn. Miguel is the point where I formerly resided. It is somewhat over two hundred miles to the north in the northern part of the State of Zacatecas. This part of the field is now in the district of Mr. T. F. Wallace. The brethren in Sn. Miguel were greatly pleased on learning of my intention to visit them, and sent a man to meet me at the railroad station, two days from Sn. Miguel. I spent two Sabbaths there and celebrated the Lord's Supper with them. Although they have been without a pastor since January they still keep up their public service, conducted by an aged elder and, in part, by one of the women, Francisca Gonzales, who, though quite frail, is very active. We had from fifty to sixty present. At the Lord's Supper there were over seventy. We had a very interesting season, and I think a profitable one. The Lord manifested his presence by the solemnity that prevailed, many eyes being suffused with tears. Three adults were received on profession of faith, and three children were baptized. One of the adults was the elder's wife, who for many years withstood the gospel, but of her own will now asked to make a profession of her faith, giving good evidence of a change of heart. It was an occasion of joy to her husband as well as to us all. I also received two on profession of faith in Sta. Clara. They still sustain their public service in this place though there is no preacher. These two congregations are earnestly desirous to have a preacher. I presented to them the plan adopted by our mission last year, to contribute toward sustaining a preacher; but whether they can come up to the amount required is somewhat doubtful, as the latter congregation is dependent on their crops, and owing to the drought for six years they are reduced to a state of extreme poverty. I received from the congregation of Sn. Miguel a free-will offering of \$11.25 to help sustain the preaching of the gospel.

I visited Cruces Grandes, where I held service and distributed tracts. Many there are now earnest hearers of the gospel. In Rio Grande, two leagues distant from this place, I held service, and talked to several groups of men concerning the gospel. They gave good attention. It is very noticeable that this people have lost faith in the priests, and are dissatisfied with their present faith. A

man called Jacinto Moya, who was a devout Roman Catholic—called a “Monaguillo,” a composer and an adorning of altars in the church and in private houses—has become convinced of the truth of the gospel and the errors in the Church of Rome and has left it, and is now a very zealous propagator of the gospel. The priest excommunicated him a short time before I went to visit the place, and about six days after this a bolt struck the tower of the church and shattered it and the wall of the church, and knocked down the priest’s brother who was the only one there at the time. The priest on the following Sabbath, making an effort to explain the mystery, said that the Lord was angry because the excommunicated man had left the Church. The light is working its way with the Lord’s blessing, and the priests are losing their hold.

EXTRACT FROM LETTER OF F. G. COAN, JUNE 4, 1896.

Our church really seems to be taking a much more healthy view of the work. A great advance has been made, not only in actual contributions, but what is worth much more, in the sentiment that has been aroused on self-support and an appreciation of what the gospel has done for them.

I have personally done the very best I could in a systematic visit of all the churches to press this subject home as never before, and my most sanguine expectations and highest faith have been exceeded in the response I have met with. It has invariably been with great cheerfulness and joy that the people have given. In many cases the words of Paul have been applicable: “In a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.”

I have been very deeply touched in more cases than one at the self-denial shown in the gifts. Especially was this the case in the village of Satilloi, which advanced from ten to sixteen dollars.

The pastor and the church here are very poor and terribly ground down by the oppressions of the master, who is a tyrant. He has not to this time allowed a school in his village. The place of worship here was an ordinary native house. Here in a dark room, about thirty by twenty, which is the living-room, sleeping-room and store-room for a large family, the congregation meet for worship. The place is dark with the smoke of years and has no windows, one or two holes in the roof letting in the light. The rice, wheat and other provisions needed, the bedding and all the farming implements and tools are also here, as well as all the articles needed for housekeeping, and yet the place is cheerfully given up to services and is all the place that can be found. The wealthiest church member we have is not worth all told \$100, and yet they were so glad to make an advance.

In one place where I was urging the people to an advance the pastor said: “Remember, one dollar given by you is worth more to me than ten dollars given by the mission, because when I take their money I am a beggar, but when I take yours I am a man.”

One pastor, whose salary is \$84 a year, gave \$25 when he heard of the straits of the Board. One must ever remember how much is being continually taken from them by the masters and the

government on all sorts of trumped-up charges and false accusations. One man who gave two dollars said: “I have just been compelled to pay twenty dollars this week to Moslems to save a little vineyard to which they have no claim; I am ashamed to give only two dollars, but it is all I have.”

Another man, who is considered one of our very wealthiest men, worth about \$10,000, most of it in vineyards, is annually fleeced by the government for all the way from \$50 to \$100 on absolutely false charges brought against him because the government has heard he has money. This man gives his tithe faithfully, and said that if it was not for what is annually taken from him he would support a church and pastor himself. This man probably gives away annually from \$200 to \$250.

SYRIA.

The obstacles to self-support in Syria are given in the following extract of a letter from Rev. H. H. Jessup, D.D.:

1. The people are growing poorer instead of richer.

2. The active young men are emigrating by thousands and will continue to do so until there is a change in political affairs. Many country churches as well as those in the cities are being depleted and they are less able than formerly to support their own churches and schools.

3. The Jesuits, Russians, French and Moslems furnish their common school education *free*, and they give books and sometimes clothing, as if to complete the pauperization of the people.

4. Many of our schools are outposts of evangelizing work, and the actual Protestant population is small. We have always regarded village schools as entering wedges, but it is not our plan to keep them up forever.

But in all parts of Syria, outside of Lebanon, a school once closed cannot be opened again without a special permit from the government, which at present it is next to impossible to obtain.

And when such a cut as this comes, if we close up several schools and discharge the teachers, the evangelistic work ceases virtually in these places, as the schools give the teacher a right to live in the village and preach.

REV. J. A. LAUGHLIN, *Chining Chow*, writes:—We spent last Sabbath at one of the country stations, and I was glad to find them assembled for worship, although they did not know that I was coming. I kept wishing that I could photograph the scene, the mud floor, the rough benches, the attention of the people; and then, above all, if the class distinctions could have been shown! I sat beside an old beggar woman, who seemed sincere. There were all grades, up to the intellectual face of a literary man who was present and led the meeting. I hope that “the picture of a Pauline Church” is one true to the time, and that the Rev. James Stalker did not simply draw on a too “luxuriously vivid” imagination for his description of the Sunday worshipers in the early church. There is much of comfort to us about the infant church in China in comparison with that church picture, unless indeed it lacks the vital energy that characterized Paul’s church

CHURCH ERECTION.

WHERE THE DEBT COMES IN.

The Board of Church Erection has never closed a year *technically* "in debt."

For this conservative course it has been sometimes unduly commended, as exceptionally skillful in its management, and occasionally it has been gently criticised as showing too little enterprise and too small a measure of trust in providential supplies.

Neither commendation nor criticism is deserved. The work of the Board is in certain respects different from that of any other, and of such a nature that it can do what is almost impossible in the case of the others, viz., adjust annually its outlay to its receipts, or, in familiar phrase, "*cut its coat according to its cloth.*"

If supplies unexpectedly fail the Home or the Foreign Missionary Board, it is not possible instantly to shorten its outlay. Missionaries in foreign lands or upon the home field cannot be left to starve in the middle of the year; but the Board of Church Erection can, when its funds are all appropriated, decline to entertain new applications, and so escape the debt that in the other cases is inevitable.

This all sounds very well, and might hastily and unadvisedly be interpreted as meaning that it is a comparatively small matter whether the funds of this Board do or do not fall off. In fact, a recent writer argued that all contributions to other Boards ought absolutely to cease until the needs of the Home and Foreign were met.

But there is another side to this story.

The Board does not, as we have said, "technically" go in debt. It does not borrow money upon its securities to pay grants. Its obligations do not extend into the future, and so it can, at any time, cease to make new ones. But what is the result? Simply this: *the debt is transferred from the Board to the infant missionary churches.*

Fifty years of generous aid to young churches struggling to erect edifices has established and confirmed throughout the home missionary field a conviction, that nothing as yet has availed to shake, that any young congregation may safely go for-

ward in its building with perfect assurance that when the pinch comes the good old Board of Church Erection will be on hand to pay off the last quarter or the last third of the indebtedness.

So strong is this assurance that not one church in ten before making contracts, writes to the Board and asks how its funds are holding out. They go forward, perfect their plans, lay foundations, contract for material, and *then* send in their applications, assuming that as a matter of course the help needed will come. Aside from the question of the Board's ability, this is not always safe; for occasionally at the critical moment they are confronted with the sad fact that their title to the property is not clear, or that in some other respect they cannot meet the conditions of the Assembly. But if in addition to these possibilities, they strike upon a time when the Board's funds are exhausted, then if the Board is true to its traditions not to run in debt, there is trouble along the whole line. Every church that has undertaken to build is suddenly plunged in debt. It has on its hands contracts for which it is responsible and no money with which to meet them. Creditors press hard for an answer; building liens are imposed, and the danger threatens that the home they love and into which they have put so much labor and self-sacrifice will be sold from over their heads. The Board is safe, but calamity menaces the churches.

Would it then be better for the Board to borrow money, meet all the needs of the churches, and close the year with a heavy debt? How would that plan work? Sooner or later all debts must be paid or there is bankruptcy and disgrace. Consequently, matters with the Board would go rapidly from bad to worse unless the contributions of the churches were suddenly greatly increased, and when the Board was bankrupt its work would close finally and probably forever.

No! the Board must not go in debt. To do so would be to imperil all the work that it hopes to do in the future.

Thus, whether we approach the subject

from one point or another, we come back to the solemn, immovable fact, that when the contributions from the churches fall off, some one is left in debt.

The only way of escape is to say: *The onward aggressive movement of the Presbyterian Church must halt.* We must organize fewer new churches. We must build fewer church homes.

Are we prepared to say this? We promptly answer, No! But none the less we are doing to-day the thing we decline to acknowledge.

The receipts of this Board have now for three years been running behind the demands made upon it. As we come to the end of the year, every available resource is drawn upon to swell the vanishing General Fund. But adding in legacies, personal gifts, repayments, proceeds of sale of buildings, interest from permanent funds and everything else available, the Board still has on file more than a score of applications approved but with appropriations still ungranted, which must go over to next year.

They will be reached after a while, but by that time there will be a further line of applicants waiting beyond them. These must stand unanswered still longer, and though one by one they will at last have their turn, their places will be filled by still others, and so if the receipts continue insufficient the time of waiting will grow ever longer and more weary until the ever-lengthening line will almost literally "stretch out to the crack of doom."

Now the Board is *weeks* behind; soon it will be *months*, and by and by, if no relief comes, it will be *years*.

What the effect will be upon infant congregations, either homeless or burdened with debt awaiting their turn, it needs no prophet to foresee.

BLOWING HIS OWN HORN.

The writer of the following letter, the Rev. Matthias Matthieson, our Spanish missionary in New Mexico, apologizes, as he says, for "*blowing his own horn.*" But the blast is so honest and so effective that it seems to us it ought to be heard outside the walls of the office of the Board. Its notes

bring before our imagination a most lifelike picture of the surroundings of the Spanish missionary work:

This was one of the most priest-ridden places in New Mexico. We rented a room, and had last year fifty scholars, boys and girls, and this even without any seats. Some sat on boxes, ten-gallon kegs, a few chairs, etc., but we had only a small table. Not a school desk, nor a place where we could write in the room, but those children advanced wonderfully, and in the Shorter Catechism and hymn singing more than in the English language, so that when we came to organize the church there, several families joined and others halted between two opinions; but all who have children in the school attend the religious services. The room now occupied for the school, with the same kind of furniture, cannot hold more than twenty scholars, so you will see the hurry we were in, in order to house the school and congregation as soon as possible. Of course the people are poor, an old, old story, and have not any money to give, but they will give their work, *frijoles* (beans), etc., to have a spiritual home.

Now, as soon as I hear from you, I am going up there to put up the wood-work, as, for example, roof, floor, windows, doors, etc., besides making the seats, pulpit, etc. This wood-work would cost more than all the material for it, but I have got to be quite an architect as well as a carpenter and cabinet maker. Our presbytery met last spring in my church here, in Socorro. They wanted to know where I had bought such a nice pulpit and communion table. They declared each was worth at least twenty-five dollars. I told them that they were both made out of boxes begged from merchants, and I had then painted and grained them oak.

Well, thus I never despair, but go to work and lift things out of the mud—this last might even be taken literally, since adobes are taken out of the mud, yet build houses neat, tight, and houses, too, that neither the Church, nor the Church Erectio Board, nor myself need to be ashamed of. They are built, too, for a small sum, and besides always are an ornament to the town in which they are built, even if the walls are mud. The inside is nicely ceiled with ceiling boards, the walls nicely papered, and the furniture, though made by a preacher, compares well with the richer churches, as it is smooth and grained in imitation of either oak or black walnut, and then well varnished. It makes a room look cheerful and comfortable. Thus I manage to get better houses of worship on my field and for less cost than those who have to depend upon contractors who charge from three to five dollars a day for their work; and besides I know the material that goes into the building. I am not a carpenter by trade, nor anything but a preacher, but I had to make my furniture when I first came to New Mexico, as it was then impossible to buy even a chair, much less a table or a bedstead, and thus I have exercised myself until I am a pretty good mechanic. So much for blowing my own horn. Please excuse the noise.

PUBLICATION AND SABBATH-SCHOOL WORK.

TRAINING OF SABBATH-SCHOOL MISSIONARIES.

THE ST. LOUIS CONFERENCE.

The requirements of modern work in all branches call for a high order of proficiency. This is true in the Church as well as in the world. Proficiency is reached by training and experience. Sabbath-school missionary work is not exempt from these conditions. Of course training is not everything—not even the most important thing. Before the training there must be certain qualifications, spiritual, intellectual, physical. There must also be a strong impelling motive. Most of our Presbyterian Sabbath-school missionaries have stepped into the work without special preliminary training, but they have been taught by experience. There is not one of them, however, even of the most successful, but is glad of any opportunity of profiting by the knowledge and experience of others. For the past five years Presbyterian Sabbath-school missionaries have been in the habit of holding an annual conference for mutual improvement. They cannot spare much time from their work, and it is impossible for all of them to attend at any one time, but as many meet at the call of the superintendent as can possibly break away from their labors and spend a few days in training and conference under the superintendent's personal guidance. It is astonishing how much can be crowded into even less than a week, when a programme has been carefully arranged, and everybody comes well prepared to fulfill the tasks assigned to him.

The fifth of these annual conferences was recently held at St. Louis, beginning on the 23d and ending on the 28th of February, the last day being a Sabbath spent in special services for the Master, and in delightful fellowship one with another and with the churches of the city. After the opening session on the evening of the 23d, work went on daily from morn till late evening until the close of the week, the day sessions being private and the evening meetings being thrown open to the public. A list of the subjects would occupy more than a column of this magazine in small type. They included the duties and relations of the missionary to his field of work, to the department, to the synodical or presbyterial committee; the principles and methods of work in the organization, reorganization and visitation of schools; the development of

churches from Sabbath-schools; the home department; house-to-house visitation; permanency of work; personal experience; the missionary's studies; the missionary's family; failures and successes; methods of Sabbath-school tuition; Bible institutes; evangelistic work, and many kindred topics. Papers were read and discussions held, and great was the resulting benefit to all concerned. Dr. Worden's skillful hand guided everything, and he himself was of course the master spirit on the occasion, ably supported however by such experienced brethren as Brown, Bain and Leas, of Wisconsin; Sulzer, Mack and Scotton, of Minnesota; Ferguson, Crawford and O'Brien, of Iowa; Hartness, Hood, Jewell and Westphall, of Michigan; Currens, Bushnell, Higgins and Johnson, of Nebraska; Manson, of North Dakota; Powell, Albertson and Stone, of Illinois; Fyffe, Chamberlin and McCampbell, of Indiana; Bracken, May and Wood, of Kansas; Humble, Hunter and Rogers, of West Virginia; Grant, of South Dakota; Herrick, Meredith and Renick, of Missouri; Rainey, of Kentucky; Griffith, of Colorado; Davis and McHugh, of Oklahoma; Good, of Tennessee; Grundy, of Arkansas. The Rev. Dr. George E. Martin, pastor of the First Church, whose people generously and most hospitably bore the expense of entertaining the conference, and also the Rev. Dr. F. L. Ferguson, Dr. Palmer and Mr. and Mrs. Elmenroth, of the *Evangel*, contributed admirable papers or gave addresses on important principles and phases of Sabbath-school work. Dr. Worden also gave each day a training lesson on the life and work of St. Paul.

The conference was favored with the presence of the Rev. Dr. T. S. Bailey, synodical superintendent of home missions in Iowa, who in the course of a stimulating address bore strong testimony to the direct influence of Presbyterian Sabbath-school missions upon the growth and prosperity of the Presbyterian Church. "I never go anywhere," said he, "but I feel the touch, inspiration and help of these men, and our Church is coming to recognize this as her initial work." Such impartial and emphatic testimony, from one who has the best of opportunities of observing for himself, should have great weight with Presbyterian pastors and churches. And this is the testimony of the synodical superintendents of home missions in all parts of our land.

The closing session on Saturday was followed by

the communion service. "Here," writes one who was present, "the missionaries renewed their fealty to their Lord; here they received a new baptism of the Spirit; and from this conference they went forth with an increase of wisdom and devotion to the work of saving the neglected children of our country, and promoting the growth of the Church, whose servants it is their honor to be."

weather showing signs of moderating, I began my ride east and southward toward the Little Salmon river country. The mountains seemed to grow higher and steeper and the valley narrower at every step. Ten miles from the John Day school-house the wagon road came to a sudden termination, and the pack trail was connected with the ferryboat. The fruit farms had become fewer,



Correspondence with pastors and other brethren at St. Louis shows that the conference was not only beneficial to the missionaries themselves, but was also greatly enjoyed by the churches of that city, and will long be remembered as a season of rich intellectual and spiritual privilege.

ON THE TRAIL FOR SABBATH-SCHOOL WORK.

REV. M. G. MANN.

Idaho county in Idaho is nearly 300 miles long by sixty miles wide, reaching from the Snake river at its junction with the Salmon river to the summit of the Bitter Root mountains. Indeed, all Idaho is a country of magnificent distances. There are only two railroads crossing the State, and traveling is therefore mostly done either with team or on horseback. Out of the 375 miles done by me last December I made 350 on my horse. Like the Highlands of Scotland, Idaho is picturesque and grand to the artist, but to travel over its rocky and steep trails requires no little nerve.

On Wednesday, the 3d of December, the

and only placer miners, washing gravel and sand on the Salmon river, were here and there to be seen.

Having crossed the river, I now began an ascent up the rocks and cliffs 300 feet high and across the face of these cliffs, with the seething, boiling, turbulent waters directly beneath. This corkscrew trail was over a mile long, and brought me to Rice creek and Squaw creek, where there are some small settlements of farmers and miners. At the first house all the family came to the door and were utterly astonished to see a preacher in this isolated section of the country. When I stated my object and my destination, the man smiled and hinted that I would have a "tough element" on my hands to do anything with.

My objective point to reach that day was Pollock P. O., on Rapid river, still six miles over difficult trails. On my way I found a little log schoolhouse, and the school-ma'am with a few school-children were just wending their way home. I exchanged a few words with the lady relative to organizing a Sabbath-school there in the near future.

Arriving at Pollock, I learned that the trail to Round Valley and the Salmon meadows was pass-

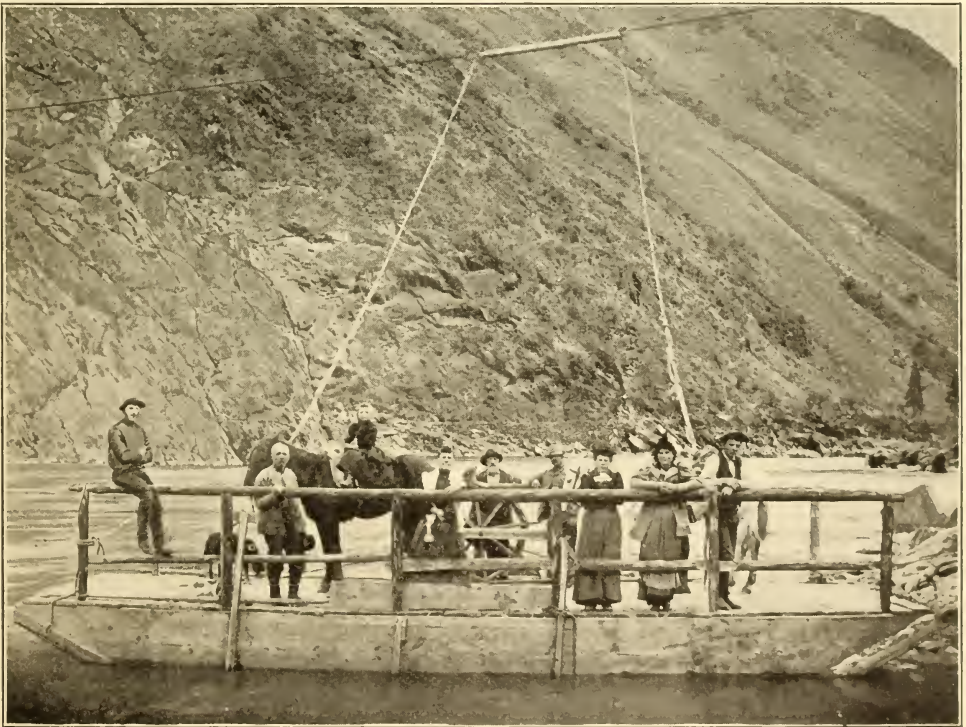
able and that there were nearly a hundred families there with no preacher or Sabbath-school. The distance was twenty miles, and I thought it a grand opportunity to visit that section. So, on the following morning, I took the trail which ran along the river through a narrow gorge, in many places over rocky places covered with ice and snow. It was a wild, wintry and often dangerous ride, and I had often to dismount and foot it. The day wore away and darkness came on. Could I have missed the trail? Presently the mountains seemed to "close in" entirely, but the river made a little turn and I discerned a narrow opening in the distance. Another mile of climbing and I heard the barking of a dog. What a welcome sound! Another bend and there was a picket fence, and then a comfortable-looking hewn log-house. The genial, warm-hearted owner came out and bade me welcome, taking charge of my horse while the good wife prepared me a warm meal, for which I was ready, having had nothing to eat since the early morning.

I soon explained the object of my visit, and, neighbors gathering in, the subject of Sabbath-schools was thoroughly discussed. Next day I went about to see all the families in the neighborhood, visited the day school then in session, made the children an address, and invited all to come and organize a

Sabbath-school. On Sunday everybody came, and after a preaching service it was unanimously voted to organize. We had a full complement of officers and teachers and thirty-eight scholars.

Later in the month I visited another little valley on the Salmon river and organized a school of about fifteen children. They with their parents and the young men of the place—always numerous—made quite a congregation. This is the Middle Meadows school, which will be greatly strengthened by the children of the Upper Meadows valley, who will join it, the valleys lying very near together and the two settlements forming one flourishing school. These people pleaded very hard for a church organization and a missionary pastor. Distant fifty miles is the Warren's Mining Camp, with a population of between 500 and 1000. Then there is Long Valley (sixty miles long), Indian Valley, Rice's Valley and other inhabited localities.

Your map in the Illustrated Sabbath-school Review of last year had but three stars in Idaho, indicating that up to that date but three Sabbath-schools had been organized by your missionaries. I am glad to think that these three stars will not seem quite so lonely when you publish your next Sabbath-school missionary map.



The Pack-trail was connected with the Ferry Boat.

MINISTERIAL RELIEF.

THE MINISTERS' HOUSE AT PERTH AMBOY.

You have often read of the Ministers' House at Perth Amboy. A visit to the place gives you a more accurate and more favorable impression of it than you are likely to receive from a mere reading of a description of the place. Accordingly, after having twice visited Perth Amboy, we have quite fallen in love with the delightful home.

Perth Amboy is a town of about 5000 inhabitants, with three railroads entering the place, carrying to the seaboard thousands of trains of cars every year, loaded with coal for transshipment on the ocean. The town is built on the sound, at the mouth of Raritan river, and the Ministers' House is built on a point of land between the sound and the river. The building is in the centre of eleven acres of ground covered with fine old shade trees. It is large enough to accommodate fifty persons, and it would be better financially for the Board if the House were kept full of guests. After provision has been made for twenty-five boarders, there would be a saving to the Church if twenty-five more could be induced to spend their days there in preference to receiving their annuities in money and living elsewhere. And we are quite sure that any aged minister, or minister's widow, would be much more comfortable and contented there than in almost any boarding-house they could find elsewhere. The house is bright and cheerful; the library is well supplied with books; the rooms are comfortable and the table is excellent. The atmosphere is cool in summer and not severe in winter. Those who have been there for several years say the climate is healthful, and that the guests usually are benefited by a residence there.

The building is an old one, erected in Colonial times for an official residence by the proprietors of the province of New Jersey. The main hall is twenty feet wide, with large, cheerful parlors on either side.

This home was presented to the Presbyterian Church and is owned by the Board of Relief. Unfortunately it has no endowment. We wish some wealthy lady or gentleman would feel it a pleasure to give the Board an endowment sufficient to maintain the home. Such an act would assuredly greatly please the Master.

At present we need carpets badly for a few of the rooms and some other things for the House, and if any one feels like making a present of these things, the gift will gladden the hearts of those who have gone there to spend their declining years.

The matron of the Ministers' House is a cultivated lady, possessing fine administrative ability, and everything moves along with the smoothness and quietness of a private home, so much so that you scarcely realize that you are in a large boarding-house or hotel. If more of our aged ministers knew the comforts and pleasures of a residence at Perth Amboy, we feel sure they would not remain in the uncomfortable quarters where some of them are now, but would hasten to find their way to Perth Amboy.

Why should we not have an endowment for this home? The "John C. Mercer Home," a few miles north of Philadelphia, at Ambler, Pa., was given to a Board of Trustees for the purpose of providing for aged Presbyterian ministers, and is well endowed. The building was the old family mansion. The endowment, given by Mrs. Mercer, is amply sufficient to support it. There are two restrictions in regard to admissions to this home. One is, no minister's wife or widow is admitted there, and no minister is admitted who uses tobacco. Aside from these restrictions, the guests have the freedom of their own private homes. And if the beauty, comfort and healthfulness of the place were more widely known, more of our ministers would avail themselves of its splendid accommodations.

A Baptist home for ministers, near Philadelphia, has an endowment of \$300,000. And we have as many wealthy men and women in the Presbyterian Church as are to be found in the Baptist. Have we no one as liberal? Surely we have. All our wealthy people need to induce them to endow this home, is to consider what better use could be made of their money; what a comfort the Home will be to the hundreds and thousands of ministers and widows of ministers who may go there to end their days; what a relief it will be to the Board to have an endowment fund sufficient for its maintenance, so that we would be free from the collections we receive from our churches to make larger appropriations to the many worthy ones who are ask-

ing relief from the distress of their penniless condition ; what an honor it would be to Christ himself to make this provision for his aged servants, and what a benediction it would bring upon the endower of this beneficent institution. Who will think and pray over this matter and consider what a joy it will be to the endower through all eternity to have the consciousness that the money given to this sacred cause is doing good for all time ?

We continually need money for this Home to keep the large property in good condition, to renew the carpets, furniture, the linens, the china, etc., and we ask those who are blessed with more than they can ever use in this world, if they cannot spare a few thousand dollars for this most worthy object.

If no one is prepared to endow the Home, is there not some friend who will give a fund for the purpose of refurnishing the rooms, some of which now need refurnishing quite badly ?

OUR DEBT.

What more must we do to induce the friends of our venerable, worn-out ministers to send us large contributions to pay off our debt, and to enable us to start the new financial year without the painful necessity of cutting down the small appropriations now made to the annuitants of the Board of Relief ? Friends of the Lord and Saviour Jesus Christ, can you go at night to your comfortable beds in your luxurious homes and lie down to rest in peace when you think that the aged men, who helped so largely to make this country a land of happy Christian homes, are now penniless, in need of clothing, food, and a place to lay their heads ? Friends of Christ and heirs to eternal glory, do you, as you read these words, feel that you have done all you possibly can, and all you ought to do

Gentleness is love in society. It is love holding intercourse with those around it. It is that cordiality of aspect and that soul of speech which assures that kind and earnest hearts may still be met with here below. It is that quiet influence which, like the scented flame of an alabaster lamp, fills many a home with light and warmth and fragrance altogether. It is the carpet, soft and deep, which, while it diffuses a look of ample comfort, deadens many a creaking sound. It is the curtain which, from many a beloved form, wards off at once the summer's glow and the winter's wind. It is the pillow on which sickness lays its head and forgets half its misery, and to which death comes in a balmier dream. It is considerateness. It is tenderness

for the Board of Relief, charged with the sacred duty of providing an honest living for God's worn-out servants ? Many of these men are absolutely not able to pay their honest debts, and they are mortified beyond description with their financial embarrassment. If you could read the sad and painful letters we receive from noble, high-minded men, who have all their lives met their obligations with promptness, and who in their old days are left without an income, you would not hesitate to make a generous offering to this sacred cause that would at once relieve the Board of all embarrassment, and enable it to pay still larger annuities to the needy and deserving households of those who have refrained from money-making occupations, and have given all their days and all their energies to the self-denying but glorious work of preaching the everlasting gospel.

BOXES WANTED.

The Board has quite a number of applications from families on our roll for boxes of clothing, which we would be exceedingly glad to send to some of the missionary societies in our churches. These all seem to be deserving people who are in great distress, and whose small annuities are not sufficient to furnish food and clothing absolutely needed for their families. One application is from an aged minister who needs two suits of clothes ; another is from a widow with two daughters, young ladies, who cannot secure employment these hard times ; another application is for clothing for an aged minister and his wife, and so on the applications read. Our Board must depend upon the home missionary societies of the churches to supply these demands, and we will be glad to hear from any society that is willing to make up a box for any of these suffering saints.

of feeling. It is warmth of affection. It is promptitude of sympathy. It is love in all its depths and all its delicacy. It is everything included in that matchless grace, the gentleness of Christ.—*The Parish Visitor*.

—The permanent features of Presbyterianism which give it its educational power are: (1) A simple method of worship, orderly but not ritualistic ; (2) a representative system of church government which give the laity a place of equality with the clergy in church affairs ; (3) a reasoned, Scriptural doctrine, free from extravagance, appealing to the spiritual intelligence, and resting upon conviction rather than upon sentiment or impulse.—*Alexander R. MacEwan, D.D., in The Independent*.

COLLEGES AND ACADEMIES.

BELLEVUE COLLEGE.

REV. DAVID R. KERR, D.D., PRESIDENT.

On the opposite page will be found a half-tone engraving of our Presbyterian College at Omaha, Neb. To the right is the college building, on the summit of a hill, three hundred feet above the Missouri river, a mile away. The young ladies' hall is at the left, and the president's house in front. Evidently it is a good plant, and beautiful for situation. The college owns two hundred and sixty acres adjoining these buildings. The total accommodation for students is seventy-five. All rooms have been practically full of students during the past seven years. The situation is too far out of Omaha to use the city's homes for students. A hall for young men to cost \$5000 is greatly needed. The additional students who would thus be provided for would increase the income of the college in the sum of \$1200 per year, after paying cost of conducting this building. And yet students' fees, including boarding, room and tuition, are but \$150 per year. Twenty-five hundred dollars of the amount needed is now in the treasury of the College Board.

The institution has never let a debt accumulate, but the expenses for the current year are very much in arrears, and are causing great anxiety. The teachers are real missionaries, and are maintaining the college by their self-sacrifice. Think of a teacher, thoroughly educated, with a genius for moulding minds and characters serving this cause for \$600 dollars per year, and that tardily paid!

During the past four years, by means of students' efforts, two churches which were ready to die have been built up, one church has been organized, and a building erected, still another mission recently received twelve heads of families on confession of faith, and two other Sabbath-schools are maintained. Five young ministers, graduated from Bellevue College, were members of the last Synod of Nebraska. Two graduates, a minister and his wife, have just reached Siam to be foreign missionaries. Of fifty-

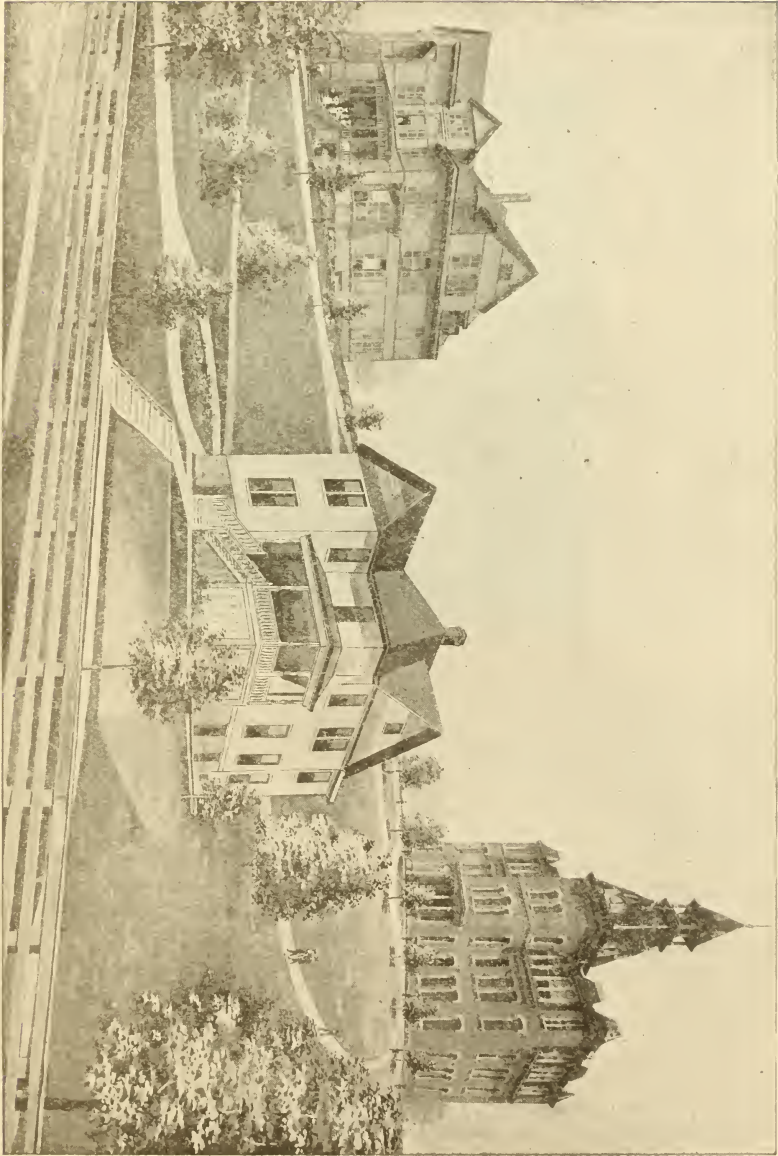
seven institutions reported at McCormick Theological Seminary, on the recent Day of Prayer for Colleges, Bellevue College ranked first in the proportion of students professing Christians, candidates for the ministry, and of last year's students in theological seminaries this year, and second in proportion of student volunteers for foreign missions.

The college has a high record for scholarship. A large percentage of its students have become teachers, and thus this institution, without endowment, and with a total annual expense of less than \$6000, is exerting an influence whose fruitage is already beyond estimation except in heaven. What cause appeals to the Lord's people with such pathos and strength as such an institution as this?

"INDIAN GIVING"

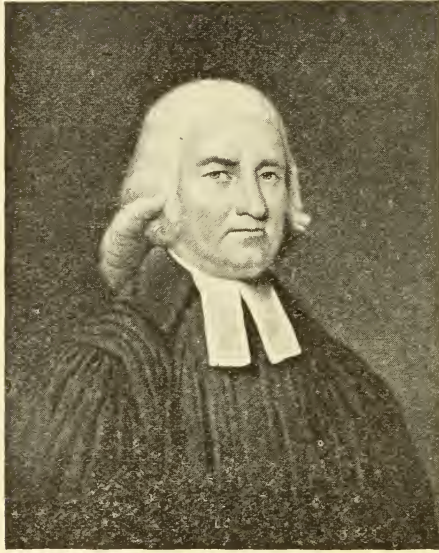
The Nez Perce Indians, of the First Kamiah Church, Idaho, sent this Board, through their native pastor, the Rev. James Hayes, an offering of \$5.00 for our Church's western educational work, accompanying it with a modest and tender letter. This church gives loyally to the Church Boards. It spent upon itself last year \$155; thus its offering to this Board was three per centum of its congregational expenses. If all churches did as well what would be the income of this Board from church offerings? It would be \$312,413.55 a year. We know of many other Indian churches with similar records. "Indian Giving" has a new meaning when the Indian givers are Christ's followers, and may be commended to pale-faces for imitation.

We find in the *New York Observer*, what seems to us a wise remark credited to President Sharpless, of Haverford College. He thinks that there is room in the United States for a first-rate small college, and suggests that Haverford take as a motto: "Not so much size, but completeness; not so much noise, but substance. Develop no luxurious ideas of living, but encourage simplicity and goodness."



Bellevue College, Omaha, Neb.

EDUCATION.



Dr. McWhorter.

CARE OF CANDIDATES IN EARLY TIMES.

We have had the privilege of examining an old volume containing the "Minutes of the Standing Committee of the Presbytery of New York, appointed to look out for pious and promising young men, and to examine their qualifications, and to give directions concerning their academical and theological education." That presbytery included, prior to 1809, a large part of northern New Jersey, and the meetings of the committee appear to have been held, with one exception, in the latter State.

HIGH CHARACTER OF THE COMMITTEE.

We are impressed, as we study the volume before us, with the high character of the men whom our fathers chose to supervise the training of candidates for the holy ministry. The committee was constituted with Dr. Alexander McWhorter as chairman, and Dr. Samuel Miller and Messrs. Asa Hillyer and Edward D. Griffin, with two ruling elders, for his associates.

Dr. McWhorter was one of the foremost men of his times—one of the men upon whom dependence was placed in the matter of preparing and securing

the adoption of the new constitution of the Church in 1788, and in the setting up of the General Assembly. He took an active part in the stirring scenes of the revolution, and was the trusted agent of Congress in a mission to North Carolina. Dr. Samuel Miller was a distinguished pastor in New York, and afterwards the equally distinguished associate of Dr. Arch. Alexander in the Theological Seminary at Princeton, N. J. Edward D. Griffin was the associate of Dr. McWhorter in the pastorate of the First Church of Newark, N. J., and afterwards for fifteen years president of Williams College, Massachusetts.

It thus appears that men of the first position in the Church gave their time and close study to the question of the best means of securing a well-educated ministry for the Church, and have left us, in such volumes as the one now before us, the results of their investigations and experience.

POWERS EXERCISED BY THE COMMITTEE.

The presbytery did not hesitate to confer the largest powers on the committee, authorizing them to seek out candidates, examine them, direct their

studies, "*and, in general, to do all those things which may be necessary for completing their education.*" The first meeting was held October 15, 1805, and the committee at once proceeded to exercise almost all the powers and functions of a regularly organized and chartered Board of the Church. It immediately took measures for raising money, and on its own responsibility appropriated and disbursed it. It decided how many candidates it would take under its care; who those candidates should be; at what schools they should study; what assistance in money, books and clothing they should receive; examined them at stated intervals as to their religious state and their progress in study, and approved or disapproved of the result; continued or discontinued the appropriations; called them to account for any alleged immorality, determined the truth or falsity of the charge, and, when persuaded of the existence of guilt, summarily dropped the offender from the roll. Its first candidate was cared for four years and a half before he was formally accepted by the presbytery as a candidate for the ministry. It granted letters of dismission, as in the case of a candidate whom it recommended in 1827 "to any ecclesiastical body, to whom he (might) apply in the prosecution of his studies, as being in good standing with us" (the committee). It is true that it made a report to presbytery, and sometimes applied to presbytery for advice; but the report seems to have been little more than a presenting of its minutes for inspection, and the action of presbytery does not seem to have been necessary to make valid its proceedings.

THE WATCHFUL CARE DISPLAYED.

We wish to hold up this committee as an example to the education committees of the presbyteries at the present day. Some of our committees need no admonition, being themselves a constant admonition to others. Some are not so vigilant; and we beg them to note with what conscientious zeal it made itself thoroughly acquainted with the candidates over whom it watched by means of *frequent personal interviews*. In these interviews it was always a first question whether the young man was maintaining a close walk with God and making progress in the divine life; while a secondary, but most important, consideration was the success achieved in the prosecution of his studies. It examined him in Cæsar, Virgil, the Greek Testament, or the Anabasis; and at regular intervals required him to read an essay in its presence. We have made great improvements in method since those days, but the zeal and fidelity then displayed must continue to be an example to us. The Board now receives three times a year from the professors

who are entrusted with the training of our candidates reports of the result of their examination of the young men, and a summary of these reports is sent once a year to the presbyteries through the chairmen of the education committees. *These improved facilities are not intended to relieve the education committees from responsibility, but to enable them to discharge that responsibility more effectively.* Our present system is the product of the study and experience of more than seventy-five years. Its effective working depends upon the faithful coöperation of the Board, the presbyteries, through their education committees, and the professors in our colleges and theological seminaries, who are the joint agents for carrying it to a successful issue. *Where this exists few mistakes can be made.*

SOME TEACHINGS OF EXPERIENCE.

The committee began its work by accepting as candidates lads or young men in the grammar-school stage of their experience, and watched over them with almost parental care. They soon learned, however, that a sense of call to the holy ministry in the bosom of an inexperienced lad might prove evanescent; and that the lad, and all who interested themselves in training him for the ministry, might soon find themselves painfully embarrassed by the very pains taken in his behalf as the conviction increased that he ought to turn his thoughts to some other employment. Accordingly the committee, early in their experience, began to speak of subjecting the candidates to a probation more or less prolonged. It would not be fair to draw too large an inference from the fact, and yet it is worth while to mention it, that of the nine men upon whom time and care and money were expended without satisfactory results, during the long years of this committee's experience, all but one, or possibly two, were men who were taken under care of the committee in the grammar-school stage of their preparation. The experience of the Board of Education corresponds with that of the committee, and confirms the wisdom of the policy of waiting, in all ordinary cases, until the candidate has stood the test of the struggle and discipline of the earlier years of the difficult task which he undertakes, as he professes, at the call of God. We must further call attention to *the small proportion of unsatisfactory cases recorded in a period of more than seventy years*. Nine such cases are mentioned, and it must be remembered that probably most of these men, possibly all of them, well repaid the Church for all that was done for them by faithful labors in other spheres of usefulness, and some portion of the money spent upon their education was faithfully paid back into the treasury.

It has always been a question whether the sums of money appropriated for the assistance of our candidates should be regarded as gifts or as loans, a bond for the return of the same being exacted. At one period of their experience the committee were instructed to adopt the policy of making loans; but no evidence appears upon the records of its having been carried into actual operation. There is something to be said upon each side of the question; but the Church has expressed its view of the teachings of experience in the rule by which it requires the Board of Education to direct its dealings with all candidates: "A scholarship afforded by the Presbyterian Church, through the Board of Education, is not to be given or regarded as a loan—but as her cheerful contribution to facilitate and expedite preparation" for the ministry, and those who accept it "are only obliged by it to a warmer interest in her efforts for the advancement of the Redeemer's kingdom, and especially to the use of the means necessary to instruct and stimulate her members in the duty of multiplying and sending forth preachers of the gospel of salvation to all the world."

INTEREST IN THE NEGRO RACE.

It was at one of the earliest meetings of the committee that information was given of "a black boy" at Morristown who gave promise of making a good minister of the gospel, and measures were immediately adopted to look into the case and see if something might not be done for the education of the lad. It seemed like a prophecy of those steps taken at a later period by zealous men, inspired with a longing for the enlightenment of Africa and for the elevation of the colored people in America, by which such institutions as Lincoln University, Biddle University, and Scotia Seminary have been established; to say nothing of such schools as that at Hampton, Va., for the furtherance of which the help of Presbyterians has been freely given because of the same zeal for the uplifting of the negro race. The Board of Education has to-day under its care 100 colored men who are earnestly prosecuting their studies in preparation for the ministry.

The three months spent by Mr. Mott among the college students of Japan enabled him to give special direction to a series of evangelistic meetings, the success of which far exceeded his experience in other countries. Some 215 young men, chiefly students, publicly accepted Christ as their personal Saviour. Mr. Mott's dominant

We are grateful to the Rev. Allen H. Brown, the indefatigable chairman of the Synod of New Jersey's Permanent Committee on Historical Materials, for calling our attention to the old volume of minutes which we have been studying, and are glad to find our confidence in the present policy and methods of the Board of Education confirmed by the perusal.

OUR COLUMBIAN EXPOSITION EXHIBIT.

We call the attention of our readers to the frontispiece of this number, which shows the effort made to set forth, in a suitable way, the history and achievements of the Board of Education at the World's Columbian Exposition, held in Chicago, in the summer of 1893. The artistic skill of our late clerk, Mr. J. Duncan Brooks, was called into requisition, and he prepared a large illuminated chart, representing the seal of the Board with elaborations, and with statistics inscribed on the columns and scroll-work. Above is seen *the corporate title of the Board*; on the frieze *the great object, succinctly stated*; on the arch, in large ornamental letters, *the Board's expressive motto*, of which the brilliantly burning light set in the recess is the symbol, "I am consumed in the service of others;" on a scroll, conspicuously placed in the middle, are given *some telling results* taken from the Church statistics for 1893; on the left at the bottom appears *the total amount received in seventy-four years*, and on the right *the amount of the Permanent Fund*; scrolls on the right and left of the columns at the middle show *the increase in the number of students from 56 to 868*; and on the columns appear, in long array, *the names of the members and officers of the Board from the beginning*. The chart was about nine feet by five in size, and was much admired. The controversy with regard to the Sunday opening of the Fair kept the whole of the Board's exhibit concealed from view. The chart was afterwards offered to the "Field Columbian Museum," and gratefully accepted as a desirable acquisition to its collection. It remains there on permanent exhibition.

impressions of Japanese religious conditions are briefly these: (1) That Buddhism is doomed; (2) that the chief peril to the land is the irreligious character of the government schools; (3) that there is imperative need of more missionaries to aid in the establishing of a strong evangelical Japanese church.

Young People's Christian Endeavor.

How many of our young readers will be ready to celebrate the anniversary which occurs November 5, 1897, by repeating the entire Shorter Catechism?

* * *

The "fragment" committee of a young people's society in Newark, N. J., makes scrap-books for the hospitals, and needle-books to be given as prizes at the Saturday afternoon sewing class held in the chapel.

* * *

Prayer for the cause of temperance is suggested as this month's subject for the Christian Endeavor Prayer Chain. Pray that the drink traffic everywhere may be destroyed, and that all Christians may labor together for this end.

* * *

In the columns headed "Presbyterian Endeavorers" may be found much that is distinctive in method and commendable in spirit. These reports of what Presbyterian young people are doing ought to stimulate our readers to new endeavor.

* * *

In its commendation of Mr. Speer's "Studies of the Man Christ Jesus," *Reformed Church Tidings* expresses the wish that in every young people's society a class could be formed for Bible study with this little work used as an aid, adding that in point of fact it is already used in this way in a large number of societies in other churches.

* * *

"Go ye into all the world" and tell the good news, writes Dr. David J. Burrell in *The Endeavorer*. Charity begins at home, but it journeys to the uttermost parts of the earth. The glory of Christianity is that it enlarges the heart. The man who has caught the spirit of Christ is in cordial sympathy with every home missionary who rides his Indian pony across the plains, and with every foreign missionary who preaches the gospel to those who lie in darkness and the shadow of death. A Christian is a cosmopolitan.

* * *

Frances Ridley Havergal was visiting for a few days in a house where there were ten persons, some unconverted, some converted, but not rejoicing Christians. She prayed for each one, and that she might be helpful to them. Before she left the house every one had received a spiritual blessing. The last night of her visit she was too happy to sleep, and passed the night in praise and

renewal of her own consecration. The couplets of the well-known "Consecration Hymn" formed themselves and chimed in her heart, one after another, till they finished with

"Ever, only, all for thee."

* * *

The Hon. James Wilson, a member of President McKinley's Cabinet, is an elder in a Presbyterian Church in Iowa, the teacher of a class of young men in the Sunday-school, and a generous contributor to the Boards of the Church. A former pastor, recalling the pleasant associations of the past, reports that when a destructive hail-storm swept over the country and destroyed the crops, Mr. Wilson kindly offered to pay, in addition to his own church subscription, the subscription of any member not able to pay, owing to the loss sustained. On one occasion he served acceptably as moderator of the Presbytery of Waterloo.

* * *

As an illustration of the way the treasures of the Bible are revealed by word studies, Dr. F. N. Peloubet reminds us that when Martha asked Jesus to bid her sister Mary *help* her, she used the compound word, *συναντιἀβηται* — *sun*, "together with;" *anti*, "over against, on the other side;" and *labetai*, "to take hold of." The thought is that Mary take hold of the burden on the other side and lift together with Martha. The same word is used but once more in the New Testament, in Rom. 8: 26, where we are told that the Spirit helpeth our infirmities. The Spirit takes hold of the burden of our infirmities on the side over against us, and bears them together with us.

* * *

The Committee on Narrative in the Synod of Illinois last year said of young people's societies: They have won both place and confidence among us. In this day of specialization their specialty is *doing the Master's will*. These societies, in an important sense, are our manual (and vocal) training classes—noble schools of applied Christianity. Pastors and presbyteries bear hearty testimony to their helpfulness—the quickened zeal and deepened spirituality resulting from their work. The critic is abroad in the land, but let him ponder Gamaliel's advice to the Sanhedrin, let him admonish in meekness and love, and seek the correction of error rather than the magnifying of offenses.

The Committee on Young People's Work in the Synod of Missouri said in its report last fall: Denominational loyalty demands denominational knowledge. Our societies as a body are not familiar with Presbyterianism in practice. We would suggest a study of some of the recent manuals of Presbyterianism dealing with the polity and customs of our churches, or the Training Course to be given us in *THE CHURCH AT HOME AND ABROAD*. We need to become not only skillful, consecrated workers, but intelligent Presbyterians as well.

* * *

The late Prof. Drummond once said at the funeral of one of his friends, a Presbyterian pastor in Australia: "There are two ways in which a workman regards his work—as his own or his master's. If it is his own, then to leave it in his prime is a catastrophe, if not a cruel and unfathomable wrong. But if it is his master's, one looks not backward but before, putting by the well-worn tools without a sigh, and expecting elsewhere better work to do. The workers may be retired—not because the cause is won, but because it is not won; because God has other servants, some at lesser tasks, some half employed or unemployed, whom he must needs call into the field. For one man to do too much for the world is in one sense the whole world's loss. So, it may be, God withdraws his workers even when their hands are fullest and their souls most ripe, to fill the vacancies with still growing men, and enrich with many for the loss of one."

* * *

The main lesson of Robert Browning's life and poetry, says Dean Farrar, is this: "Live out truly, nobly, bravely, wisely, happily your human life; live it as a human life, not as a supernatural life, for you are a man, and not an angel; not as a sensual life, for you are a man, and not a brute; not as a wicked life, for you are a man, and not a demon; not as a frivolous life, for you are a man, and not an insect. Live each day the true life of a man to-day; not yesterday's life only, lest you should become a murmurer; not to-morrow's life only, lest you become a visionary; but the life of happy yesterdays and confident to-morrows—the life of to-day unwounded by the Parthian arrows of yesterday, and undarkened by the possible cloudland of to-morrow. Life is, indeed, a mystery; but it was God who gave it, in a world 'wrapped round with sweet air and bathed in sunshine and abounding with knowledge;' and a ray of eternal light falls upon it even here, and that light shall wholly transfigure it beyond the grave."

WHAT GOD EXPECTS.

REV. THOMAS MARSHALL, D.D.

God has given us a home in the best of all lands. He has clothed us with the finest of fabrics. He has fed us with the best food ever spread before mortal man. He has decked us with jewels from the mine and with gems from the ocean. Of us this day he asks an offering—a sacrifice—that will express our love for our ascended Lord, our love for souls and our obedience to his last command. It may be that neither you nor I can go, but all can send. Would that the solemn declaration of the sainted Dr. Grant, of Persia, might nerve our hearts and compel us to noble action: "I dare not go up to the judgment seat until I have done my utmost to promote the kingdom of God in the earth."

A VIGOROUS SOCIETY.

REV. W. J. MCKITTRICK.

The Christian Endeavor society of Calvary Presbyterian Church, Buffalo, N. Y., is a compact and well-organized company of Christian workers. The pastor finds its influence running and bubbling through the whole field of the church's activities. There are three lines of work to which it gives itself very heartily.

1. It does much toward sustaining and increasing the social life of the church. It welcome strangers to the church services. It moves through the aisles at the close of the services. It gathers about the doors as the strangers are passing out. It has as great many handshakes tucked up its sleeves and always ready to come out.

2. It is very faithful in attendance upon the Wednesday evening prayer meeting. Sometimes the pastor gives over the meeting entirely into its hands. Fully the half of those who come to the meeting are Christian Endeavorers.

3. The church has a mission chapel on the east side of the city, situated in the very heart of the foreign-born population. Connected with the chapel is a Sunday-school of about four hundred members, a strong Christian Endeavor society and many other branches of Christian work. This chapel is almost entirely supported by the Christian Endeavor society of the church. The salary of the pastor, Rev. Frank Hill, is raised by the young people, and in addition to this the Sunday-school teachers are very largely from the ranks of the home church society. This may be called the special and strongest work of our Christian Endeavorers. The chapel was brought into being by them, was nursed by them in its childhood, and



Armenian Girls, Harpoot, Turkey.

now, in its vigorous prime, they are its best and most loyal friends. Such chapels are lighthouses among the breakers. In a city like Buffalo, with the tides of foreign populations pouring in upon it in ever-increasing volume, the call for them is an imperative one, and the pastor of this church thanks God that his young people are trimming one of the lamps. And is it not true that one of the best ways to keep a Christian Endeavor society in close contact with the spiritual life and growth of the church, is to give it a special work to do, and to hold it responsible for the doing of it?

"READ THE BIBLE EVERY DAY."

This seems one of the easiest parts of the pledge to keep, but is in reality one of the most difficult—at least, to keep it in the right spirit and to profit. One may perfunctorily read a few verses, hastily in the morning, or sleepily at night; but he will get little or no benefit therefrom.

One will read a book persistently "every day" only if he is interested in it. And one cannot be interested in the Bible simply as a matter of duty. One of the minister's hardest problems is to show his people how the Bible can be read so as to impart a sustained interest in it.

There are many helpful ways. Let the lover of fine literature read Job, Isaiah, the Psalms, John

14-17, and many other passages. Let the lovers of poetry take the Revised Version and read all that is indicated as poetry by its arrangement as verses in print; he will be charmed to find how many superb hymns and songs the Old Testament contains. Let the lover of biography read the gospels, and the lives of men like David, Abraham, Peter and Paul. Let the lover of history read the Acts of the Apostles, or trace the Jewish nation from the call of Abraham to the final dispersion. Let the lover of logic and metaphysics read the great Pauline epistles, as Romans and Ephesians.

I have said "read," because the pledge says "read." But it is hardly the word for the Bible. "Study" is the word. This is the only way to keep the pledge for any long time. For such study is intensely interesting. One need not drive himself to it by a sense of duty and fear of breaking a promise. But if he has but five or ten minutes daily for this part of the pledge, he will soon love that little time, be jealous of every moment of it, and each day add to his store of valuable knowledge of Christ and Christianity.—*Rev. Teunis S. Hamlin, D.D., in The Golden Rule.*

The picture on this page is one of the illustrations in "Christian Missions and Social Progress," by Dr. James S. Dennis, soon to be issued by the F. H. Revell Co.

A LETTER FROM CEYLON.

MISS KATE L. MYERS.

Dear Children :—Did you ever have a playhouse made of a “dry-goods box” out in the back yard, where you kept all the broken dishes you could find, and made delightful mud pies, to be frosted with sand and baked in the sun? I did, and I remember just how it all looked, and what nice times I used to have arranging my closets, and then inviting all my dollies and nurse with baby brother out to tea. Sometimes I would play long days away in this manner, but when “truly” tea-time came it was very pleasant to have on clean white clothes and sit down to warm biscuits and cookies, while the old playhouse was forgotten.

I have thought many times of those days as I passed by rows of huts built close together and not much larger than a “dry-goods-box” playhouse. And I have wondered if the children in the homeland would not be more thankful for their good times if they should hear about these little “box” houses that are used for work instead of play, and from which the little ones cannot go home to cheerful tea-tables, but after a supper of rice and curry throw themselves on a mat for the night, and no mamma comes to kiss them good-night and “tuck them in.”

Very queer it seems to me to see these “box-” like houses with the side or front taken out, and in them sitting on their heels are the shopkeepers, trying to sell their goods, the women doing their cooking over a little fire just outside, while the children run about, taking care of the babies, of which there are any number.

Here sits an old woman with a stock of Indian doughnuts; there one with betel leaf, areca-nut and lime for chewers—a preparation universally used and which stains the mouth to a blood-red color. The next shop is devoted to the sale of crockery ware, and pots and pans are piled about the owner. Here is a man making and selling sweetmeats, of which the Hindus are very fond. And there is a money changer with his bags of silver and copper. Here is another shop where they sell cloth, measuring it with the arm. At night these people with their little ones go home to places which would look more like cellars to you than anything else, for they are dark, damp and filthy.

Come with me into one of these mud houses and let us see what we can find that is new and strange to us. The ground is swept with a little bundle of sticks tied together with a bit of rattan; a coarse mat is rolled up and stands in the corner—this is used for bed, table and chairs; there is a brass drinking cup and a very peculiar lamp is burning, for this house has no windows, and the door is so

low that even I go in doubled. Just outside the dinner is stewing away over a few coals, and perhaps you would like to see what it is. In one pot rice, in another the curry, while the untidy old woman is cooking cakes something like our griddle cakes. They always have curries; these are hot with red pepper and always make me think of the fiery *chile* of the Mexicans.

But now let us run home, for the sun is getting high and we must not be out in it or we will be ill with such *dreadful* headache. We will go again to see the little houses where the Ceylonese children live, and perhaps some day you may want to teach some of them how to build better houses. Or, what is better still, will want to tell them of Jesus.

FIFTEEN DAYS WITH PETER.

GAL. 1: 18.

I imagine that I can hear the very first thing that Paul said after Barnabas had brought him to Peter's house, and told Peter who he was, and Peter had greeted him and embraced him as a Christian brother, and together they were seated, or reclined in Eastern fashion, on the floor or on the house-top. Paul would say, “Simon Peter, I want you to tell me how our Master looked.” Then he would add how he had seen the face of Jesus emblazoned in light in the heavens when he was stopped outside of Damascus; he would tell how often the face had come back to him in his retirement in Arabia; but he would like to hear from some one who knew him intimately just how the Lord looked, that he might identify the face that was in his own mind, and give it mental and spiritual reality. Peter would answer this question readily. He needed no urging to describe his Lord. We can hardly overestimate the sense of attachment which the early disciples must have had to the personality of Jesus. He told Paul that Jesus was a plain man, having no form nor comeliness, having no surface beauty to catch the first glance. “But,” said he, “we who were with him learned to think that he was the most beautiful man in the earth. We saw him at moments when the world could not see; we saw divine compassion in his eye; we saw in him the face of God as through a lattice; we witnessed his tenderness when he took up little children; we saw his falling tears at the grave of Lazarus; we saw the rapture of his countenance when he had the multitude before him, and once—oh my, brother, I can hardly tell you,” Peter's voice faltered, “once I saw his face, and his look I can never forget—the look of unutterable, rebuking sadness. I had denied him. He was on trial, and I had denied him

three times. I even took an oath that I did not know him. He was in an inner room, while I was standing in the court warming myself at the fire. I looked up and saw my Master looking at me ; then I went out and wept." But Peter cannot go on. He is overwhelmed by the sad memory. The two men are silent for a little time. Paul has drunk in every word of the chief apostle.—*From Dr. E. W. Work's Great Moments in the Life of Paul.*

PRESBYTERIAN CHARACTERISTICS.

REV. WM. HENRY ROBERTS, D.D.

The Presbyterian Church in the United States of America has certain marked characteristics, in faith, practice and history, which are entitled to special emphasis. They are :

- I. Scriptural doctrine.
- II. Simplicity of worship.
- III. Representative government.
- IV. High standard of Christian living.
- V. Missionary spirit.
- VI. Resolute maintenance of liberty.
- VII. Insistence upon popular education.
- VIII. Patriotism.
- IX. Catholicity of spirit.

The following concise statement, in connection with these characteristics, will be advantageous to many persons. The authors quoted are, with one exception, non-Presbyterians. The characteristics are treated in the order above indicated.

I. Presbyterian doctrine is based upon the Scriptures alone, and finds its modern form in the famous Westminster Confession and Catechisms. These all were the work of the Westminster Assembly (London, 1644-48), concerning which a German historian, Von Rudloff, writes that "a more zealous, intelligent and learned body of divines seldom, if ever, met in Christendom." The eminent Methodist divine, Dr. Curry, says of the Confession itself, that "it is the clearest and most comprehensive system of doctrine ever framed. It is not only a wonderful monument of the intellectual greatness of its framers, but also a comprehensive embodiment of nearly all the precious truths of the gospel."

II. The simple worship of the Presbyterian Church finds its prototype in the worship of the primitive Christian Church. True Protestantism permits no obstacles—not even forms of prayer—to come between the human soul and God. Presbyterians believe not only in free grace, but also in free prayer.

III. As a representative form of government,

Presbyterianism accords to the people a share in the administration of church affairs. It is neither a pure democracy, with anarchical tendencies, nor a monarchy, with its repression of individual freedom. The Presbyterian Church is, on the human side, a republic, and its organization is similar, in all essential things, to that of the Government of the United States of America. Where, in the civil government, Americans have the Township Committee, the County Board, the State Legislature and the Congress of the United States, the Presbyterian Church has the session of the particular church, the presbytery, the synod and the General Assembly. Presbyterianism is, therefore, a government by representative bodies ; and with reference to the highest of its governing bodies, the General Assembly, the late distinguished Roman Catholic Archbishop of New York, Rev. John Hughes, wrote as follows : "Though it is my privilege to regard the authority exercised by the General Assembly as usurpation, still I must say, with every man acquainted with the mode in which it is organized, that for the purpose of popular and political government, its organization is little inferior to that of Congress itself. It acts on the principle of a radiating centre, and is without equal or rival among the other denominations of the country."

IV. The standard of Christian living among Presbyterians is sometimes called, with a sneer, puritanical. Whatever may be thought of this standard in theory, it is in practice unequaled by any other. The influence of Presbyterianism, Hon. William E. Gladstone depicts as follows : "It has given Presbyterian communions the advantages which in civil order belong to local self-government and representative institutions, orderly habits of mind, respect for adversaries, and some of the elements of the judicial temper ; the development of a genuine individuality, together with the discouragement of mere arbitrary will and of all eccentric tendencies ; the sense of common life and the disposition energetically to defend it ; the love of law combined with the love of freedom." True Presbyterianism is the most vigilant foe of anarchy and infidelity, and infidels and anarchists hate it accordingly.

V. The work of missions has been carried on by the Presbyterian Church in the U. S. A. since its first establishment. Ex-President Benjamin Harrison, a Presbyterian elder, says of it : "It has been a missionary Church from the beginning. The missionary spirit is inherent in it." Its mission force in the U. S. A. (1896) consists of 1544 home missionaries, 330 home missionary teachers, 80 Sabbath-school missionaries, and 151 Freedmen's

missionaries with 230 Freedmen teachers. Outside the United States it has twenty-four missions located in 14 countries, and conducted by 659 missionaries and 1943 native helpers. The foreign mission force is larger than that of any other American Protestant Church.

VI. Resolute maintenance of the fundamental principle of liberty, *i. e.*, liberty of conscience. The first paragraph of the Presbyterian Form of Government reads, "We are unanimously of opinion that God alone is Lord of the conscience." Human liberty has had no more outspoken, united and indomitable advocates than those men who were and are Presbyterians in polity and Calvinists in doctrine. Concerning the refusal of the Scotch people to receive the English liturgy, sought to be forced upon them by Charles I, Carlyle says: "The tumult in the High Church at Edinburgh spread into a universal battle, a struggle over all these realms; there came out, after fifty years' struggling, what we call the glorious Revolution, a habeas corpus act, free parliaments and much else." Our national historian, Bancroft, writes: "He who will not honor the memory and respect the influence of Calvin knows but little of the origin of American liberty."

VII. The interest taken by Calvinists for centuries in education, family, public and collegiate, needs little emphasis. The facts speak for themselves. Bancroft states "that Calvin was the father of popular education, the inventor of the system of free schools." In the United States, as in other lands, Calvinism and education have gone forward hand in hand. The majority of the colleges established in this land were founded by Calvinists, "and there is no more glorious leaf in the annals of American Presbyterianism than that on which is written the history of her educational institutions."

VIII. Patriotism. In illustration of this characteristic of American Presbyterianism, a quotation is made from a pastoral letter, adopted May 20, 1775, by the Synod of New York and Philadelphia, the highest court of the Presbyterian Church at the time of the Revolution. The letter was addressed to all the ministers and churches, and says, among other things: "Be careful to maintain the union which at present subsists through all the colonies. In particular, as the Continental Congress, now sitting at Philadelphia, consists of delegates chosen in the most free and unbiased manner, by the body of the people, let them not only be treated with respect and encouraged in their difficult service, not only let your prayers be offered up to God for his direction in their proceedings, but adhere firmly to their resolutions; and let it be seen that they are

able to bring out the whole strength of this vast country to carry them into execution." Presbyterian ministers and churches were a unit in support of American independence.

IX. Catholicity of spirit. No Church exists which can rightly claim, as exclusive property, the name Catholic or Universal, but every Church ought to evince its possession of a catholic spirit. This spirit is a marked feature of Presbyterianism. The Form of Government of the Presbyterian Church, Chap. ii, Sec. 2, defines the Catholic Church as follows: "The Universal Church consists of all those persons in every nation, together with their children, who make profession of the holy religion of Christ, and of submission to his laws." Presbyterians unchurch none who lay claim to the Christian name. Their catholic spirit finds practical expression in Chap. xxiii, Sec. 3, of their Confession of Faith, in which it is said respecting the civil authorities: "Civil magistrates may not in the least interfere in matters of faith. Yet it is the duty of civil magistrates to protect the Church of our common Lord, without giving the preference to any denomination of Christians above the rest." Presbyterianism is synonymous with that true catholicity which cheerfully accords to others, whatever opinions they may cherish, their full rights of conscience. It illustrates the truth, that strength of conviction and true catholicity are co-ordinate principles, in full harmony one with the other; and emphasizes the belief that true freedom finds its clearest expression in the respect which men accord to the rights of others. True Presbyterianism, therefore, enforces the Scripture rule for human conduct, "As ye would that men should do to you, do ye also to them likewise."

St. Andrew's Cross reports a Brotherhood Chapter which enjoys at each meeting a talk and discussion on some topic which will help men to live better during the week. The following is a syllabus of the discussion on "Dishonesty":

- | | |
|--------------------------------|---|
| | { About yourself. { 1. False pretenses.
{ 2. Boasting.
{ 3. Covering up. |
| (a) Lying. { | { About your neighbor. { 1. Gossip.
{ 2. Backbiting.
{ 3. Slander. |
| (b) Cheating. { | { 1. Your employer of time or service.
{ 2. Your employ  s of rights or wages.
{ 3. Your customers. |
| (c) Conniving in dishonesty. { | { 1. In tricks in trade.
{ 2. In buying too cheap.
{ 3. In politics. |
| (d) Next door to dishonesty. | |

A copy of it is placed in each man's hand just before the meeting.

CHRISTIAN TRAINING COURSE.

For Young People's Societies and Other Church Organizations.

[Prepared by the Rev. Hugh B. MacCauley and the Rev. Albert B. Robinson, and approved by General Assembly, May, 1896. See Outline B, with Helpful Hints, in the August, 1896, issue of THE CHURCH AT HOME AND ABROAD, pp. 146, 147.]

OUTLINE B. PROGRAMME No. 15, MAY, 1897.

I. Opening—10 Minutes.

- 1. Hymn. The Pastor in charge.
 - 2. Prayer.
 - 3. Doctrinal Study. Shorter Catechism.
- Ques. 19. What is the misery of that estate whereinto man fell? Gen. 3 : 8, 24; Eph. 2 : 3; Rom. 6 : 23, Mark 9 : 47, 48. Ques. 20. Did God leave all mankind to perish in the estate of sin and misery? Eph. 1 : 4; Tit. 1 : 2; 3 : 7; John 17 : 6.

II. Biblical—20 Minutes.

- 4. Hymn. Biblical Leader in charge.
- 5. Biblical Study. The Character of Christ, Study XV—Other Extraordinary Characteristics of Christ, most easily explicable by the Belief in His Divinity. Part 3.

Required reading. Speer's *The Man Christ Jesus*, pp. 198-213; Questions 69-71, p. 249.

Ques. 69. Did Jesus ever show supernatural knowledge? When? Ans., pp. 198-200. Ques. 70. What was his opinion of himself? Ans., pp. 201-204. Of his origin, of his character, of his work, of God and his relation to God? pp. 205-213. Ques. 71. What did the Jews understand him to claim for himself? p. 207. This is a very important lesson, the Deity of Christ. The poetry is fine; read it all.

III. Historical—20 Minutes.

- 6. Hymn. Historical Leader in charge.
- 7. Historical Study. The Development of the Missionary Idea, Study XV—Zinzendorf and the Moravians. The Dawn of Modern Missions in the Seventeenth Century !

Required reading. George Smith's *Short History of Missions*, pp. 121-131. The Two Reformation Principles of Missions, p. 121; a fine paragraph! Grotius, p. 122. Walaueus, p. 122. Franke and the Pietists, p. 123. Baron von Welz, p. 123. Leibnitz, p. 124. Ziegenbalg, p. 125. Have short paragraphs on the less prominent men, emphasize Ziegenbalg, but give the strength of the meeting to ZINZENDORF. Egede, p. 127. Missions of the Unitas Fratrum, p. 127. Zinzendorf! parents, early piety, his motto, his marriage, his money, pp. 128, 129. Growth of the Moravian Missions, pp. 129, 130. Character of Franke's and Zinzendorf's Work, p. 131. Read it all. Have Zinzendorf's beautiful hymns, "Glory to God, Whose Witness Train," "Jesus, Guide our Way," "Jesus, Thy Blood and Righteousness" (J. Wesley's trans.). Take time for this; if needed take 40 minutes and omit the Missionary.

8. Prayer.

IV. Missionary—20 Minutes.

- 9. Hymn. Missionary Leader in charge.
- 10. Missionary Study. Woman's Work.

Required reading. THE CHURCH AT HOME AND ABROAD, May, 1897, pp. 343-354; also, Questions on the same, pp. 385, 386.

- 11. Prayer.
- 12. Hymn.

OUTLINE B. PROGRAMME No. 16, MAY, 1897.

I. Opening—10 Minutes.

- 1. Hymn. The Pastor in charge.
 - 2. Prayer.
 - 3. Doctrinal Study. Shorter Catechism.
- Ques. 21. Who is the Redeemer of God's elect? 1 Tim. 2 : 5; John 1 : 14; Rom. 9 : 5; Col. 2 : 9; Heb. 13 : 8. Ques. 22. How did Christ, being the Son of God, become man? Heb. 2 : 14; Matt. 26 : 38; Luke 2 : 52; Luke 1 : 31, 35; Heb. 4 : 15. Ques. 23. What offices doth Christ execute as our Redeemer? Acts 3 : 22; Heb. 5 : 5, 6; Ps. 2 : 6. Wonderful questions. Tell about Chalcedon and the defeated hosts of Apollinarianism, Nestorianism and Monophysitism.

II. Biblical—15 Minutes.

- 4. Hymn. Biblical Leader in charge.
- 5. Biblical Study. The Character of Christ, Study XVI—Other Extraordinary Characteristics of Christ, most easily explicable by the Belief in His Divinity. Part 4. Review.

Required reading. Speer's *The Man Christ Jesus*, pp. 213-219; Questions 72, 73, p. 249.

Ques. 71a. The testimony from his prayerfulness? pp. 213-226. Ques. 72. What did he have to say of the future? p. 217-219. Ques. 73. What is prophecy? Here ends one of the finest topics in the book!

III. Historical—20 Minutes.

- 6. Hymn. Historical Leader in charge.
- 7. Historical Study. The Development of the Missionary Idea, Study XVI—Eliot and the English in North America and India Missions in the Seventeenth and Eighteenth Centuries.

Required reading. George Smith's *Short History of Missions*, pp. 132-145. Brief Summary—Scotland, p. 133; England, p. 134. George Fox, p. 134: the Pilgrim Fathers, p. 135. The First Protestant Missionary Corporation, p. 136. JOHN ELIOT (1604-1690), p. 137. The Mayhews and Brainerds, p. 138. The English in India, pp. 139-145. Additional time is given to the Missionary in this programme.

8. Prayer.

IV. Missionary—25 Minutes.

- 9. Hymn. Missionary Leader in charge.
- 10. Missionary Study. Modern Missionary Heroes, Study XI—David Livingstone and Africa.

Required reading. THE CHURCH AT HOME AND ABROAD, May, 1897, on David Livingstone, pp. 380-384; also, Questions on the same, p. 386. See some fine passages in Roden Noel's verses on "Livingstone in Africa;" also Summary in Smith's *Short History of Missions*, p. 173.

- 11. Prayer.
- 12. Hymn.

OUTLINE OF CHRISTIAN TRAINING COURSE.

TIME.	BIBLICAL.	HISTORICAL.	MISSIONARY.
First Year.	Shorter Catechism.	Landmarks of Church History.	General Survey of Mission Fields.
Second Year.	Our Lord's Teaching.	Development of the Missionary Idea.	Modern Missionary Heroes—First Series.
Third Year.	The Bible. Writers and Contents.	Church of Scotland and Presbyterian Church in U.S.A.	Means and Methods of Missionary Work. Missionary Heroes—Second Series.
Fourth Year.	Studies in Evangelism.	Church Polity and Sacraments.	The Great Religions of the World.

PRESBYTERIAN ENDEAVORERS.

Wilmington, Del.

Mrs. W. K. Crosby, wife of the superintendent of Central Church Sunday-school, teaches a large class of young people, but always uses the lesson one week in advance of the school. Members of this class are thus always prepared to act as substitutes for absent teachers.

Presbytery of Bloomington, Ill.

Nearly all the young people's societies contribute to benevolent and missionary objects, said Rev. W. S. Smith, chairman of presbytery's committee, in his report to the synod last October. They gave last year to the support of Rev. A. G. McGaw in India, Prof. U. P. Shull in Alaska, Dr. Mary Bradford in Persia, and also towards a hospital in Teheran, and for the furnishing of class-rooms in Mary Holmes Seminary. The committee has arranged for an interchange of addresses by the pastors on the history, polity and work of the Presbyterian Church. This is being tried the second year, and there are hopes of good results.

Muskegoe, Ind. Ter.

In Henry Kendall College the Bible is regarded as the highest grade of text-book, and each student is required to take the systematic course of Bible Study which runs through the entire course. In addition to the use of Dr. Smith's Histories of the Old and New Testaments, Dr. Worden's Outlines, and other books of reference, lectures on the leading doctrines of the Bible are given by the President. Students who at the opening of the year asked to be excused from this study, now say it is the most interesting of all their work.—*W. R. K.*

Cedar Rapids, Iowa.

A Bible Training Class, in which thirty young people of the Second Church are enrolled, meets every two weeks and is led by the pastor. In the study of the Old Testament by books, "Leaves from a Worker's Note-book" is used as a guide in analysis; but in addition the progress of history and doctrine are kept in view by special studies of countries, characters and events. Map studies, essays, character sketches, queries, etc., make a pleasing variety. The following is a recent program:

1. Roll call. Quotations from Numbers.
2. Book of Numbers analyzed.
3. Map of the Wandering (original map).
4. Battles of the Wandering (paper).
5. The Ark of the Covenant (essay).
6. Query: The Manna, What is it?
7. Character Sketch—Balaam.

In this way we keep in line with the advance of Bible study, and secure a good degree of special study by members of the class.—*D. S. McC.*

Keokuk, Iowa.

The "Pastor's Aid Committee," First Westminster Church, has recently undertaken to make to the Christian Endeavor meeting a brief report of the morning sermon—this for the benefit of those who were not present at the preaching, as well as to emphasize any points of the sermon that might be especially profitable for the society to bear in

mind. Additional to this, the report is written in duplicate and copies of it are sent next day to the "shut in" of the congregation, those who by age or infirmity are unable to attend the church services. These latter are very appreciative of the courtesy which thus brings to them some echo of the sermon, as well as an assurance that they are not forgotten.—*E. B. N.*

Lansing, Iowa.

The Christian Endeavor society of this church edits a column in one of the weekly papers of Lansing. Headed by the Church Directory, this column contains the prayer-meeting topic, suggestions for committees, plans for improvement and advancement, reports of special services, announcements and local items. Selections of religious reading are also given. Keeping the work of the church before the people in this way serves to stimulate the young people and to enlist the sympathy of others. Following the plan of systematic giving, the society last year contributed twenty-five dollars to missions.—*J. R. McG.*

Oelwein, Iowa.

We learn from the *Dubuque Presbyterian* that the pastor of this church is giving a series of Bible readings explanatory of the teachings of the Shorter Catechism, grouping several questions under a given topic, as, for instance, the first three questions under the topic of "The Bible," the next subject being "God," embracing three more questions.

East Orange, N. J.

Three members of the Arlington Ave. Endeavor Society united with the church at the last communion. At a recent meeting twenty dollars was given by the younger members for the enlargement of the church. The society was organized at the same time as the church—about four years ago. For the first six months the Endeavor meeting was the only evening service. The church then built is already too small, and an addition is being erected. The Endeavorers contribute to the salary of Rev. W. C. Dodd, missionary to the Laos people, who is supported by the church.—*J. M. T.*

Newark, N. J.

The Lookout Committee of the Endeavor society in Calvary Church, composed of the chairmen of the other committees, has lately emphasized that part of the pledge relating to the support of our own Church. The result is a large increase in the attendance of Christian Endeavorers at the Sunday evening services; and the young people occupy the front seats.—*M. F. B.*

Amsterdam, N. Y.

The pastor writes: Our Endeavor Society, formed twelve years ago, has been very useful in church work, a great comfort to me, and a means of spiritual growth to many of our young people. Our methods of work are along ordinary Endeavor lines, which are church lines.

Elmira, N. Y.

Elmira College has a class for the systematic study of missions which meets every Saturday

afternoon immediately after the luncheon hour. The members are pursuing a course of study mapped out by the Student Volunteer Movement for foreign missions, and are now interested in studies on Missionary Biography. The self-sacrifice of the pioneer work of Adoniram Judson in Burmah and the prodigious talent and untiring zeal of Alexander Mackay in Uganda have been a source of great inspiration. At present they are studying the life and labors of John Kenneth MacKenzie in China. The class consists of only seven members and the leader is one of the students, so each one feels a responsibility and all are united by a bond of sympathy. The aid of the Holy Spirit is especially felt to be a source of strength, and each meeting is opened with a few Scripture verses and prayer, and several sentence prayers are offered at intervals during the half hour of meeting. The influence of this study is being felt in the general college life, and an awakened interest in missions is already manifest.—*H. B. McL.*

New York, N. Y.

The Junior Society of Central Presbyterian Church, which was recently five years old, has a missionary library and a cabinet of missionary curios. An album opening resulted in fifty dollars for missions. The society holds work meetings as well as prayer meetings, the work being sold that the money may be given to missions. Five dollars' worth of Golden Rules were sent to another Junior Society. A meeting was recently held without any leader, the boys and girls carrying it through from beginning to end without any break, though no parts were previously assigned. The superintendent writes, "We are learning to come early and to take front seats."—*M. K.*

The Junior Society of the Fourth Avenue Presbyterian Church has a Hospital Committee, which is caring for hyacinth bulbs to be taken when in blossom to Bellevue Hospital with little letters containing Scripture verses prepared by the Scrapbook Committee.—*M. K.*

Richfield Springs, N. Y.

The widow of Emmons Blaine, a daughter of Cyrus H. McCormick, recently presented to this church a beautiful memorial organ. Over the keyboard, in raised letters, this inscription is carved: "This organ is placed here to the memory of Emmons Blaine, by his wife, Anita McCormick Blaine, and in commemoration of their marriage in this church, September 20, 1889."

In the Christian Endeavor society, deaths and removals have sadly diminished the working force of men, of whom there are now only five in a membership of forty. The young women, however, are energetic, holding socials and literary meetings, besides the weekly Sunday prayer meeting.—*G. R.*

Shippensburg, Pa.

The Young People's Association of this church, Presbytery of Carlisle, organized in the spring of 1876, antedates by several years the beginning of the present C. E. movement. Shortly after the beginning of the pastorate of Mr. McCarrell, the present pastor of the church, there was an accession of about one hundred persons, mostly young men

and women, to the membership of the church. The pastor felt that it was all-important that these young people and others in the church should be given something distinctive to do. So, after consultation with the session, the Young People's Association was organized as noted above. It has been in continuous existence ever since, and, with very few modifications, it has carried on its work. It is organized on strictly Presbyterian lines. It is considered by the young people as well as by the pastor and session that the vows of church membership are all-comprehensive and sufficient, and, therefore, no distinct "Pledge" was introduced, it being felt that the tendency of such a "Pledge" was to lessen the sacred character of the vows of church membership in the eyes of those taking it. The years gone have shown the wisdom of this decision. There are few, if any, better societies in the Presbytery of Carlisle. It has a membership of about eighty, with an average attendance of about fifty. It contributes regularly to home and foreign missions and to Freedmen, and, occasionally, to other benevolent objects of the Church. About twenty give two cents a week to foreign missions. Its work is carried on mainly as other societies carry on their work.—*W. A. McC.*

Philadelphia, Pa.

Fourteen members of the Junior Christian Endeavor Society of Holland Memorial Church have been received to the church during the past year.

Washington College, Tenn.

There is a strong Young Peoples' society in the college, under the oversight of the session of Salem church. Their weekly meeting is held on Sunday evening an hour before the church service; and frequently the latter is turned over to them, especially when missionary topics are to be considered. The college has also a Christian Association for the young men and one for the young women. Systematic study of the Bible, with regular examinations, is a part of the college course. Of Scotch-Irish descent, as most of them are, the young people of this mountain region are usually reverent and susceptible to religious influences. Rarely does one of them go through college without becoming a Christian.—*J. T. C.*

Seattle, Wash.

Delegates from seventeen Young People's societies of the Presbytery of Puget Sound recently held a helpful convention in the First Church, Seattle. Dr. Holt gave a new conception of foreign missions, and Dr. Thompson pungent, practical thoughts on home missions. Papers by the delegates, full of vim and spiritual food, discussions on Junior methods, systematic giving and new ideas for committees, showed that both young people and pastors are alive to the interests of the kingdom.—*T. C.*

Stevens Point, Wis.

The Missionary Committee has adopted this unique method of awakening interest among the members of the society. The members of some other committee are invited each month to a missionary tea, at which a missionary study is presented, and the social gathering is made interesting by descriptive talks on the work and fields. The young people of this church coöperate in the maintenance of a reading room and free library.

DAVID LIVINGSTONE.

MRS. ALBERT B. ROBINSON.

[Prepared for the Christian Training Course. See Programme No. 16, Study xi, page 377.]

"Well, I used to think that no one could do two things well at once, but *that* boy seems to have managed it, and no mistake." Thus spoke an English traveler to the Scotch foreman of a cotton mill in Blantyre, Scotland, as he stood watching a small boy of ten years who had fastened a book to the frame of his spinning-jenny, and thus caught sentence after sentence as he passed in his work. "Ay, he's just a wonder," was the reply. "We ca' him 'Busy Davie' here, for he's readin' like ony minister! but he does his wark weel for a' that." "And does he really understand what he reads?" asked the visitor, seeing with surprise that the lad was reading a book on medicine and surgery, far beyond the comprehension of the average boy. "I'se warrant he does that. There's no quicker chiel than Davie in the hail mill."

Two hours later the traveler found "Busy Davie" in the yard, at the dinner hour, with a big oatmeal bannock in one hand and in the other a book of travels in South Africa, which he himself had written a few years before. The boy's expressive countenance thrilled with excitement as he read the account of the perils and difficulties of the way. Suddenly he came upon a startling picture of a man lying prostrate on the ground with a lion's fore paw planted on his chest, and its teeth fastened in his shoulder, while several negroes with terrified faces were seen making off as rapidly as possible in the background. "How would *you* like to travel through a country like that, my lad," asked the explorer? "It would be rough work, wouldn't it?"

"I would like weel to gang there for a' that," answered the boy, "for there's muckle to be done there yet."

"There is indeed, and it's just fellows of your sort that we need to do it," said the traveler. "If *you* ever go to Africa, I think it will take more than a lion in *your* way to stop you."

"These lightly spoken words were fulfilled twenty-eight years later when that boy did actually come alive out of the jaws of the hungry African lion which had broken his arm with its teeth, to finish those wonderful explorations that filled the civilized world with the fame of Dr. David Livingstone."

He was of Highland ancestry. Those rare qualities of mind and heart that afterward made

him the successful missionary, explorer and philanthropist were developed by the wise training of his Christian parents in the poor but happy home at Blantyre, Scotland. The taste for reading had been fostered under that lowly roof by the book-loving father. We have already seen how, during the fourteen hours of daily toil at the mill, the boy's work and study were inseparable. With his first earnings he bought a Latin grammar. He attended an evening school and read and studied far into the night. "In this way," he afterward wrote, "I read many of the classical authors and knew Virgil and Horace better at sixteen than I do now." He was fond of visiting the hedgerows and quarries during half holidays, procuring botanical and geological specimens, thus manifesting the same love for the natural sciences that he carried later into his explorations in Africa.

Converted at the age of twenty, he made a resolution that he would give to the cause of missions all he could earn beyond what was required for his subsistence.

After reading an appeal in behalf of China by Dr. Gutzlaff, he offered *himself* to the Directors of the London Missionary Society, was conditionally accepted and sent to study at Ongar for three months. A fellow-student said of him, "He was so kind and gentle in word and deed to all about him, that all loved him." Another testified to his resolute courage, his singular purity and loftiness of moral aim, and still another, "Fire, water, stone-wall, would not stop Livingstone in the fulfillment of any recognized duty."

And yet, after three months' probation, he came near being rejected by the directors because of his lack of oratorical and theological ability. After a second trial, however, he was accepted, and began to prepare at once for his life-work. During the summer months he resumed his place in the cotton mill and earned the means to pursue his medical and theological studies. He also made himself familiar with tools and mechanical appliances of all kinds. The opium war, then in progress in China, prevented his immediate going there as he had anticipated. At this juncture he met Robert Moffat, then on a visit to England after twenty-three years of missionary service in South Africa, and became so deeply interested that he finally said, "What is the use of my waiting for this abominable opium war? I will go at once to Africa." With the full approval of the directors, he resolutely turned his face towards that country.

Livingstone was ordained a missionary in London, November 20, 1840, and on the 8th of December he embarked from Liverpool for Algoa Bay. From thence he proceeded by land to Kuruman, seven hundred miles north of Cape Colony, where was the home of Robert Moffat, still absent in England. The subsequent nine years were spent in the Bechuana country. His first efforts were directed to acquiring the language and slipping into the native modes of thinking and feeling. He early learned to rule the Africans, as he said, "by always observing the rules of justice, good feeling and good manners." Years after, a missionary met a native wearing an old coat, which he said was given him by "a white man whose words were always gentle, and whose manners were always kind, whom, as a leader, it was a privilege to follow, and who knew the way to the hearts of all men."

Livingstone had written the directors that he was at their disposal "to go anywhere, provided it be *forward*." It was therefore with delight that he received their consent to establish stations and native helpers in the regions beyond, and he wrote, "May the Lord enable me to consecrate my whole being to this glorious work."

To Mabotsa, "a marriage feast," Livingstone brought his bride, a daughter of the veteran missionary Moffat, through whose influence he had come to Africa. Their second home was at Chonuane, among the Bakwains, whose chief, Sechele, became a firm friend and afterwards a convert to Christianity and a missionary to his own people.

For lack of rain, the mission was transferred to Kolobeng, forty miles distant—the whole tribe removing with their missionary. Mr. Livingstone himself assisted in making the canal which was to conduct the water from the river near by to irrigate their fields and gardens. A school-house was erected by Sechele and his people. "I desire," he said, "to build a house for God, the defender of my town, and that you be at no expense for it whatever." Mr. Livingstone was for the fourth time the architect and builder of his own house. He had learned much from Mr. Moffat of carpentering and gardening and of welding iron and steel. He wrote, "I was becoming handy at most mechanical employments in addition to medicine and preaching. My wife could make candles, soap and clothes, and thus we had nearly attained to the indispensable accomplishments of a missionary family in Central Africa, the husband to be a jack-of-all-trades without doors, and the wife a maid-of-all-work within." Mrs.

Livingstone was well fitted by her experience as eldest daughter of a pioneer missionary to endure privations and hardships and to assist her husband in his manifold labors. In addition to her duties of housekeeper and mother to four children, she was busy with her infant school of a hundred, and also in her girls' sewing class, while she taught the women to sing the songs which her husband had translated. When, in later years, Livingstone reviewed this part of his life, his only regret was that he had not spent more time in playing with his children. He was generally so exhausted by the mental and manual labor of the day, that in the evening there was no fun left in him.

In the depth and tenderness of his love for these black savages, he brought to them the gospel message under the topics, The Life of Christ, The Fatherhood of God, The Resurrection, The Last Judgment. What wonder that Sechele asked, when listening to these teachings for the first time, "Since it is true that all who die unforgiven are lost forever, why did your nation not come to tell us of it before now? My ancestors are all gone and none of them knew anything of what you tell me. How is this?" These thrilling words roused Livingstone anew to the deplorable spiritual condition of the African peoples, and to the need of the Christ, the Saviour, for Africa's regeneration. By his experience with the Dutch Boers of the Transvaal, his eyes had also been opened to the horrors of the slave trade, and he longed heart and soul for this infamous evil "to be crushed out by Christianity and lawful traffic." From this time forth, he was wont often to exclaim, "Poor, enslaved Africa, when are thy bleeding wounds to be healed?" He was sure that by driving away the slave trade much would be done to prepare the way for Christian missions, and he also felt that no sacrifice could be too great to be encountered cheerfully and patiently for such an end.

Writing a friend of the tsetse fly, the fever, the north wind and other impediments to African exploration, he asks: "Who will penetrate through Africa?" At a later date he wrote, "Fever seems to forbid, but I shall work for the glory of Christ's kingdom, fever or no fever!"

In 1849, Livingstone made a series of missionary journeys 500 miles northward, to the country of the Makololo.

Lake N'gami was discovered August 1, 1849, and the Zambezi river the following year. It was not till a few years later that he saw its wonderful falls, fitly called "The African Niagara,"

to which he gave the name, Victoria Falls, in honor of his sovereign.

His family, while accompanying him on two of these expeditions, had nearly died of fever. He now decided to take them to Capetown, from whence they embarked for England, expecting to return as soon as a healthful location for a mission could be found. Returning from the Cape, Mr. Livingstone prepared to carry out his expressed determination "to open a path through the country or perish." He had written to the directors, "We must have a passage to the sea, on either the eastern or western coast." The four years after parting from his family were spent in that unparalleled effort to find a convenient highway to the sea, when, with a band of twenty-seven patient and faithful but timorous Makololo, he boldly braved the dangers of the unknown country, with its hostile tribes, and marched from Linyanti, in the very heart of Africa, to Loando St. Paul, on its western coast. Unsuccessful in his quest, he retraced his steps and traveled across the vast continent of Africa to Quillimane on its eastern shores. A special thanksgiving was observed on their arrival at Linyanti, the home of his faithful followers. True to his promise, and by his watchful care and wise leadership, he had returned them all hither in health. Was it strange that they always spoke of him as their father, or that they were willing once more to press onward with him—this time to the eastern coast? He had now decided to visit England and left his men at the Portuguese settlement at Tette to await his promised return.

Livingstone arrived in London December 9, 1856, after an absence of sixteen years, and was joyfully received by wife and children. A few days later a special welcome was given him by the Royal Geographical Society. A great meeting had already been held in Africa itself in honor of the missionary explorer, when "men of science vied with each other in expressing their appreciation of Livingstone's character and work. The Astronomer-Royal at the Cape said of him, "He has fixed his geographical points with very great accuracy. . . . You could go to any point across the continent, along Livingstone's track, and feel certain of your position."

"Traveler, geographer, zoölogist, astronomer, missionary, physician and mercantile director, did ever man sustain so many characters at once? Or did ever man perform the duties of each with such painstaking accuracy and so great success?"

And yet, of his achievements, he himself said, "They are not wonderful; it was only what any one else could do who had the will." And he reminded his friends, "Where the geographical feat ends, there the missionary work begins."

His book of "Missionary Travels" was written in 1857, of which he said, in his Preface, "I would rather cross the African continent again than to write another book." His literary toils were lightened by the loving companionship of his wife and children. One who knew them intimately testified, "It was beautiful to observe how thoroughly he enjoyed domestic life and the society of his children, how strong was his attachment to his family after his long separation from them, and how entirely he had retained his simplicity of character."

Honors were heaped upon him as he visited the leading cities of Scotland and spoke upon his favorite theme. The universities conferred upon him their highest degrees, and he was constituted a Fellow of the Royal Society. The Queen granted him a private interview. To the Christian world he gave his last public message, in an address at Oxford, "I go back to Africa to try to make an open path for commerce and Christianity. Do you carry out the work which I have begun. *I leave it with you.*"

At this time Livingstone severed his connection with the London Missionary Society and accepted the appointment of Her Majesty's Consul at Quillimane and the independent districts in the interior, and commander of an expedition for exploring eastern and central Africa.

Provided with ample means and a steam launch, accompanied by his wife, youngest son, and members of the expedition, it was with bright prospects that he started, in 1858, for his second exploration of the Zambesi and its tributaries. He soon experienced a great disappointment when Mrs. Livingstone's ill health prevented her going on with the party. She returned to her parents in Kuruman and then to Scotland with her children, where she suffered intense loneliness and longing for her husband. After a separation of four years she rejoined him on the Zambesi, with bright hopes of their permanent home on the Nyassa. She was spared to him for only three months. "After an illness of a few days at Shukauga, her spirit passed away, and the man who had faced calmly so many deaths and braved so many dangers, knelt by her death-bed, utterly broken down and weeping like a child." Two days after he

wrote, "This heavy stroke quite takes the heart out of me. I shall do my duty still, but it is with a darkened horizon that I set about it." The principal events of this expedition were the discoveries of Lakes Nyassa and Shirwa in the Shiré valley, which Dr. Livingstone regarded as the key to Central Africa. Two healthful ridges were found in the highlands of the Shiré favorable for missions and merchandise.

Dr. Livingstone's appeals when at home to the universities and churches of his native land resulted in the establishment of the Universities Mission at Shiré under Bishop Mackenzie, and, subsequently, of the Livingstonia Mission by the Free Church of Scotland. His journal, written a little later, speaks of disappointed hopes, the death of his dear wife, the increasing vigor of the slave trade, and the abandonment of the Universities Mission after Bishop Mackenzie's tragic death. But his faith remained strong that the gospel would some day be firmly planted in Africa, though he might not live to see it. Could he, with prophetic vision, have scanned the far horizon of the century's remaining years, how greatly would he have rejoiced over the re-establishment of the Universities Mission on the same ground and the marvelous expansion of the missionary enterprise in Africa. The far-reaching results of all this preparatory work of exploration were not apparent at that time and the expedition was recalled as unsatisfactory, "though not through any fault of Dr. Livingstone's." Arriving at England, he spent a year in writing his book, "The Zambesi and Its Tributaries," in which he fully exposed the iniquities of the Portuguese slave trade. He now accepted the proposition of the Royal Geographical Society to renew his explorations with the view of discovering the great water shed of Central Africa and the sources of the Nile. To their suggestion that he should go "unshackled by any other occupation," he replied, "I can only feel in the way of duty by working as a missionary."

Leaving England in the autumn of 1865, he went by way of Bombay to Zanzibar, and from thence, on his fifty-sixth birthday, took steamer for the Rovuma river. With an exploring party of black men only, some of whom were liberated slaves from the missionary school at Nassick, he plunged into the obscurity of the Dark Continent, and nothing was heard of him for several months. At last a rumor at Zanzibar of his murder on the shores of Lake Nyassa reached England. As there were some who discredited the story, a search party was sent out, which,

while it did not find Dr. Livingstone, gained abundant proof that he was alive and pursuing his explorations. A letter afterwards from the explorer himself corroborated the good news. The remaining years of Dr. Livingstone's life were spent in trying to solve the geographical puzzle of Africa's water shed. "In his search for the sources of the Nile, ever and anon he seemed to be close on what he was searching for and certain to secure it by just a little further effort, while as often, like the cup of Tantalus, it was snatched from his grasp." It is interesting to trace on the map of Africa the journeyings of this period, "one year after another begun with the pathetic prayer that *this* year he might be permitted to finish his work and go home."

"Faint, yet ever pursuing," he explored successively Lakes Nyassa, Tanganyika, Moero and Bangweolo, and just missed the revelation of the great secret which lay hidden in the wonderful Lake Victoria Nyanza, only a little farther northward. Because of the mutiny of nearly all his men he was unable to complete his anticipated exploration of the Lualaba river in the Manyema country. Arriving at Nyangwe, the most westerly point he ever reached, he was obliged to return to Ujiji, on Lake Tanganyika, as he did once before, in circumstances of extreme suffering and utter destitution. Deserted by most of his followers, thwarted in every possible way by Arab slave dealers, pressing on with lacerated feet over fallen trees, and through swollen rivers, he at last reached Ujiji, "a living skeleton," to find that all his goods had been plundered and even his letters destroyed. Dr. Livingstone wrote, "I felt, in my destitution, as if I were the man who went down from Jerusalem to Jericho and fell among thieves, but I could not hope for Priest, Levite, or good Samaritan to come by on either side. But when my spirits were at the lowest ebb the good Samaritan was close at hand."

The rescue of Livingstone by Henry M. Stanley, at the expense of the *New York Herald*, was an achievement of which America is justly proud. He arrived at Ujiji the 10th of November with his caravan, over which floated the stars and stripes, just as the great explorer was almost overcome by exhaustion and starvation. An abundance of nourishing food soon restored him to his usual strength and courage. With the bag full of home letters to satisfy his heart-hunger and the congenial companionship of the first white man he had seen for six years, and who told him the thrilling news from Europe and America, Dr. Livingstone expressed his

happiness by the words, "You have brought me new life."

After remaining all winter, Mr. Stanley's testimony was, "You may take any point in Dr. Livingstone's character and analyze it carefully, and I would challenge any man to find fault with it."

Dr. Livingstone had ascertained that "the water shed extended 800 miles from west to east, and had traversed it in every direction." But he had *not* discovered the sources of the Nile and therefore declined to return home with Mr. Stanley, who wrote, "His is the Spartan heroism, the inflexibility of the Roman, the enduring resolution of the Anglo-Saxon, never to relinquish his work though his heart yearns for home, never to surrender his obligations until he can write *Finis* to his work."

His own words furnish the key to the underlying motive of this rare self-sacrifice: "If my disclosures should lead to the suppression of the slave trade I would esteem that as a far greater feat than the discovery of all the sources together."

Dr. Livingstone accompanied Mr. Stanley to Nyaminyembe, where he waited for his friend to send supplies and an escort of fifty-eight tried men from the coast. The party started August 25, 1872, for Tanganyika and Bangweolo.

Jacob Wainright, a bright pupil from Nassick, afterwards gave the account of this last journey of nine months. Dr. Livingstone's sufferings surpassed those of all his former expeditions. Incessant rain, deep morasses and flooded rivers made progress a constant struggle. The unfriendly natives refused them food and often deceived them as to the way. The terrible exposures brought on old difficulties and his condition was pitiful in the extreme. Yet he said, "I could forget all my cold, hunger, sufferings and trials if I could be the means of putting a stop to the enormous evils of the slave trade." Almost his last written words were these, afterwards inscribed on the tablet to his memory, "All I can say in my solitude is: may heaven's rich blessing come down on every one—

American, English, Turk—who will help to heal this open sore of the world."

His men had all proved faithful, but he was especially cheered and comforted during this terrible journey by the loving care and devotion of Susi and Chumah—the two who had long been his attendants. Reaching Ilala on Lake Bangweolo, he could go no further. His men built a hut, and laying him beneath its shade sadly awaited the end that seemed not far off.

"Then, in the stillness of the solemn night

Came the glad moment, as he knelt in prayer;

He spoke with God, then passed into the light,

From conflict here, to peace and victory there."

His faithful followers resolved to take his remains to Zanzibar. Embalming the body after their own rude fashion, they buried the heart under a mvula tree, while one of their number read the English burial service.

Dr. Livingstone had once written, "This is the sort of grave I should prefer, to be in the still, still forest, and no hand ever disturb my bones." He who is over all decreed that while his heart should lie in the leafy forest, his bones should repose in a great Christian temple, where many, day by day, as they read his name, would recall his noble Christian life. The remains were ingeniously prepared to resemble a bale of merchandise, so as not to excite the superstitious natives, and this loyal band of Africans, with Susi and Chuma at their head, took up their sorrowful, dangerous march of one thousand miles to the coast, where they gave their precious burden into the hands of the English Consul, to be borne across the sea for burial.

On Saturday, April 18, 1874, the remains of the great missionary traveler were committed to their last resting place in Westminster Abbey.

"Open the Abbey doors and bear him in,

To sleep with king and statesman, chief and sage—

The missionary come of weaver-kin,

But great by work that brooks no lower wage.

"He needs no epitaph to guard a name

Which men shall prize while worthy work is known.

He lived and died for good—be this his fame!

Let marble crumble! this is Living-stone."

WORTH READING.

New Conditions in Central Africa, by E. J. Glade. *The Century*, April, 1897.

White Man's Africa. Part VI, by Poultney Bigelow. *Harper's Magazine*, April, 1897.

Elements in the Choice of a College, by Charles F. Thwing. *Review of Reviews*, April, 1897.

The Shah at Home, by John Foster Fraser. *New Illustrated Magazine*, May, 1897.

The Sunday-school—Its Present Peril, by T. D. Witherspoon, D.D. *The Presbyterian Quarterly*, April, 1897.

How India Fights the Famine, by the Marquis of Duferin and Ava. *North American Review*, April, 1897.

Japan's Three Invasions of Korea, by Teiichi Yamagatu. *Frank Leslie's Popular Monthly*, May, 1897.

SUGGESTIONS FOR STUDY.

[FOREIGN MISSION TOPIC FOR JUNE.]

FOREIGN MISSIONARIES.

- (a) Qualifications for appointment.
- (b) Salary and mode of living.
- (c) Distribution—proportion to the population, compare America.
- (d) Perils and privations—spirit of the missionary.
- (e) Organization—Missions—Stations.
- (f) Testimonies concerning.
- (g) Foreign missionary heroes and heroines.

"Modern Missions in the East," by Dr. Lawrence, published by Harper and Brothers, contains chapters on the Mission Aim, Call, Fitness and Fitting; Entrance into Work; The Home and Rest of the Missionary.

For perils and privations, read such books as Chamberlain's "In the Tiger Jungle," and the "Life of Dr. Paton."

The spirit of the missionary is set forth in the biographies. See "Great Missionaries of the Church," published by Crowell and Company, and "Modern Missionary Heroes."

The sketches of missionary heroes in THE CHURCH AT HOME AND ABROAD may be consulted with profit. Beginning with September, 1896, they are: Joseph Neesima, Henry Martin, Marcus Whitman, Cornelius V. A. Van Dyck, Robert Morrison, Melinda Rankin, Adoniram Judson, David Livingstone.

QUESTIONS FOR THE MAY MISSIONARY MEETING.

[Answers may be found in the preceding pages.]

WORK AT HOME.

1. State nine characteristics of Presbyterianism. Page 375.
2. What is the home mission force of the Presbyterian Church in the United States of America? Page 375.
3. Repeat some of the experiences of a home missionary. Pages 333-337.
4. When was aggressive Christian work begun among the Mormons? Page 337.
5. What methods were employed? Page 338.
6. How many Mormon missionaries are abroad in the Christian world? Page 327.
7. Mormonism has performed what two important functions? Page 327.
8. What has Utah done with the powers and prerogatives of Statehood? Page 328.
9. What encouragement is found in the recent statistics of the Synod of Utah? Page 338.
10. Relate the story of the conversion of elder Ayou of Azusa. Page 339.
11. What has financial depression done for home missions? Page 328.
12. How does the condition of the home mission treasury compare with its condition two years ago? Page 327.
13. What qualifications for Sabbath-school missionary work are more important than training? Page 361.
14. What is said of the religious needs of some parts of Idaho? Page 327.
15. Relate some of the experiences of a Sabbath-school missionary in that State. Pages 362, 363.
16. Outline briefly the history of the Mary Holmes Seminary. Pages 320, 321.
17. Give illustrations of the hunger for knowledge on the part of Negroes in the South. Pages 321, 322.
18. How did the Presbyterian Church, early in this century, show her interest in the elevation of the Negro race? Page 370.
19. How are infant congregations, homeless or burdened with debt, affected by diminishing contributions to the Board of Church Erection? Page 360.

20. What lifelike picture is given of the surroundings of Spanish missionary work? Page 360.
21. What new meaning for the expression "Indian Giving" is suggested by a recent offering to the College Board? Page 366.
22. Tell something of the history and record of Bellevue College. Page 366.
23. Tell the story of the founding of the San Francisco Theological Seminary. Pages 331, 332.
24. Describe the chart which sets forth the history and achievements of the Board of Education. Page 370 [see frontispiece].
25. Is the aid received by candidates for the ministry, through the Board of Education, to be regarded as a gift or a loan? Page 370.
26. What provision is made for aged ministers at Perth Amboy, N. J., and Ambler, Pa.? Page 364.

WORK ABROAD.

27. What is Christianity's message to woman? Pages 344, 345.
28. What was the origin of the Woman's Occidental Board of Foreign Missions? Page 330.
29. Learn the date of the organization of each of the Woman's Boards, and the amount of the contributions. Page 344.
30. State the relation of the Woman's Boards to the Board of Foreign Missions. Page 348.
31. Name seven results of the work of the women's societies. Page 349.
32. What branch of foreign mission work has been greatly advanced since women made it an important part of their service? Page 349.
33. What are some of the ways in which woman's efficiency in missionary work may be enhanced? Page 350.
34. Name some of the departments of labor occupied by missionary women. Page 352.
35. What are some of the fundamental requirements in the preparation of women for missionary service? Page 353.
36. Miss Russell mentions what three requisites for village touring in Persia? Page 354.
37. What are some of the trials connected with this work? Page 354.
38. Describe woman's lot in Persia. Page 345.

39. Why is it an advantage to open the Bible and read from its pages to a Mohammedan woman? Page 346.

40. What caution is necessary in telling Mohammedan women about Jesus? Page 346.

41. Show how tact, prudence and wisdom are needed in teaching Armenian women. Page 347.

42. Describe the feast of St. Thomas in the Koordish mountains of Persia, followed by the gospel service of song. Page 324.

43. Repeat the story of the woman's service in a Turkish mosque. Pages 325, 326.

44. Read "Woman in Missions," mentioned in our advertising pages. See also Suggestions for Study, page 306, in April issue.

45. How does a former treasurer of the Board of Foreign Missions explain the causes of debt? Page 341.

46. What was the solemn declaration of Dr. Grant, of Persia? Page 372.

47. Describe the box-like mud houses of the Ceylonese. Page 374.

48. How many missions, missionaries and native helpers has the Presbyterian Church, and how does this force compare with that of other American Protestant Churches? Pages 375, 376.

49. What examples of liberality in giving are reported from Persia? Page 358.

50. Name four obstacles to self-support in Syria. Page 358.

51. Repeat the prayer of Bishop Selwyn, of New Zealand, for the loved ones far away. Page 356.

52. How does Mr. Mott sum up his impressions of Japanese religious conditions? Page 370.

53. What is the testimony of the Consul General in Canton to Dr. Kerr? Page 365.

54. What change is taking place in the Abyssinian Church? Page 316.

55. What are the most recent tidings from Madagascar? Page 315.

56. Relate the story of "Busy Davy" in the Blantyre cotton mill. Page 380.

57. What early influences prepared Livingstone for success in his life work? Page 380.

58. What circumstances led him to go to Africa? Page 380.

59. Tell about Livingstone's early experiences as a missionary. Page 381.

60. How did a native testify to his gentleness? Page 381.

61. What were his early discoveries? Page 382.

62. What geographical puzzle did he attempt to solve? Page 383.

63. What was the great motive of his self-sacrificing devotion? Page 384.

TWENTY QUESTIONS ON WOMAN'S WORK.

BY V. F. P. AND S. A. P.

1. Describe the marriage customs of India, China, Japan, Syria.

2. What are the laws governing divorce?

3. What is considered the marriageable age of girls in Africa? Have they any form of marriage ceremony?

4. How is woman generally regarded in heathen lands?

5. What is the position and treatment of women in Persia? India? China? Japan?

6. Describe the position and treatment of women in Korea, Siam and Laos and Africa.

7. What is meant by "home" in heathen lands?

8. How do the poorer classes of Mexico and South America live?

9. Describe the family life of India, China, Persia and Syria.

10. What message has Christianity for woman?

11. Can the women of heathen lands be reached except through Christian women?

12. How was the gospel first brought to the women of India?

13. What is the most effective way of presenting the Christian faith to ignorant and superstitious women?

14. Give an account of missionary visitation among the women of Persia.

15. Describe some of the experiences of our women while touring.

16. What has been the influence of women on the home life of the people?


17. How can women be best prepared for foreign missionary work?

18. What women's foreign missionary organizations are there in the Presbyterian Church? Where are their headquarters?

19. What has been accomplished by these organizations in the home Church?

20. What are the aims of the women's organizations in relation to the home Church? What are you doing towards carrying out these purposes?

Ministerial Necrology.

 We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both.

NOTE.—In our March number, page 230, in the necrological notice of Rev. Oliver Crane, D.D., LL.D., we gave all the facts and dates known to us. A friend of Dr. Crane has since written to us, that his first marriage was in 1848, to Miss Marion Dunn Turnbull, who died in July, 1890, leaving four children surviving, one having died on the foreign field.

AXLINE, ANDREW.—Born at Zanesville, O., April 8, 1831; graduated from Capital University, Columbus O., and from Theological Department, 1855; ordained by the Lutheran Synod, 1855; pastor, Lutheran Church, Fairfield, Ia., from 1855 to 1874, also at same time president of the University of Fairfield; pastor of Presbyterian Church, Bloomfield, Ia., 1874-77, and president of Southern Iowa Normal School. Came to Pratt, Kans., 1877, and organized and supplied churches of Pratt, Iuka, Harper and Medicine Lodge; Arlington, 1888. Died, March 4, 1897, at Arlington, Kans.

Married, March 17, 1857, Miss Almira Stever, Fairfield, Ia., who, with seven children, survives him.

BARTHOLOMEW, THOMAS D.—Born in Crawfordsville, Ind., August 28, 1837; graduated at Lane Theological Seminary; pastor at Olena, O.; Corunna, Mich.; Detroit; Concord; Lawrenceburg, Ind., and Corunna again; retired for several years, because of ill health.

Married twice, to Misses Voorheis, of White Lake. Died of consumption at Highland, Oakland county, Mich., March 12, 1897, aged fifty-seven years. His wife, two sons and two daughters survive him.

BIERCE, DANIEL E.—Born at Nelson, O., 1834; graduated from Oberlin College, 1860, and Lane Theological Seminary, 1863; pastor, Terre Haute, Ind.; Ripley, O.; Racine, Wis.; Grand Rapids, Mich.; Portage and Beaver Dam, Wis.; Fargo, N. D.; Sandusky, O.; Oxford, O. Died in Cleveland, O., March 2, 1897.

Married in 1863 to Miss Alice V. Taylor, Walnut Hills, Cincinnati, O. Three sons and one daughter survive him.

ENGLISH, JOHN D.—Born at Red Hook, N. Y., April 3, 1827; studied at Williams College and Auburn Theological Seminary in class of 1853; ordained at Rhinebeck, N. Y., by Lutheran Synod, of New York, September 6, 1853; pastor at Ghent and Middleburg, N. Y., 1853-58; pastor of Presbyterian Church, Fayette, N. Y., 1858-62; officer in U. S. army, 1862-65; teacher in Hartwick Seminary; pastor West Fayette, N. Y., 1871-75; afterwards retired, living at Waterloo, N. Y., and Detroit, Mich.

Married Miss Susan Adeline Miller, of Hartwick Seminary, February 15, 1853. Died of pneumonia at Detroit, April 7, 1897. His wife, four sons and a daughter survive him.

KELLOGG, ERASTUS MARTIN.—Born at Richland, N. Y., October 30, 1815; graduated from Hamilton College, 1840; studied in Auburn Theological Seminary, 1841-42; ordained by the Presbytery of Oswego, 1842; pastor Presbyterian Church, New Haven, N. Y., 1842-45; Presbyterian Church, New Boston, N. H., 1846-52; Congregational Church, Mason Village, N. H., 1852-55; Congregational Church, Lyme, N. H., 1870-73; Presbyterian Church, Manchester, N. J., 1873-75; Presbyterian Church, Hammononton, N. J., 1875-79. Died, March 1, 1897, at the home of his only son, Rev. H. M. Kellogg, Wolcott, Conn.

Married, August 25, 1841, Miss Hannah R. French, at Nashua, N. H., who lived with him more than fifty years, and died November 3, 1891, age 77.

In 1855 he lost his voice and was obliged to suspend preaching. In 1856 he received severe injuries in a railroad accident, which disabled him for years; 1861-65 he worked a farm in Barre, Mass.; 1865-69, supported his family by keeping an apothecary store, meanwhile doing some preaching; voice and strength improving, gladly resumed work in the ministry at Lyme. In 1879 he relinquished the pastorate because of failing voice again and infirmities of age, and moved to Manchester, N. H., residing there till 1891, preaching con-

siderably. 1891 he went to live with his son. He preached in his son's pulpit only one week before the end.

LEFTWICH, JAMES T., D.D.—Born at Bedford City (then Liberty), Bedford county, Va., January 3, 1835; graduated from Princeton College Class, 1856, and Union Theological Seminary, 1859; ordained by the Presbytery of New York, 1859; pastor of Second Church, Alexandria, Va., 1859-68; Central Church, Atlanta, Ga., 1868-77; Baltimore, First Church, 1877-92; resigned on account of ill health. Died at Atlanta, Ga., February 25, 1897.

Married, May 11, 1859, Miss Adelia Lake, of Orange, N. Y., who survives him, with three children—Mr. Thomas J. Leftwich, Miss Florence Leftwich, Mrs. Adelia Leftwich Harrison.

TODD, GEORGE T.—Born at New Milford, Conn., September 6, 1810; graduated from Yale College, 1828; in Yale Law School, 1828-31; Andover Theological Seminary, 1831-33, and Princeton Theological Seminary, 1834; ordained by the Presbytery of Bedford, 1838; pastor, Gilead Presbyterian Church at Mt. Carmel, N. Y., 1835-44; Balston Spa, N. Y., 1845-47; Amenia City, N. Y., 1847-55; prostrated by long and severe illness, which left him almost blind; learned to use copies of the Scriptures prepared for the blind; Fond du Lac, Wis., 1856-89; member of Presbytery of Winnebago, often supplying pulpits in Minneapolis, 1889-91; Fond du Lac, 1891-93; Aberdeen, S. D., 1893-97. Died at Aberdeen, S. D., February 10, 1897.

Married, 1838, Miss Mary A. Winchell, who died in 1852, a daughter having died previously, and leaving a daughter, Mrs. J. C. Whitlesey, of Fond du Lac, and a son, George W. Todd. Married, 1854, Miss Caroline C. Chamberlin, of Dutchess county, N. Y., who survives him, with three children, Mrs. D. P. Deans, of Minneapolis, Rev. Calvin C. Todd, of Aberdeen, S. D., and Hartwell Todd, of Jonesville, Wis. A daughter by the second wife had also gone before her father.

WALLACE, SAMUEL H., D.D.—Born near Moorfield, O., September 16, 1833; graduated from Franklin College, 1857, and from Allegheny Theological Seminary, 1860; ordained by the Presbytery of St. Clairsville, April 22, 1862; pastor of Concord Church, 1862-80; Barnesville, O., 1880-85; Sharpsville, Pa., 1885-87; removed to Wooster, O., for education of his children; supplied churches of Haysville, Congress and West Salem; also for two years stated supply at Urichsville; had charge of the Female College at New Egypt, N. J., 1895-97. Died at New Egypt, N. J., February 2, 1897.

Married, May 15, 1862, Minerva C., eldest daughter of John and Edna Laughlin, Love City, O., who, with four children survives him, one child having died.

WORTMAN, M. L.—Born at St. Johns, N. B., June 12, 1828; graduated from Jefferson College, 1853, and from Western Theological Seminary, 1857; ordained by the Presbytery of Allegheny, January 29, 1858; stated supply, Hilands Church, 1856-57; pastor, Hilands Church, 1858-69; stated supply,

Crawfordsville, Ia., 1857-58; pastor, Long Island, Pa., 1858-66; pastor, Emsworth, Pa., 1858-64; pastor, Emsworth, Pa., 1869-72; pastor, Freedom, Pa., 1872, one year. Died in Allegheny, Pa., March 7, 1897.

Married, October 12, 1860, Miss A. J. Wood; December 6, 1872, Mrs. M. J. Young.

RECEIPTS.

FOREIGN MISSIONS, MARCH, 1896 AND 1897.

	CHURCHES.	WOMEN'S B'DS.	SAB.-SCHOOLS.	Y. P. S. C. E.	LEGACIES.	MISCELLANEOUS	TOTAL.
1896	\$47,067 44	\$37,511 97	\$5,124 91	\$4,425 12	\$8,273 92	\$10,651 82	\$113,055 18
1897	54,947 43	26,420 32	4,217 88	4,011 69	8,002 10	10,179 29	107,778 71
Gain	\$7,879 99						
Loss		\$11,091 65	\$907 03	\$413 43	\$271 82	\$472 53	\$5,276 47

STATEMENT OF RECEIPTS, MAY 1, 1896, TO MARCH 31, 1897.

	CHURCHES.	WOMEN'S B'DS.	SAB.-SCHOOLS.	Y. P. S. C. E.	LEGACIES.	MISCELLANEOUS	TOTAL.
1896	\$230,542 09	\$154,656 33	\$23,859 64	\$21,309 07	\$140,941 97	\$76,085 28	\$647,394 38
1897	216,363 72	136,706 43	20,994 69	20,836 15	67,075 73	65,875 60	527,882 32
Gain							
Loss	\$14,178 37	\$17,949 90	\$2,864 95	\$442 92	\$73,866 24	\$10,209 68	\$119,512 06

Gifts through Reunion Fund not included in this comparison.

FINANCES, APRIL 1, 1897.

Appropriations made May 1, 1896.....	\$897,311 45	Deficit of April 30, 1896, \$46,235.14; less Gifts, \$14,883.64.....	31,351 50
Appropriations added to April 1, 1897	51,776 93	Total needed for year.....	\$960,439 88
*Total appropriated	\$949,088 38	Received from all sources to April 1, 1897	527,882 32
Less amount taken from proceeds of property sold on the field.....	20,000 00	Amount to be received before April 30, 1897, to meet all obligations.....	\$432,557 56
Total appropriated	\$929,088 38	Received last year during month of April.....	224,066 17
		† Increase needed before the end of the year.....	\$208,491 39
* Amount authorized by Assembly.....	\$1,034,000 00		
† NOTE.—Savings due to Unused Appropriations, Gain in Exchange, etc., will diminish this say \$55,000.			

N.B.—The books of the Treasurer close absolutely and promptly on April 30. It is impossible to keep them open longer in view of the short time before the meeting of the General Assembly.

PUBLICATION AND S.-S. WORK.

MARCH, 1897.

Contributions from Churches	\$5,680 84
“ “ Sabbath-schools	1,350 18
“ “ Individuals	587 61
Interest on Invested Funds	2,338 87
“ per Trustees	1,176 57
	\$11,134 07
Previously acknowledged	85,051 39
Total for fiscal year.....	\$96,185 46

SYNODICAL SUSTENTATION AND HOME

MISSIONS IN THE SYNOD OF PENNSYLVANIA.

The gross contributions of churches for quarter ending March 31, 1897, amount to \$5,237.04; previously reported, \$3,355.96.

F. K. HIPPLE, *Treasurer.*

THE GENERAL ASSEMBLY'S COMMITTEE,

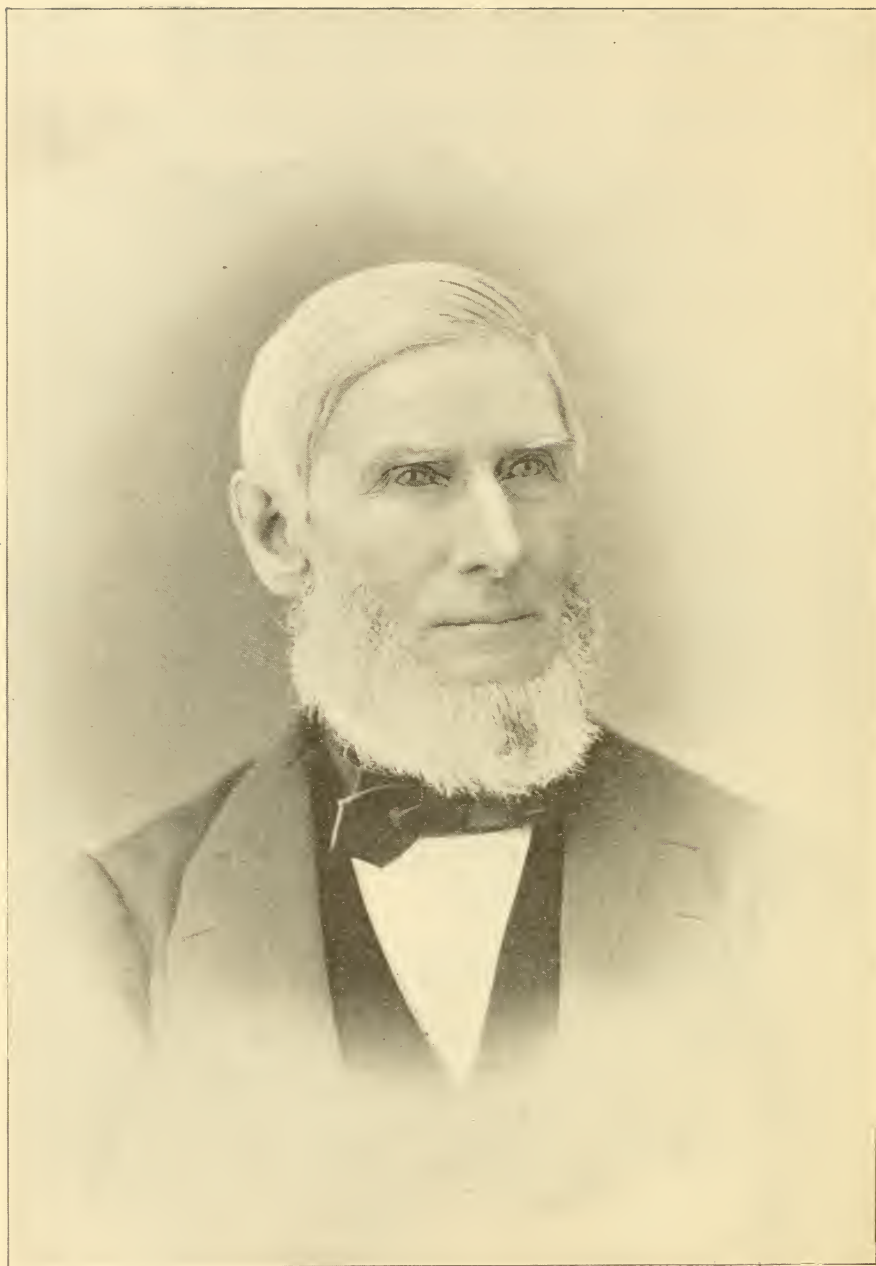
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 STEPHEN W. DANA, D.D.,

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William A. Booth.

THE CHURCH

AT HOME AND ABROAD.

JUNE, 1897.

CURRENT EVENTS AND THE KINGDOM.

King Chulalongkorn.—The enlightened ruler of Siam will doubtless receive a hearty welcome if he pays this country a visit. He has recognized the loyalty and disinterestedness of the American missionaries, and the worth to his people of their earnest efforts; and the positions of trust he has been so ready to offer them indicate his confidence.

A National Characteristic.—The New York *Tribune* says of the Grant celebration that the people themselves were the most impressive part of the show which they went forth to see. The demeanor of the spectators was commendable; sobriety, order and amiability prevailed. It is this national characteristic of tranquility under temptations to excitement, of self-respect and consideration for others, which constitutes the strongest guarantee for our national security.

Indian Citizens.—The announcement is made by the Department of the Interior that through the Dawes Commission an agreement has at last been consummated with the Choctaw and Chickasaw tribes for the allotment of land in severalty. The agreement, which will go into effect when ratified by the Senate, provides that no liquor shall be sold in the territory of the two nations, and that after the continuance of the tribal relations for eight years from March 4, 1898, the Indians are to become citizens.

The Treaty of Arbitration.—Failing to receive approval of two-thirds of our Senators, it fails of confirmation. That is, the governments of England and the United States have not agreed to promise not to go to war with each other for five years. But several times five years have passed during which they have settled all their disputes

by negotiation and arbitration. This, we are confident, they will continue to do. The two nations will see to that. "War is a game which," when their people are "wise, kings will not play at"—nor political bosses.

Tennessee's Centennial.—The banks of the Watauga were settled in 1769 by a sturdy race of enterprising, intelligent men, the descendants of Irish Calvinists. For the guidance of the Watauga Commonwealth they drew up the first written constitution ever adopted by American-born freemen. The State of Franklin, organized in 1785, with John Sevier as governor, was four years later merged in the Territory south of the Ohio. In 1794 it became the Territory of Tennessee, and so continued until the admission of Tennessee as one of the United States. The exposition now open at Nashville, marking the one-hundredth anniversary of Statehood, is a rare exhibition of the industrial and intellectual progress of the new South.

Greece. — "Living Greece" still! Bleeding Greece! Her sons know how to bleed for her—to die for her—but they know not how to live and see her enslaved. The king's sons have stood in the forefront of fierce battle, freely exposing their lives and inspiring with Hellenic heroism the troops that joy to be led against the far-outnumbering foe. Even though they had fallen in the fight they would not have died in vain;

"For freedom's battle once begun,
Bequeathed from bleeding sire to son,
Though baffled oft, is ever won."

But Greece has fallen in complete submission to the "powers." She promises to

accept their judgment as to terms of settlement with her conqueror. Will they accept for her whatever that conqueror shall demand?

Surely "One higher than the high regardeth; and there be higher than they."

A Christian Envoy.—Dr. F. J. Masters writes in *The Christian Advocate* of the new minister, Wu Ting Fang, who represents the Chinese government at Washington. He is a member of the Church of England, was educated in London, and called to the English bar, has been the legal adviser of Li Hung Chang and was appointed to accompany the great viceroy to negotiate a treaty of peace with Japan. Dr. Masters describes a reception given to the envoy and his suite by the Christian Chinese in San Francisco. The minister gave a fine address in English and one in Chinese, and he speaks as eloquently and as correctly in one as in the other. He told his fellow-countrymen that at a time when they had no diplomatic representatives in this country, it was their missionary teachers who helped and guided and protected them in their hour of need, and it would not do to forget these friends as long as they lived; also that they were free to adopt the religion of this country.

Current Literature in Korea.—For three thousand years there was no current literature of any kind in Korea except a manuscript form of official gazette which the government issued once a day announcing appointments and dismissals. This is the statement of *The Independent*, the only newspaper in Korea which is published in the English language. Three years ago the awakened hermit nation began to manifest some literary activity; and to-day there are in Seoul five newspapers and two magazines, while Chemulpo and Fusan each has a newspaper. The latest addition to the press of Korea is the *Christo Sinmun*, or Christian News, an eight-page weekly published at the Presbyterian Mission by Drs. Underwood and Vinton. Though intended primarily for the families of native Christians, Editor Jaihson of the *Independent* believes it will work inestimable good for the Korean people. He also says of its two editors: Their moral convictions and courage thereof are beyond questioning, and their systematic business methods and ener-

getic pushing ability will surely make the enterprise a great success.

The Haskell Lectures.—The most important single recent event in the interest of Christian missions in India—this is the estimate which the Rev. Robert C. Hume places upon Dr. John H. Barrows' visit to the land of the Veda. Educated India was most eager to hear the president of the Parliament of Religions, writes Mr. Hume in the *Advance*, having been informed that the Parliament meant that American Christians were giving up faith in Christianity as the supreme and universal religion. With a unique and unprecedented opportunity for securing a thoughtful hearing to the Christian message, he presented that message in a masterly way, in a spirit of sympathy with whatever truth may be found anywhere, and yet in a way which left the impression that every man needs the help of the Lord Jesus Christ. He uniformly and strongly put the Christian faith as the only religion which meets man's universal need, and which is sure to become universal.

Dr. Barrows has expressed the conviction that the large and generous hearing given to his exaltation of Christ is due to the fact that there is a far wider latent sympathy among educated Hindus than has made itself known through open confession. He believes that the labors and lives of missionaries have had a far greater influence than appears in tabulated results.

General Grant.—The recent dedication of the great hero's tomb at Riverside has given occasion for some significant sayings concerning him by those who best knew the best of him. We cull some of them from different newspapers.

His son Frederick says:

If I were asked what was the keynote of my father's character and the one great motive that ruled his life, I should unhesitatingly answer: His sense of "duty."

When he was a farmer he did his best, just as he did when he was General and President. He used to often say to us, his children, that he had done all he could, his utmost in everything, and if one affair accomplished turned out more satisfactorily than another it was because he had more information in the one case than in the other to act upon.

This strong sense of duty my father inherited

from his mother. She was a woman who thought nothing one could do should entitle one to great praise; that, instead of being satisfied with our own achievements, we ought rather to thank God for the opportunity to do well. My father held himself to almost the same strict accountability.

To me my father is not the soldier he seems to the minds of so many, nor is it as the President of the United States that I think of him. He is and ever will be in my memory only my dear father.

At no time were his responsibilities so great that the thoughts of his family became a secondary matter. I remember as a child how my smallest troubles were always thought by him of enough consequence for consideration.

Never was there an instant that any of us felt in awe of him. We all realized that his entire sympathy was ours, and that, although he said little, he was considering how best he could smooth the path that seemed so troublesome to us.

Hon. William M. Stewart, U. S. Senator from Nevada, says :

Never in the whole course of his life of sixty-three years was he known to utter an unclean word nor to use an oath.

THE NEW TREASURER OF THE FOREIGN BOARD.—At a meeting of the Board of Foreign Missions held May 6, 1897, Charles W. Hand, Esq., of Brooklyn, N. Y., was unanimously elected Treasurer to succeed William Dulles, Jr., Esq., resigned. Mr. Hand is forty years of age, of high Christian character and long and honorable Presbyterian lineage. His father is an elder in the Presbyterian Church of Honesdale, Pa., as was also his grandfather. His uncle, Judge Alfred Hand, is an elder in the First Presbyterian Church of Scranton, Pa. Mr. Hand is himself an elder in the Lafayette Avenue Church of Brooklyn, and is actively identified with various forms of religious work. He is an alumnus of Phillips Exeter Academy, has studied law and been admitted to the Pennsylvania bar. For several years he has been the New York manager of a large business corporation and has manifested the qualities of a successful and experienced business man.

Mr. Hand has accepted the position and assumed its duties. We cordially commend

After Grant's spirit took its flight, there was found suspended around his neck a long braid of a woman's and a child's hair intertwined. It was sent across the continent to the army captain by his young wife when he was serving his country on the far-distant Pacific coast. The affectionate husband and father had worn it for thirty years.

Hon. Hamilton Fish wrote, soon after General Grant's death :

I think he was the most scrupulously truthful man I ever met.

I never heard him use a profane or obscene word.

It will, no doubt, be remembered by our readers that when consulted on his deathbed as to the place of his burial, General Grant only stipulated that it should be where Mrs. Grant could at last be laid beside him. She and her children have thankfully seen his body thus placed by a vast multitude of the people whose nationality his valor saved, including the highest officials of their government. To this great people she is the loved, honored, widowed mother.

him to the confidence of the Church and the missionaries and to the gracious favor of God.

CHARLES E. REED, M.D., writes to us from Canton, China, to correct errors in the Missionary Calendar in our last December number, p. 425.

Rev. J. C. Kelly and Dr. Reed with their wives went to join the Canton Mission, not the Central China Mission. The title "Rev." was also erroneously prefixed to Dr. Reed's name. So he modestly tells us, but if that prefix implies "worthy of reverence," we know some physicians at home and abroad who deserve it as much as any minister.

THOUSANDS, NOT UNITS.—Rev. F. W. Blohm writes from American Fork, Utah, to correct an error in our printing of his letter, in our April number, page 292. In the sentence, "A hundred and fifty converts and immigrants have come to Utah as the direct result of the [Mormon] missionaries' labors," he informs us that we omitted

the word "thousand," which should have followed the word "fifty." That makes a big difference, and we are exactly *a thousand times obliged* to him for correcting us.

MISSIONARY COTTAGE AT CHAUTAUQUA.
—We are desired to inform our readers that the Missionary Cottage connected with the Presbyterian House at Chautauqua, N. Y., will be open for guests during the coming Assembly season.

Missionaries (home and foreign) of the Presbyterian Church are cordially invited to occupy rooms in the cottage for two weeks during July and August free of expense.

Young men, sons of missionaries of the Presbyterian Boards, who wish to pursue some course of study at Chautauqua, can also have free use of rooms during the season.

Applications should be made to Mrs. Julia N. Berry, Chautauqua, N. Y., and will be considered in the order of their receipt. The number of rooms is limited and applicants should state, definitely, the time they desire to arrive, so that arrangements can be made for them.

The Chautauqua Assembly will give free admission to the grounds, for two weeks, to missionaries occupying such rooms, and reduced rates for table board can be secured.

TRUSTWORTHY CHARACTER.

We may know a man so well and so favorably that it is reasonable and wise to trust him in things which we do not know nor understand. Such confidence may be severely tried while still it would be unreasonable to abandon it. There may be action which we cannot explain; and yet we have known our friend so long and so well that we are able still to confide in him and wait for time to solve the mystery. Our knowledge of a person may justify such confidence notwithstanding our inability to explain and justify his action. Such faith is reasonable. There is such a thing as character which deserves such trust. Character is as real a fact as action. Character is the legible record of habitual action long continued.

Yet we have sorrowfully to confess that there is no human character of which we can be certain that it will never disappoint us. It is better to be thus disappointed sometimes than never thus to trust.

But there is one in whom such trust never disappoints us. The Lord Jesus gave to John, to Peter, to Thomas, and to Paul satisfactory proof that he was the very Christ of their Scriptures, the Son of the Living God, the Saviour of the world. Their faith in him was sometimes tried, but it did not fail. To the evidence on which they trusted there has been added, for us, a steady accumulation of historic evidence through all these centuries. Jesus Christ has been showing himself the Lord of these centuries; faith in him has been the most potent and beneficent of all the spiritual

forces that have vivified their history; satisfying the spiritual wants of the millions who have trusted him, and renovating human society just as far as the men and women constituting human society have accepted his teachings and submitted to his influence.

It was not more evident to the people of his time that he made the blind see, the deaf hear and the lame walk, and that he cleansed the lepers, than it is evident to us that persons and families and nations are cleansed and healed and enlightened and uplifted just in proportion as they sincerely and obediently receive Jesus Christ and entrust themselves to him. Not yet does Christ come forth in such fullness of manifestation as we desire. The world is still under the primal curse. The whole creation still groans and travails in pain. Evil still abounds in the most favored lands, the lands in which Christ has done most. Manifested, as he assured us that he was, "that he might destroy the works of the devil," it does sometimes seem strange that he does not make shorter work of it. "How long, O Lord, how long?" we cannot help crying sometimes. But shall we give up our faith? "He that believeth shall not make haste"—"shall not be confounded." We are not yet beyond temptation to distrust our Lord. But he is infinitely worthy to be trusted. For the great matters, the infinite interests, in respect to which we trust him, there is no other to whom we can look. Let us "hold fast our boldness and the glorying of our hope firm unto the end."

REVIVAL OF RELIGION.

The beautiful efflorescence which covers the orchards in springtime, the brilliant manifestation of renewed vitality, remains to delight our eyes for a few days only. The lovely blossoms must fade, must fall, must utterly perish—but do we therefore think that the vital process of which they were the timely manifestation has been arrested? No; its healthful progress makes the perfected blossom give place to the incipient fruit, and by a slower, less conspicuous, but certainly not less beneficent movement, it brings the fruit to its fullness of form, and to its mellow and luscious and nutritious ripeness.

Any great mental movement, whether of an individual or of a community, will doubtless, in its commencement and its newness, exhibit some phenomena which will cease to appear as the movement goes forward. If all that is essential to it be permanent, there still may probably be much, incidental to it, that must be transient. Much that is appropriate, and desirable, and altogether good in its time, may, and must, pass away, while all remains which should be permanent.

Applying this to a *revival of religion*, it is obvious, so far as we mean by it a *renewal* of spiritual life, after a period of spiritual deadness, that, in that form, it cannot last. By continuing and progressing, it ceases to be a *renewal*. As the day passes, the morning will soon be gone; if life continue, childhood and youth must pass; if the vitalizing energy which produced the blossoms be not suspended, the blossoms themselves will soon disappear.

It has sometimes been remarked, that churches might have, and ought to have, a continual revival; and it has also been said, that churches ought to be always in such a state that revivals would be unnecessary and impossible.

These two observations, though contradictory in form, are essentially in harmony. They amount to the same thing. If there be continuous, vigorous life, there cannot be, and there is no occasion that there should be, renewal of life. There can only be renewal where there has been cessation. If a church continue steadily, year after year, in a state of vigorous spiritual life—all its members habitually prayerful, watch-

ful, exemplary, unworldly, diligent in Christian labors, faithful to covenant vows, letting their light shine steadily and brightly—it might be said of such a church that it was enjoying a constant revival; or it might be said that its habitual state was such that it has no need of a revival. The latter expression may be the more accurate, but as either expression would be understood, they would convey substantially the same idea.

Yet there is something more to be noticed and considered here, than the simple obvious fact that a state of things which continues, cannot continue to be new; that we cannot ever remain at the beginning of things which are continuous and progressive. There are certain qualities, or features, pertaining to things in their newness, which must not be expected to last.

When you have been long absent from home, the first hours and days after your return will bring you some mental exercises that cannot last. Not only will the first days of your domestic reunion inevitably pass, but just as inevitably the vivid impressions and the thrilling emotions which attended them. Yet your affection for your family has not subsided. You do not love your wife and children less. You would not do less, or suffer less for them, nor less cheerfully. The current of your affection flows more calmly and more silently, but not less deeply, nor less strongly.

In like manner, if it be true that after a period of religious declension, we have received a religious quickening; if, when God has been absent from us, he has graciously returned; if, repenting of our worldliness, and coming to him with humble confession of it, we have found him graciously ready to lift up the light of his countenance upon us—it is to be expected that there will at first be vivid impressions and thrilling raptures, which must be temporary, which our nature is incapable of sustaining otherwise than as transient experiences.

But shall we therefore conclude that our love to God must subside; that its power to prompt, and to regulate our actions, to guide and control our activity, must be diminished? Must we conclude that the Christian may not always, daily, enjoy the

serene satisfaction of walking with God, of looking up to him with filial trust, and of steadily serving him with filial dutifulness? Must we conclude that a church may not so live, and so keep the divine Comforter with them, that his presence shall be manifest in the habitual stillness and solemnity of their Sabbath assemblies; in their eager attention to his preached word; in their fervent enjoyment of his holy ordinances; in their affectionate union with one another; in their expansive, diffusive charity; in the holy

influences which they continually send forth upon the community; and in the frequent accession of new members, renewed by the ever-present Spirit?

We can no more doubt that such a continuance and progress of spiritual life is the privilege of God's people, and ought to be their actual experience, than we can doubt that steadfast conjugal affection and lifelong, ever-increasing conjugal happiness may and should succeed the transient raptures of the nuptial hour.

MUTUAL FORBEARANCE.

In treating of this subject in his Epistle to the Romans (chaps. 14 and 15), Paul tries to lift the whole matter above the plain of law, in the sense of specific and rigid prescription, into the higher sphere of love. He would have us outgrow the questionings of "*Must I do this?*" and "*Must I forego that?*" and let our Christian life get that spiritual elevation and generous expansion wherein we will count it a pleasure to do what will help and benefit others, and to forego whatever seems likely to harm others, however unforbidden in the Decalogue, and however harmless to us.

Paul addresses himself to the strong, and classes himself among them: "*We that are strong.*" Quite evidently the kind of strength which he means is that which makes one superior to that kind of unnecessary scrupulosity which he has before recognized as characterizing the weak. Paul did not ask that kind of indulgence for himself, and it would not be wise for any of us to assume, if we find ourselves less scrupulous than Paul, that it is because we are less weak than he. Things, the lawfulness of which, or the propriety of which, or the expediency of which Paul questioned, we would better not indulge ourselves in; nor fancy ourselves stronger than Paul because we do so indulge ourselves.

Assuming that we are free from some scruples that trouble only weak brethren, Paul says that we "*ought to bear the infirmities of the weak.*" How are we to do that?

1. Certainly not by despising them. "Let not him that eateth despise him that eateth not." He who finds himself free from scruples which restrain another, is not to manifest nor to indulge contempt for that

other. That is no way of bearing his infirmities, most certainly.

2. We cannot bear the infirmities of the weak without denying ourselves. "Not to please ourselves," is Paul's way of putting it. He detects an element of selfishness in the ordinary unwillingness to bear with those who are regarded as weak. It is an unwillingness to forego self-pleasing, or selfish seeking of our own pleasure. Did you ever see this kind of selfishness manifested by older and larger children towards the smaller and weaker ones—in a school, or in a family? The little ones were felt to be in the way of the sports or pastimes of the older ones, and in the summary—perhaps harsh—exclusion of them, you could perceive both a selfish preference of their own pleasure to either the pleasure or comfort of the little ones, and a haughty contempt of that weakness which they themselves have scarcely outgrown, although they have so thoroughly forgotten it. True, there are two sides to this. The little children, as well as the large ones, are likely to be selfish. It may be best for them, to be already learning self-denial and self-restraint. There is room here for great wisdom and tact in parents and teachers, and, to greater or less extent, the older brothers and sisters in a family, or older pupils in a school, may have something of the teacher's responsibility. Unlimited indulgence of the little ones is not best for them. Kind refusal to indulge them in what is not best for them, and because it is not best, is a very different thing from the older ones being unwilling to forego or diminish their own pleasure.

Such a little thinking shows us how vain

it is to try to make specific rules on this subject. How far?—how long?—in what precise forms?—Paul did not try to tell us. He sought, “moved by the Holy Spirit,” to help us be filled with the *spirit* of brotherly forbearance. He knew that there would be no need of particular prescriptions.

Does that *spirit* superabound in any home?—in any school?—in any church?—in any presbytery—synod—General Assembly?

What grace, O Lord, and beauty shone
Around Thy steps below!
What patient love was seen in all
Thy life and death and woe!
O give us hearts to love like thee!



Beginning of New Metlakahtla.

OLD AND NEW METLAKAHTLA.

EDWARD MARSDEN.

About the year 1857, a young Christian missionary named William Duncan, of Beverly, England, under the auspices of the Church Missionary Society, arrived at Fort Simpson, B. C. Fort Simpson was a trading post of the Hudson Bay Company, and at that time most of our people flocked there from the neighboring villages. It was a centre of evil practices, superstition, bloodshed. It was a place where heathenism had full sway.

The first thing that Mr. Duncan did was to study our tongue, which he was able to acquire inside of eight months. Then he began to work, to spend and be spent. His preaching consisted of the simple and pure gospel. At first very few stood still

and listened to him. In three years about fifty of our people were converted to Christianity! Among these first converts were my own beloved parents, and the other members of our family.

Finding that he could not get along very well with his new converts because of the many hindrances at Fort Simpson, Mr. Duncan with his new followers moved twenty miles south, and there they laid the foundation of a Christian colony which is known as Metlakahtla. This settlement was the first of its kind in all of that region. Its bold declarations against the prevalent evils of the times; its rules governing the admission of new settlers; its new faith and religion, soon attracted attention far and

near. The foundation of the colony was laid in 1861, and it was dedicated to the service and glory of God.

The settlers at once went to work to improve the place. Trees were cleared off, streets and blocks were laid out, and new homes were erected. In the course of a few years, this settlement increased to about 1200 Christians. They were mostly from the neighboring towns, and still more were coming. A church of red cedar lumber, having a seating capacity of over a thousand, was built. Other public buildings, such as a schoolhouse, town hall, missionary house, jail, museum, were also erected.

NEW INDUSTRIES.

New industries were introduced, among them the manufacture of soap. I think that some of our people needed a little soap at that time. Lumbering, trading, spinning and weaving, blacksmithing, carpentry, brickmaking, salmon-canning—these and others were given our people, and under wise supervision they were carried on with much profit. In a few years this colony was self-supporting in various ways.

Not only did the people enjoy this new life, this peace and prosperity, which came from a Christian civilization, but they did the best they could to spread the glad tidings in the surrounding localities. Native preachers were equipped and sent out. Among them was my own father. While on their itinerancy they met opposition. When they preached against pride, and denounced some heathen custom; when they told that all should leave the old way and become followers of the Lord Jesus Christ, the natives tightened their fists at them. When these preachers uttered condemnation against the liquor traffic, against the open violation of the seventh commandment, and against the unjust treatment of the weak by the strong, the white traders gnashed their teeth. In spite of opposition, the work of the gospel went on, and it is within my recollection, although I was very young at the time, that the whole Tsimshian tribe, once a proud, sinful and heathen people, was humbled at the feet of the Lord!

A PREACHER, NOT AN ECCLESIASTIC.

Mr. Duncan came to us simply as a preacher and teacher of the gospel, and not as an advocate of any ecclesiastical system. While he had always made us know

that it was through the good and generous help of the Christians of England that we found the Saviour, yet he was wise to pursue a policy which enabled us to worship God according to the dictates of our conscience. We have always been grateful to the Church Missionary Society for the help it gave us when we were in the dark, and when we struggled for a better life. As far as they were applicable, some of the forms and rules of the Church of England were complied with in our religious services. But the whole system of the Church was not there. What we were twenty years after the founding of the colony was through the faithful, honest and simple preaching and teaching of the gospel.

Very unfortunately, in 1882, we were painfully interfered with by our brethren in England through their authorized agents. A bishop was sent to us to be our ecclesiastical father. He came, and we at once showed our interest in him and his work. We were led to believe that he came to push forward the noble work which Mr. Duncan had so heroically commenced. We liked his preaching at first. But after a while he twisted his preaching in such a way as to call forth from the people a number of questions. After weeks of solemn deliberation, both on his part and on our part, he declared that even if it cost blood, he would then and there establish the full system of the Church of England!

Our people, so lately emerged from the depths of heathenism and ignorance, were not at that time ready for such a step. The declaration of the bishop was followed by the dismissal from the work of Mr. Duncan and others who were not in full sympathy with him. The people had done the best they could to prevent such a disruption, but it was useless. Mr. Duncan was literally ousted from the mission buildings, and my grandfather at once emptied his private home and took him in. His other belongings were stored in our house. The people sided with Mr. Duncan, and they unanimously requested him to remain with them as their leader.

To prevent any forcible occupation of any of the public buildings, especially the church, they were closed, and for some months services were held in the different sections of the town. The state of things was such that our people were finally compelled to disconnect themselves from any

ecclesiastical control. I make these statements because our part in that trouble has been somewhat misunderstood.

At the same time, in 1882, the Dominion Government of Canada for the first time recognized us as Indians. Accordingly, an Indian agent was sent to us to be our political father and to be the representative of our "great mother the Queen of England." This gentleman came, and we suspected him to be from the Highlands of Scotland, although one of our careful observers said that he was Irish. He was a man of education and dignity. When he arrived he called the people together and gave them a good speech. He was questioned, and his mission was scrutinized. With much respect to him as a fellow-citizen under the British flag, but not to his childish mission, our people then and there voted unanimously and rejected him.

CAUSES OF PERSECUTION.

So the causes of the following five years' persecution were two: the one religious and the other political. This was a trying period to our people. The government was aroused, and steps were taken to bring us to terms. Our land was forcibly surveyed to be set apart as an Indian reservation. Ships of war came to our town occasionally to carry out the orders of the government and of the Church. I very well remember one time when Metlakahtla was threatened to be bombarded. Many of our principal men were arrested and brought down to Victoria for trial in the Provincial Supreme Court.

It was a period when the old nerve of the Tsimpshéan was put to a strong test. Words came to Metlakahtla from the neighboring settlements along the coast and from the interior: "Let us combine and extinguish the English!" But our people stood firm. They would rather be persecuted for the sake of religious and civil liberty, for the sake of principle, than to provoke the anger of the lion which would ultimately destroy the peoples of northern British Columbia.

Petitions after petitions were sent to the proper authorities for redress and just treatment, but these were of no avail. Riots had already occurred at Metlakahtla, and if no conciliatory measures were adopted something else would surely happen.

When it was evident, therefore, that at Metlakahtla we could not enjoy religious and political freedom, and when our people were very restless on account of the extreme treatment of the British, Mr. Duncan was duly authorized to proceed at once to Washington City to see whether or not we could come into the American territory. Our people had made up their minds to leave their homes. Before Christmas of 1886, we received word from Mr. Duncan saying that he had seen the President and that a door was open for us. We knew what the message meant, and we rejoiced over it.

FINDING A NEW PLACE.

Early the following year, after correspondence between our people and the American authorities, we sent a band of men over into Alaska to select a suitable place for a new settlement. On their return they reported a nice place, and soon preparations were made for an emigration, which resulted in what is known in our history as "The Metlakahtlan Exodus."

When the Star-Spangled Banner was officially hoisted at the newly selected colony, on August 7, 1887, and when every thing was ready, we hired three steamers to carry us. The exodus commenced early in August, and it occupied four months. To leave a well-furnished home, bag and baggage, and strike out into the wilderness for the sake of God, conscience and principle, is not an easy thing.

We are now Americans. Our new home is eighty miles north of the old place. The American flag floats over us. Since 1887 we have enjoyed peace and prosperity. Our past experiences have deepened in us a sense of humility, faith, reverence, patriotism, and of dependence upon the higher powers. As American citizens, we need to-day more of the blessed Christianity, a better system of education, the development of business enterprises, and the honest administration of law and government. The new colony is not free from peculiar dangers, and the leader and those around him are not without their mistakes. But let us hope and pray that the people of New Metlakahtla will become useful to Alaska, to the cause of Christ there and elsewhere, and to the service and honor of the American Republic.

Lane Seminary, Cincinnati, O.

CHILDREN IN THE STREETS.

MERVIN J. ECKELS, D.D.

The chief charm of the city of God was thus set forth by the prophet Zechariah: "There shall yet old men and old women dwell in the streets, of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof." This surely seems very much like a glimpse into the celestial city—"Jerusalem the golden." Yet we are constrained to feel that the city thus pictured by the prophet must be a very different place from the modern American city. We cannot regard the streets of our cities as safe or desirable resorts for our aged loved ones or for our little children.

Yet it does seem as if there ought to be something not only in the home life of a Christian child, but in its outdoor life, that should furnish it with a sort of vision of heaven—help it to interpret the heavenly life as described in the Scriptures. Who that has spent a happy childhood in the ample open country surrounded by sweet fields dressed in living green, or shrouded in the pure white of winter; amid orchards decked in pink and white and gardens glorious with hollyhocks, roaming at will through shady forests or sunny fields, will ever cease to find those rural scenes most helpful to his imaginings of what heaven is like?

In this good city (Philadelphia) an electric car lately took me, in half an hour, from the more favored part of it in which I have my home, to one in which I desired to visit a sewing-school kept by some Christian women. As I approached the place, I saw the streets swarming with children. In some of the by-streets we could scarcely make our way through them. They were trying to play in the streets, every moment in peril of life or limb. I contrasted their playground—streets and alleys crowded with traffic—with the boundless realm in which I sported when a boy. I contrasted their rights, disputed every moment by cart or car or "cop," with the liberty to roam at will which I enjoyed. I contrasted their pitiable attempts at romping with the reckless races I ran with my playmates. I contrasted that happy rural condition with that of the vast majority of our city's children deprived of the chief delight of child-

hood—the delight of abandoning themselves to healthful outdoor recreation.

What do the Christian people of a great city owe to the children who *try* to "play in the streets thereof?"

1. The children *want* to play. The impulse to play is as natural to the child as the impulse of the bird to sing or of the colt to run. God made them so.

2. They *need* to play. The city expects them by and by to be strong men and women, able to bear burdens, to endure hardness, to earn their bread in the sweat of their brow; but physical strength comes through physical exercise. Hundreds of us who are enduring the hard strains of business and professional life to-day are drawing upon the reserve powers secured through healthful exercise in our youth.

3. They cannot play without some place in which to play, and in the great city they have no place. No provision has been made for them. The streets? They belong to the trolley companies and the bicyclists. The public squares? They are rather ornamental than useful. The children must treat the inviting grass as they do the bears and monkeys at the "Zoo"—keep off, at a respectful and safe distance. The park? The great majority cannot get there—cannot afford to pay carfare—cannot go alone.

Perhaps most of our city readers solve the problem for their children by taking them to the country—to the seashore or the mountains. But multitudes of children of the poor—children of the city—must stay in the hot, dirty, crowded, dangerous streets. The great rich city ought not to leave them thus. They are its wards. They are Christ's wards. We ought to care for them in his name. I do believe that if Jesus Christ came into any of our great cities now and looked upon the boys and girls trying to play in the streets thereof, he would rebuke us for our failure to provide them healthy and safe places and opportunities for such play. I believe that the Church and the ministry should be foremost among all classes of citizens in the effort to make cities, in this as in all respects—in this respect especially—more like the city of God as the prophet described it.

DR. SAMUEL DOAK, FOUNDER OF WASHINGTON COLLEGE, TENN.

REV. JAMES T. COOTER.

Samuel and Jane Mitchell Doak came from the north of Ireland. They first settled in Pennsylvania, and afterward moved to Augusta county, Virginia, within the bounds of New Providence Church, where their son, the subject of this sketch, was born, August 1, 1749. At the age of sixteen he commenced the study of Latin under a Mr. Alexander, probably Archibald Alexander, the grandfather of the celebrated Princeton professor, who about this time was instructing the youth of the neighborhood ("Life of Dr. Alexander").

Young Mr. Doak soon developed a thirst for learning. Having but little money, he had to struggle manfully in order to prepare himself for the work to which he felt that he was called. He entered Princeton College in 1773, Dr. Witherspoon then being president, and graduated in 1775. His theological training was first under the Rev. Robert Smith, at Piqua, Pa., afterwards under the Rev. John Blair, at Hampden-Sidney College, Virginia, and lastly under the Rev. William Graham, of Timberridge, Va. He also taught some during this time, and was married to Esther H., daughter of Rev. John Montgomery, of that State. Licensed by the Presbytery of Hanover, October 31, 1777, and desiring to preach where the need was the greatest, he went out among the settlers of southwest Virginia and east Tennessee. The latter was then a part of North Carolina. As he was riding through the forest near Limestone Creek in 1780, he met with some settlers who were felling trees. Finding that he was a minister, they requested that he would preach a sermon to as many as could be immediately called together. This he did, using his horse as a pulpit and the shady grove as a sanctuary. The sermon pleased them. They entreated him to tarry longer, and he consented. He purchased a farm, and built two log houses in the woods, one for his dwelling, and the other for his church and school. This was the beginning of Washington College and Salem Church. The building stood on rising ground, only a few paces from the present buildings, and a slight ridge of monumental earth still marks its site. During the one hundred and seventeen years since that sermon was



Dr. Samuel Doak.

preached in the primeval forest this institution with its ever-faithful ally has stood—a characteristic memorial of the Scotch-Irish settlers in whose behalf and with whose coöperation it was reared. It has done a noble work of Christian education. The school was chartered as Martin Academy by the Legislature of North Carolina in 1783. It was made a college July 8, 1795, the charter being granted by the Legislature of "the Territory of the United States south of the River Ohio." Dr. Doak was at the head of the work for thirty-eight years, resigning the presidency of the college in 1818. He was also actively engaged in preaching and organizing churches in the outlying settlements during this time. His wife died in 1807, and he afterwards married again. He aided one of his sons in the work of Tusculum Academy for a few years after laying aside his work at Washington College. Death terminated his arduous labors December 12, 1829.

Within the compass of this article it will not be possible to give an adequate account of Dr. Doak's life or of the church and school he founded in the wilderness. But I cannot refrain from referring briefly to some of the men who were educated under him. In 1796, his eldest son, John Whitefield Doak, and James Witherspoon, said to have been related to President Witherspoon, graduated from Washington College—the first two young men who ever graduated in Tennessee. On Little Limestone Creek, about a mile from the college, is a farm formerly owned by the father of Rev. Samuel K. and Dr. David Nelson; not far distant also lived the Cunningham and Blair boys. These all walking from home attended school at the college where “old man Doak” pounded Latin and Greek into them all week, and for a change gave them Calvinism—in sermons sometimes two hours long—and the Shorter Catechism on Sundays.

These were representatives of the class of boys he usually had under his tuition. Some, it is said, attended college barefooted, sometimes with no coats, and with only “one gallus.” But they didn't mind such things. They were after an education, and some of them grew into stalwart men. Samuel K. Nelson became a distinguished Presbyterian divine, and spent much of his life at Danville, Ky. He married a daughter of Hon. Isaac Shelby, one of the heroes of King's Mountain, and afterwards governor of Kentucky. Of Dr. David Nelson, who wrote the “Cause and Cure of Infidelity” (he was at one time an infidel himself), and the hymn commencing “My days are gliding swiftly by,” Dr. Robert Breckinridge once said:

“As a preacher, I, who have heard the great preachers of America, Britain and France of this age, can truly say that his power in the pulpit exceeded all I ever witnessed. His manner was childlike in its perfect simplicity and naturalness. He spoke *ex tempore*, and the pathos, the unction, the impression of his preaching were amazing. His matter was compact, his words were few as would express what he meant, his tones low rather than high, and he had hardly any action. But such word pictures were hardly ever surpassed by man; such insight into man and divine things; such love and pity for lost men; such con-

viction of eternal realities; such sublime exhibitions of a gospel able to save sinners and of a Saviour who had given himself for them!”

Of the three Blair boys, John represented this district in Congress for a number of terms in the days of John Quincy Adams and Andrew Jackson. Among the students of Washington College who became prominent there is space to mention only a few names in addition. As ministers there were James Gallaher and Gideon Blackburn, and as legislators and politicians such men as Senator Zeb. Vance of North Carolina; Hon. Landon C. Haynes, Hon. N. G. Taylor and Judge O. P. Temple of Tennessee.

The college is located in the heart of the mountainous region of Tennessee and North Carolina, where the conditions are adverse to material prosperity; and poor boys have always felt at home at this old institution, about which the affections of the people have been so long entwined. It was the first seat of learning west of the Alleghenies, and has always been loyal to Presbyterianism. So also has the church. The following is taken from an article by J. S. Mathes, an elder in the Jonesboro' Presbyterian Church, recently published in the *Knoxville Journal*:

“At the beginning of the late war the civil district in which Washington College and Salem Church are situated was one of the most intensely union sections in the United States. There were very few original secessionists in the entire district. All of the elders, deacons and prominent members of Salem Church were strong, unconditional union men, although a large part of them were slaveholders. Salem Church was one of a very few churches in the entire bounds of the confederacy that did not attach themselves to the Southern General Assembly. But when the storm of secession and war broke upon this section and everything, preachers and all, seemed to be going “Southern,” Salem Church stood solid as a rock—solitary and alone—and the only church in the entire State, that did not belong to any presbytery, synod or General Assembly. As soon as the war closed, in 1865, Salem Church resumed her former relations with the great Presbyterian Church of the United States and is still a member of that body.”

HOME MISSIONS.



Rev. Henry Kendall, D.D.,
Corresponding Secretary, 1861-92.

Surely no illustration could better *illustrate* the two following articles, "The Greatness of the Work" and "The Home Mission Executive" than the above portrait. No other face is better known to our readers everywhere, and no other name is more nearly synonymous with HOME MISSIONS. My earliest recollection of Henry Kendall is as we used to meet in Hamilton College in the class of 1840. "With my mind's eye" I see him now striding across the campus, with quick step

and eager face, his fists clenched, but the thumbs projecting straight forward as his arms swung at his sides. Many's the time I've watched him thus.

For more than thirty years he marched at the head of the H. M. column, fists and teeth clenched in resolute determination, thumbs and eyes set resolutely *forward*. To-day I seem to hear his resonant voice sounding all along the hesitating column—Forward! *Forward!* FORWARD!

H. A. N.

THE GREATNESS OF THE WORK.

REV. R. F. SAMPLE, D.D.

Probably most of our readers have only an imperfect comprehension of the territorial extent of the Board's operations and the multiplicity of needs it seeks to supply. The map of the world indicates the boundary lines of the United States, but conveys little idea to most minds of the long reach of miles that separates the mountains of Maine from the Aleutian Islands which join Alaska to the Siberian coast. At the Golden Gate the traveler from our Eastern main has not accomplished half his journey toward the degree of longitude which marks the western limit of the Republic of the West. This at least suggests the far remove from the officers of our Board of Fort Wrangel and its contiguous missionary fields, whilst a similar line connects our little mission churches among the orange groves of southern Florida with Point Barrow, looking out on the ice fields of the Arctic, whither the United States mail goes only once a year.

Still we do not comprehend the magnitude of the field, and much less the magnitude of the work. The moral destitutions of great States and Territories cannot be recited in the strongest terms of human speech. We only touch the margin of it when we travel down the long valleys of Idaho, or across the mountain ranges of Montana, or urge our way westward from the Red river of the North. It is true much of the territory is but thinly settled, yet population is flowing rapidly into it. Now and then foreign immigration sweeps onward in tidal waves, and little hamlets or busy towns, or thriving cities, spring into being like mushrooms in the night. There are many towns among the Rocky Mountains and the Sierra Nevada that have existed for a quarter of a century, or longer, which have yet to welcome the first representative of the Christian ministry, and listen to the first syllables of the blessed evangel.

At the beginning of this century our population was about five millions, now it approximates seventy millions, and in latter years the proportionate growth of population has greatly increased. There are conditions, agricultural, educational, and social, and possibilities of competency or wealth, which are not equaled in any other land. Most of our country is within the North

Temperate Zone, alike removed from the heat of the tropics and the cold of the Arctic, and lies along the lines of latitude which civilization from the beginning of time has chosen in its advance westward. All this indicates large and continuous growth of population, and we must provide for its spiritual necessities or be dominated by its unbelief.

Since immigration follows parallel lines, we are annually receiving large accessions from all the northern portion of the Old World. Scandinavians form a large element of the population in Wisconsin, Minnesota and the Dakotas. Germans are more numerous in our large cities, and rule some of them. A few Finns and Russians are drawing their countrymen after them. Southern Europe follows the course taken by the Huguenots, with a trend to higher latitudes. Then from the Orient others come to our doors, and it seems that God has so ordered that, without crossing the seas, we might teach the disciples of Confucius a more excellent way, and the inhabitants of Oriental isles the only gospel which answers the soul's cry, some of whom, returning to their native countries, may become the most effectual preachers of the word to their own people.

The work among the exceptional classes is one of special interest, and imperatively required. Our obligations to the *Indian tribes*, who still linger as if loath to surrender the last of their hunting-grounds, cannot be measured. Defrauded of their lands, crowded on from one reservation to another, robbed by government officials, the victims of deception, avarice and hate, the least the nation can do is to protect them from future wrongs, and the Church should so minister to their spiritual wants that they may the better bear the ills they have, and attain an inheritance which can neither be forfeited nor wrested from them.

The *poor whites* in the mountain districts of the South, extending from Virginia through the Carolinas and Tennessee to Georgia, once intellectually and religiously the peers of the old Covenanters whose brethren they were, now relapsed into a barbaric state, yet accessible to the gospel and responsive to it, have a stronger claim

on our sympathy and efforts in behalf of their evangelization than any other people. By their need, their kinship to ourselves, their possibilities of elevation, their lingering reminiscences of better days, and the slumbering embers of a once happy faith, they appeal to us for the privileges of the Church and the Christian school, and beseech us to do for them what we can, promptly, and with our might.

Then our thoughts turn to the somewhat more enlightened *Mexicans* living in ignorance, filth and wickedness, nominally Christians, being connected with the Romish Church, but practically as essentially heathen as are the inhabitants of the Dark Continent. They need a pure gospel and all the influence of an elevating civilization. They, too, are responsive to the truth. Some of the most remarkable examples of devotion to Christ, to truth, and a spiritual worship, are found among this people. A few lights have been kindled amid the darkness. Great things are yet to be accomplished. The Board of Home Missions is pushing out its lines and only halts for want of money.

The *Alaskans*, in our recently acquired Russian possessions, are beginning to learn the preciousness and power of the gospel. The shadow of death is turning into morning. Simple sanctuaries resound with confiding psalms, mingled with child-like prayers, and eleven tribes, enjoying the privileges of Christian schools, anticipate the pleasures of a summer land of which Jesus is the light and God the glory. With the help of other branches of the Protestant Church, and God's blessing on the work, the results already attained give promise of the early conversion of Alaska, now in conscious need stretching forth her hands unto God.

From these inhabitants of the Northland, our thought turns to the people who adopt the misnomer of *Latter-Day Saints*. Their teachers are the most corrupt men known to the present or any preceding age. Their system of religion is the most vicious ever concocted by the human mind. Words of holy writ, silvering over foul tongues, are

perverted to the vilest uses. Mormonism as a government, religion and life, is the darkest, most hateful blot that has fouled our modern civilization. Yet there are many victims of this false religion who are darkly feeling after truth and God. Churches and schools have done something to relieve the wretchedness and shame. The only hope of freedom, purity, a true domesticity and satisfying religion is found in the gospel of Christ, which our Board is endeavoring to give to all Utah and contiguous regions which have been defiled by the Mormon Church.

These exceptional classes form only a small segment of the field occupied by our Board.

Without the least effort to extrude any



Presbyterian Building, 56 Fifth Avenue.

existing evangelical churches, provision should be made for the religious needs of Presbyterians, who come from the centres of the Old World and from the provinces of the New. They are homeless until in the Church of their fathers they find a home. This Board is mindful of this and with it the Board of Church Erection earnestly coöperates. Churches are being organized in manufacturing villages, in large cities, along the banks of the Kennebec, Merrimac and Connecticut rivers, and on the shores of Long Island Sound, and all New England, for its faith in God's inspired word, in supernatural religion, in the gospel of Christ, owes much to the Presbyterianism of the land of John Knox, which never

fails to give moral brain and sinew to the people who receive and hold it. Then trace the footprints of the Board as it enters the morally desolate portions of the Middle and Western States, and puts sustaining arms underneath feeble churches that would die without its fostering care; as it traverses the regions that lie along our Western frontier; visits the scattered villages and rural districts on the plains through which flow the Missouri, Upper Mississippi, North Platte, Rio Grande and Columbia; plants churches in the mining towns of Montana, Arizona, Nevada and among the scattered villages between long mountain ranges; gives the evangel to growing settlements and hamlets and cities all the way from Puget Sound down by the Golden Gate, to San Diego in the Southland, fanned by the trade winds of Japan; and then, turning eastward, passes through Mexico, Texas and the Indian Territory, greeting Choctaws and Cherokees as it scatters the seeds of divine truth along the way back to the point of its departure, ever maintaining the long circuit, and limited in its efforts only by the want of men and money, for the supply of which it looks to the Church redeemed by blood, whose citizenship is in heaven.

There are conditions existing over all our wide domain which appeal to our patriotism, philanthropy and piety, to bestir ourselves in the work of home evangelization. One is the *heterogeneousness* of our population. All nations are here represented. Hither come immigrants from Europe and the East, who have lived under every form of government, held to widely diversified religions and maintained the most variant habits of life. They must be unified by the gospel of Christ and dominated by the Golden Rule our Lord enunciated or every interest of our Republic will be imperiled.

Political corruption is alarming. Simple-minded people are manipulated by men who sacrifice every principle of honor, truth and right to self-exaltation. The public conscience is being stultified. Legislation is often in the interests of vice and crime. Courts of justice are bribed and juries are derelict to solemn duty. This condition of things obtains especially in the newer regions, and can be corrected only by instilling into the minds and hearts of the people the

principles of the gospel of Christ. This our Board seeks to accomplish.

The growth of *Romanism* awakens apprehensions. It is a strange admixture of truth and error. As a religion it is sadly corrupt. As a government it is to be dreaded. It struggles for supremacy and abuses power. The proof is at our doors, found in our municipal rule, in the espionage it adopts, and disguised in our State legislation. Hundreds of Romish priests are coming from papal Europe. Monasteries, convents, churches, crown the hills, and plant themselves on city avenues. Meanwhile the wise virgins slumber and the foolish sleep. We must parallel and outrun the papacy, or the papacy will seriously embarrass if they do not gain the ascendancy over us.

Then the infidelity of the age in its prevalent forms is still more to be feared. Strong intellects array themselves against the gospel. Oratory and rhetoric magnify naturalism. The supernatural in religion is waved aside. Distorted views of God resist the older faiths. Platforms, pulpits, club-rooms, and much of our popular literature make merry over the superstitions of the Church and the swaddling bands of tradition. The nation must be permeated with the heaven of truth. It is not polemics or apologetics that we need, but a pure gospel, intellectual honesty, deeply rooted convictions, holy boldness, and a persevering courage in the maintenance of the faith Jesus taught, and apostles formulated, and Reformers recovered, and our immediate ancestors accepted even with the marrow of their bones.

Let us keep at the fore. Let Bible religion go wherever a village is built, or a farmhouse relieves the monotony of the plain, and claim the land, the whole land, for Christ and righteousness and truth. As we love our country, our freedom, and our noble institutions, our children, and the race of which we are a part, let us give to the Board of Home Missions our money, our prayers and ourselves. In our last will and testament let us remember the cause of Christ—the interests dear to the heart of our best, our Heavenly Friend, and strive to lay America—the world—at his feet. Soldiers of King Immanuel, *March on!*

HOME MISSIONS AS RELATED TO THE FOREIGN FIELD.

Some discriminate in favor of Foreign Missions. They say our own land has the gospel. China, India and Africa have only a few tapers burning along their shores. It is true; and yet the field is one, and Home and Foreign Missions are so allied that they cannot be divorced without the most serious detriment to both. They are related to each other as the sun and the light. God's gracious presence with the American Church is dependent on the execution of the commission, "Go ye into all the world." But if we neglect our own country, there will soon be no one to send. Here is our base of supplies. We must evangelize our own people. Our own nation must arise that it may shine, and we must exemplify the gospel in our own lives, if we expect to raise up consecrated Christian men and women to carry the gospel to other lands, and we must, under God, bring the Church more fully under the influence of the truth, and to a realizing sense of personal obligation, and into affectionate solicitude in behalf of unevangelized nations, if we would fill the treasury of our Lord with our tithes and offerings and send laborers into the harvest fields of the world. "How shall they hear without a preacher and how shall they preach except they be sent?"

Moreover, this country exerts a moral influence over the civilized world. As our republican form of government relaxes the hand of despotism in Europe, so our Christianity moulds character in lands remote. Wherever our literature, commerce, travel and a knowledge of our institutions go, so far as they represent the spirit and mission of the Prophet of Galilee, they give an upward trend to human life, set the principles of the gospel over against the dreamings of superstition or the vagaries of false philosophies, elevate the standard of ethical living, thus bringing Christ within the horizon of human thought and preparing the way for the salvation of the lost. We are



New Presbyterian Building,
156 Fifth Avenue.

accustomed to greatly underestimate this influence of our country as it extends around the globe. Now it is evident that the evangelizing of America will go far to determine the moral condition of the world. The decadence of piety and the influx of irreligion would prove an injury to all nations. The rise and fall of vital godliness would determine our influence for good or evil beyond the seas, as the revolving lights at Montauk pierce the darkness or intensify the night. We must extend a knowledge of Christ, maintain the authority of the Bible, uphold the standard of evangelical obedience, preserve our Sabbaths, conduct our domestic, social and political life in harmony with the principles of the gospel, or cease to be an uplifting force in the world, repeat from sea to sea and from lakes to gulf the moral decadence of the

Anglo-Saxon inhabitants of the mountains, and prove a far more potential agency for evil the world around. This being so, we cannot fail to recognize the value of Home Missions which seeks to advance *pari-passu* with the extension of our population, and lift the cross in every newly opened territory as did the sailor of Genoa on the shores of San Salvador. To emphasize our obligation to our own country, we have only to compare the condition of western communities in early days, vice dominant, crime unrestrained, and neither property, person, virtue or life itself secure, with the general order, purity, peace, fear of God, and regard for man, which now prevail, all attained through God's blessing upon the labors of godly missionaries who, in the interests of truth and righteousness, and for the glory of their Lord, dared to suffer and if need be die. Suppose we had neglected our duty in the crucial period of pioneer life, folding our energies in supineness and sleep, how different would be our American civilization to-day, and its moulding influence, wherever one travels and commerce extends, and the lightning reports the events of yesterday to the listening ears of millions as they greet a new-born day. Begin at Jerusalem. Crown our Mount Moriah with temples, and from the summits of our spiritual power flash the light of divine truth across the seas, and it will not be long until Jesus shall have dominion from the river unto the ends of the earth.

THE NEW BUILDING.

There has been much misunderstanding concerning the erection of the Presbyterian building and its relation to the former home of our missionary Boards. It is claimed that a sacred trust has been violated, since the property previously occupied was a gift to the Church, not to be perverted to other uses than that originally intended. But disregarding a sacred obligation, accepted with the gift, the Boards have proceeded to erect another building, at great cost, leaving the donated property vacant, to be sold to the highest bidder for any purpose to which he may please to devote it.

Again it is said the new building is too costly, too elaborate in all its appointments, and too pretentious for uses which represent the benevolences of the Church.

To this expenditure is referred the pecu-

niary embarrassment of the Boards, and the contraction of their work, bringing suffering to our missionaries, closing doors of usefulness, and giving the world occasion to mock.

These are serious allegations. They have assumed a grave responsibility who make them. Some mistakes may have been made. Who is infallible? No forecast is so accurate as the review. But consider these protestations in their order.

First, the Lenox property was not a gift. It was purchased by the Boards of Home and Foreign Missions for the sum of two hundred and fifty thousand dollars. At the time of purchase this was somewhat less than its estimated value. The generous discount from supposed or real value neither restricted its use nor forbids its sale. There was no violation of trust involved, any more than there was in the sale of the Fifth Avenue Church, built by Christian benevolence, which removed from Nineteenth street to Central Park, or the exchange of a minister's residence for which the congregation had paid the market price for a manse in a more favorable locality.

Then it is alleged that the new building was erected at too great a cost. There may be some ground for the complaint. But the character of the structure was carefully considered by the best business men in the city, who are well-known benevolent Christians. The ministers connected with the Boards concurred with their judgment. These brethren of distinguished ability, probity and devotion to the work of missions, will yet be fully vindicated as to their counsel, and their work will be gratefully appreciated by the next generation, if not enthusiastically commended by the present. They advised a building for the future. There was a wise anticipation of approaching conditions, so avoiding the necessity of important changes and liability to loss.

The property was located on an avenue where appreciation was as probable as the continued existence of the city. In ordinary times, reserving an adequate portion for the Boards, the building would attract occupants and fill the remaining space. The rentals would meet all expenses connected with the care of the building, and go far to pay the administration expenses of the Boards, so directing all the benevolences of the Church to spiritual ends. No one would have complained had such a result



Rev. Edwin F. Hatfield, D.D.,
Acting Secretary, 1868-69; Secretary for Freedmen, 1868-70.

been attained, as we have reason to believe it will be in the near future.

The work of the Boards cannot, in the necessities of the case, be purely spiritual, as the work of the individual church cannot be. The material interests, as we have intimated, were carefully considered and wisely administered, for which our grateful commendation is due. Then it may be added that a large amount of real estate, of United States Government bonds and of railroad bonds, have been donated to the Boards, the income only to be used. Unfortunately most of the later donations are associated with Sabbath desecration. The aggregate value of all bonds held by the two Boards is about equivalent to the indebtedness on the new building. Would it not

be better to dispose of these and with the proceeds liquidate the debt, and so secure from the building an income as large as that now received from the bonds, and involving no violation of the law of the Sabbath?

Finally, the decline in the receipts of the Boards is not to be referred to the building. Not one dollar of the receipts from the churches have been devoted to it. The statement that a portion of the Memorial Fund of last year was appropriated to the payment of the debt on the building, is without the slightest foundation in fact. The discussion growing out of the erection of the Presbyterian House, and the misapprehension as to the conduct of the same, have militated against the benevolence of the Church. But the decline in receipts is

not wholly to be referred to this. The financial disturbance which has seriously affected the entire country has led to general retrenchment in expenses, and in many instances this retrenchment began and has continued in the House of God. A revival of business, the correction of misapprehensions, faithfulness in the instructions of the pulpit as relates to Christian stewardship, steadfast adherence to truth, and the greatly needed baptism of the Holy Spirit, would fill the treasuries of the Boards of our Church to overflowing, multiply mission stations, relieve the sufferings of missionaries, and hasten Christ's universal reign.

This paper may be fittingly closed with an

authorized statement which appeared in *The Presbyterian*, March 24, 1897, and carries a sufficient explanation with it. "The Committee of the General Assembly on the Building for the Boards in New York city, consisting of laymen, the Moderator of the Assembly being chairman, met last week in New York. A report to the General Assembly, which meets in May, was adopted, heartily indorsing the faithfulness and ability of the Home and Foreign Missionary Boards in erecting the new Presbyterian building at 156 Fifth avenue. The committee decided in favor of keeping the building, and are hopeful that it will soon be remunerative."

THE HOME MISSION EXECUTIVE.

REV. J. H. EDWARDS, D.D.

The Presbyterian Boards are the executive arm of this division of the Church universal. Legislative and judicial functions centre finally in the General Assembly, but for efficient action there must be specific organization of the working forces. To concentrate and wisely direct the effective strength of the Presbyterian Church for the definite end of evangelizing this great country, the Board of Home Missions has been organized and entrusted with large responsibilities.

I. THE EXECUTIVE HEAD.

The Board may be so called because it is the directive centre of the combined forces of our denomination working expressly for this end. It is, in fact, the Church itself at work representatively to possess the whole land for Christ. Its history is instructive and inspiring. As a corporate Board it dates from the second decade of the present century; but its germ must be sought in the early days of colonial immigration.

Beginnings.—The first settlers in New England were in no small part of Presbyterian antecedents. The seventeenth century brought great numbers of our people across the ocean, either fleeing from persecution or seeking a new abode in the colonies fringing the Atlantic coast. Their ministers and missionaries sent from the old countries followed the scattered pioneers to their wilderness homes, and encouraged them in the

ways of religion. For several generations, however, missionary effort was sporadic and of individual initiative. Zealous men, like Makemie, went up and down through the settlements in all the colonies, preaching, administering the sacraments and stimulating the people to walk in the good old paths.

Soon after 1700 the first Presbytery was formed at Philadelphia. Its records prior to 1706 are not extant, but in 1707 it was voted "that every minister of Presbytery supply neighboring desolate places where a minister is wanting and opportunity for doing good is offered." In 1713 the sum of £30 was advanced by Rev. Thomas Reynolds for the supply of weaker churches and the relief of needy ministers. On nearly every page of the Minutes of the first Presbytery, Synod and General Assembly, are found "supplications" for missionaries and aid for new, feeble and distant settlements. Annual collections to provide the means were ordered to be taken in every congregation. The earliest recorded grant of missionary money was that to the First Church of New York in 1719—a good seed-sowing which has returned many thousandfold. Thus the advancing tide of population was accompanied by the means of grace and salvation. Colleges and schools were founded by Presbyterians, largely as the fruit of home-mission influence, throughout the central

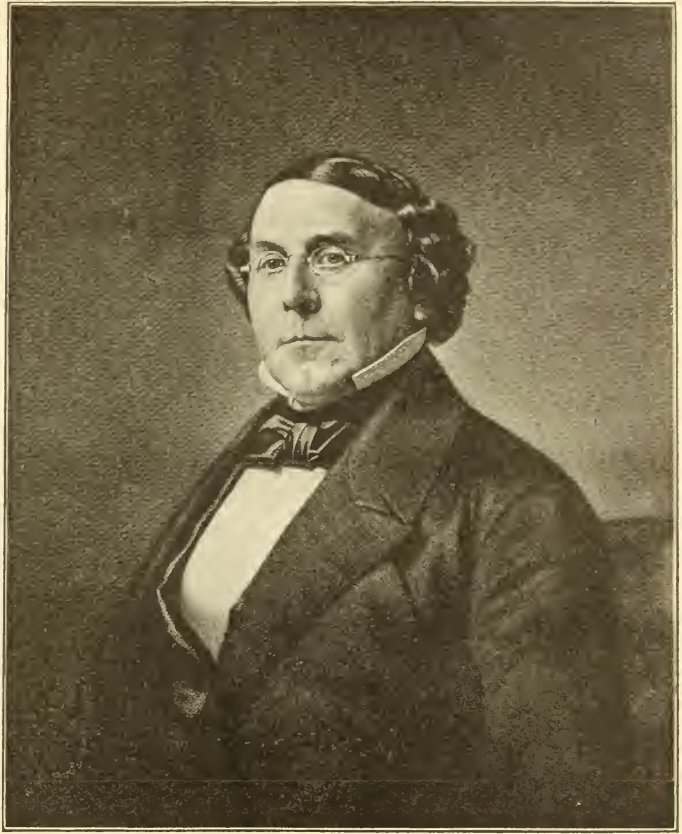
and southern colonies. This was the century of pioneering and foundation laying.

The present century has been a period of *organization* and *extension*. The first General Assembly convened in 1789. In the Minutes of that year is the following record: "The Committee on Bills and Overtures overture that the state of the frontier settlements should be taken into consideration, and missionaries be sent to them, to form them into congregations, ordain elders, administer the sacraments and direct them to the best measures for obtaining the gospel ministry regularly among them." The Assembly of 1791 seems to have been specially enthusiastic in the Home Missionary cause. The demands and importance of the work so increased that in 1802 the Assembly appointed a "Standing Committee of Missions." After the war of 1812 and the Indian troubles were over, the religious wants of the rapidly extending settlements called for more systematic effort, and in 1816 "The Board of Missions" was organized and empowered, under supervision of the Assembly, to transact all business pertaining to Home Missionary effort.

The first members of the Board were:

Rev. Drs. Ashbel Green, Archibald Alexander, J. P. Wilson, J. Janeway, T. H. Skinner, G. C. Potts, D. Higgins, James Coe, James Richards, R. Cathcart, E. McCurdy, J. H. Rice, James Blythe, R. G. Wilson, James Hall, Andrew Flinn, J. R. Romeyn and Samuel Miller, with Elders Boudinot, Hazard, Conelly, Haslet, Smith, Bayard, Ralston, Lenox, Rodgers, Caldwell, Bethune and Lewis.

This action was taken none too soon. The stream of emigration was rapidly rising and covering the entire country as far as Missouri and Louisiana. Out of New England poured the sturdy sons of Pilgrim and Puritan to meet the descendants of Covenant, Huguenot and Dutch Protestant, in



Rev. George W. Musgrave, D.D.,
Corresponding Secretary, 1853-61 and 1869-70.

friendly strife for new homes in the fertile regions westward. The domestic missionary societies of the older States sent after them devoted ministers, who carried the gospel to the settlers dispersed over the broad domain. But the need of combined effort and centralized administration was more and more felt.

In 1826 the American Home Missionary Society was formed by the union of various New England and New York organizations, and did invaluable work in promoting the permanent evangelization of the Western States and Territories. After the exciting act of 1837, the New School churches continued to support and depend upon this Society, until, in 1855, their Assembly organized the "Church Extension Committee," which in 1861 became the "Committee of Home Missions." Its work grew so rapidly that at the Reunion it reported 530 missionaries.

During the period of separate ecclesias-



Rev. W. A. McDowell, D.D.,
Corresponding Secretary, 1833-50.

tical existence, the "Board of Missions," inserting into its title in 1857 the word "Domestic," labored in the South as well as the North. The "Western Executive Committee," located at Louisville, Kentucky, superintended its work in the West and Southwest. The Civil War caused another disruption in the supporting body, which thus became two bands, with distinct Home Mission agencies. The divergent streams of Old and New School Presbyterianism in the Northern States, after a generation of insular separation, came together again in 1870, and their conjoined strength has wrought grandly for the Christianization of the country. The reorganized agency for this work received in its incorporating act from the Legislature of New York the legal name of "The Board of Home Missions of the Presbyterian Church in the United States of America." Its members, appointed by the General Assembly, were:

Rev. Drs. George L. Prentiss, John Hall, Thomas S. Hastings, Jonathan F. Stearns, William C. Roberts, Henry J. VanDyke and William H. Hornblower, with the following laymen: Messrs. Edward A. Lambert, Jacob D. Vermilye, George W. Lane, Thomas C. M. Paton, Joseph F. Joy, Aaron B. Belknap, John Taylor Johnston and George R. Lockwood.

The success which has attended the unified labor of the Church in this great cause is evidence of the divine favor. From 1802 to 1870 the Boards and Committees of Home Missions made not far from 27,700 appointments, and collected \$4,013,177, besides the considerable amount given to the A. H. M. S. treasury. From 1870 to 1897 the appointments have numbered 37,138; 3532 churches have been organized; 218,202 members have been received on confession, with 148,806 by certificate; and gifts to the cause amounting to \$15,583,514 have been received.

Membership.—The official locality of the Board being, by appointment of the Assem-

bly, at New York city, its members are selected from seven Presbyteries in the immediate vicinity, including that of New York. It is constituted of ten ministers and eleven laymen. Since 1870 the presidents of the Board have been,

JONATHAN F. STEARNS, D.D., . . .	1871-73
JAMES O. MURRAY, D.D., . . .	1873-75
WILLIAM M. FAXTON, D.D., . . .	1875-76
THOMAS S. HASTINGS, D.D., . . .	1876-79
WILLIAM C. ROBERTS, D.D., . . .	1879-80
JOHN HALL, D.D., . . .	1880-

The present president has served for half a generation, giving no small portion of his time and strength to the cause which lies close to his heart. The remaining members of the acting Board are as follows:

Ministers—Thomas S. Hastings, Charles L. Thompson, James S. Ramsay, Thomas A. Nelson, James M. Ludlow, George L. Spining, D. Stuart Dodge, Lyman W. Allen and Wilson Phraner. *Laymen*—John Crosby Brown, William H. Corbin, Walter M. Aikman, Robert Henderson, A. Noel Blakeman, John E. Parsons, Henry E. Rowland, Charles E. Green, George R. Lockwood, Titus B. Meigs and George H. Southard.

The services of the members of the Board are voluntary, and are faithful in the highest degree. The legal advice of a single one, who freely and promptly gives it at whatever personal sacrifice, is equivalent to a money contribution of many thousands of dollars annually. And the same may be said of the value of the services rendered by the other members of the Board, who are among the foremost in their respective callings.

Method.—The Board meets at least once every month, and goes over the business brought before it, by the secretaries or otherwise, with painstaking thoroughness. There are five standing committees, chosen annually; namely, those on Applications, Schools and Finance, with an Auditing and a House Committee. Every name and expenditure is intelligently passed upon. The policy governing the entire work is at all times carefully considered. No bank or corporation in the country is served by its directors more ably or conscientiously.

Relations.—The members of the Board hold themselves strictly accountable to the churches whose representatives they are. They aim to keep informed of the needs and desires of the Presbyterian community in every part of the land. With the affiliated Boards of the Church the Home Board maintains intimate relations of re-

ciprocal sympathy and aid. The principles governing their relation to the Foreign Board apply also to the attitude scrupulously held toward the churches and their other official agencies. These principles were formulated in a report to the Assembly of 1878 by a Joint Committee of the Home and Foreign Boards. It affirms their equal right to appeal to the churches, and the absolute right of contributors to determine for themselves, under law to Christ, what causes they will aid by their gifts. Neither is to disparage or criticise the other, and any hostile rivalry is strongly deprecated. "Hearty and helpful coöperation" mark the intercourse maintained with all the other Boards, especially, from their closely related interests, the Boards of Church Erection, Education and Publication.

Regarding the Home Mission work of other denominations, the law of Christian comity is held to be binding as the positive will of the Head of the Church. The "Plan of Coöperation" between the Boards and Committees of the "Reformed Churches holding the Presbyterian System," adopted in 1896, is a scheme of Christian economics promising most beneficial results. The rules of denominational comity previously agreed upon with the Boards of the Southern and Reformed Churches and the Congregational Societies, have been lived up to and proved of mutual advantage. Fellowship, coöperation and confederation are recognized rubrics in Home Mission service, pointing the way, in some cases, at least, to consolidation.

II. THE EXECUTIVE STAFF.

The Secretaries.—The practical administration of Home Mission work in early days was managed in open meeting of Presbytery, Synod or General Assembly, then by Standing Committee, and later by a responsible Board. But, with the vast extension of the field and the multiplication of details to be promptly and intelligently attended to, an expert force of secretaries, superintendents and other assistants became indispensable. As well carry on a commercial enterprise of continental dimensions by mass meeting, or by transient committees of otherwise busy men, as conduct the affairs of our Boards under amateur administration. The indebtedness of the Church and the country

to the magnificent work of the secretaries of the Home Board can hardly be overstated. It is well to record their names in commemoration of their consecrated labors. As Corresponding Secretaries there have served:

THOMAS H. SKINNER,	1817-26
WILLIAM M. ENGLIS,	1827
EZRA STILES ELY,	1828
JOSHUA T. RUSSELL,	1830-33
WILLIAM A. McDOWELL,	1833-50
CHARLES C. JONES,	1850-53
GEORGE W. MUSGRAVE,	1853-61; 1869-70
THOMAS L. JANEWAY,	1862-68
HENRY KENDALL,	1863-70; 1870-92
CYRUS DICKSON,	1870-81
WILLIAM C. ROBERTS,	1881-86; 1892-
WILLIAM IRVIN,	1887-93
DUNCAN J. McMILLAN,	1890-

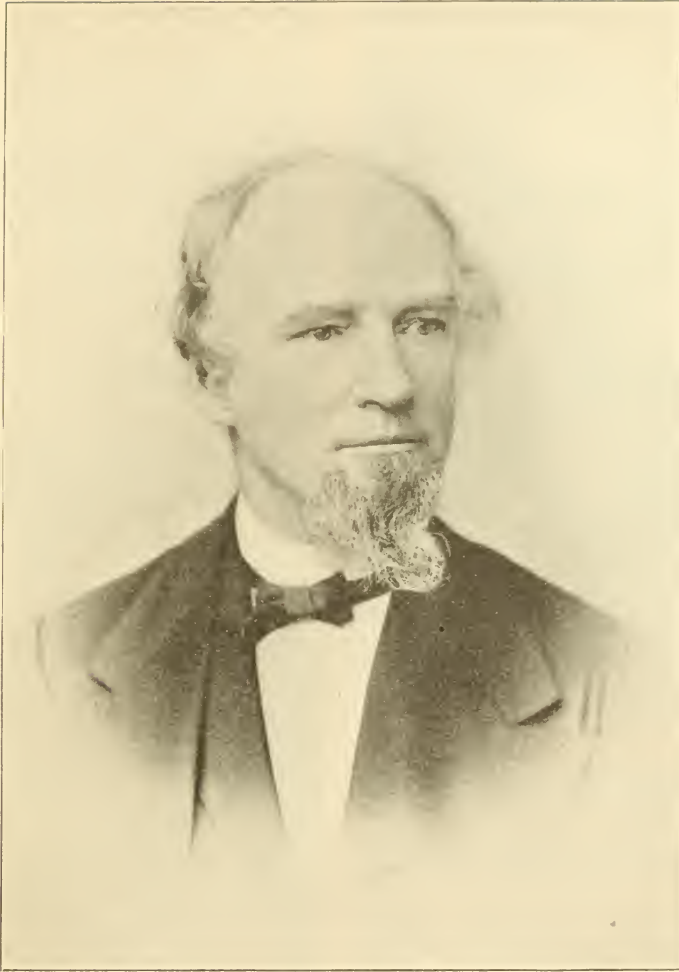
A volume could easily be compiled giving the story of the labors of these devoted men in promoting the evangelization of our country, which would also be a record, in no small part, of the best elements in the making of our national history. Only brief notice can be made of the lives of three or four who have finished their earthly work.

William A. McDowell, D.D., served the Board of Missions for seventeen years, from 1833 to 1850. He was born in New Jersey, and labored as pastor in Red Bank and Morristown for ten years. The next decade of his life was spent as pastor in Charleston, S. C., whither he had gone for his health. He did much toward the more thorough organization of the Church South. His people reluctantly gave him up at the call of the General Assembly appointing him to the position of secretary, which he filled with zeal and fidelity. His labors were abundant, taking him often to the South, where his influence and experience were of great service in laying broad the foundations of Presbyterianism. He had a fine intellect, ranked high as a preacher, and was greatly beloved.

George W. Musgrave, D.D., was secretary of the Board of Domestic Missions from 1853 to 1861, and again the year previous to Reunion. His strong personality was a recognized power in the Church. Of vigorous intellect and pronounced convictions, he was an acknowledged leader. He presented the plan of union which was adopted in 1869. After his official connection with the Board ceased, he spent several useful years, before his death in 1882, in official relations to important evangelical, benevolent and educational work.

The Home Missionary work has been called the coalescing bond which most strongly drew the divided Churches together, ruled out partisan fears and ambitions, and constrained men to love each other and work together for their common Master. "It was not an accident," says Dr. Morris, "that the first united Assembly chose Henry Kendall by acclamation as the man to whom this immeasurable interest might best be intrusted, and by acclamation associated with him Dr. Cyrus Dickson, no less ardent in his devotion to the cause, and equally trusted by those who best knew his rare adaptation for such a service. Two such men are not often conjoined in any such enterprise." Dr. Dickson he fitly describes as a man of the rarest power in the pulpit and on the platform—who that heard his missionary addresses can ever forget their surpassing eloquence and power?—"energized through and through by the consciousness of a great commission, and rising easily to the level of the grand cause he had espoused; a dialectician, skilled in the art of putting things and wonderfully graphic in enforcing duty by apt illustration, by intense pathos, by the persuasive earnestness of a consecrated nature." Thus richly endowed, he was the recognized advocate of the Home Mission cause, who stirred and swayed men in its behalf wherever he spoke. After eleven years of such service, combined with faithful work in administrative detail, he was called to his reward in the very midst of his usefulness.

Dr. Kendall was spared to fill his commanding position with unsurpassed efficiency for two long decades of prolific labor. He had filled the similar office under the New School Committee for the seven years preceding Reunion, and was thus prepared for the larger opportunity which that happy event opened before the Church. A born general, the whole continental field was vividly mapped before his mind's eye. He knew its needs and possibilities, its history and the problems it presented, as no one else did or could. He watched every part of it with unsleeping vigilance, and planned campaigns with the skill of a trained strategist. Under his handling statistics became eloquent, the logic of facts irresistible. He was the statesman of Home Missions. His vision of spiritual conditions covered the hemisphere and embraced generations yet

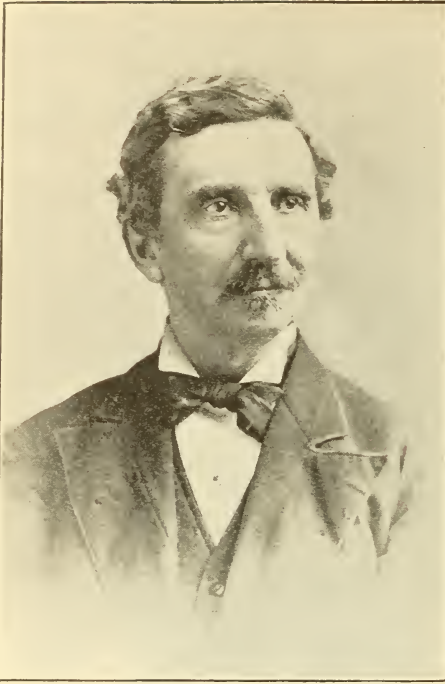


Rev. Cyrus Dickson, D.D.,
Corresponding Secretary, 1870-81.

to come, yet subserved the practical need of the present hour. Conservative in the sense of not undertaking the impracticable, his policy, like that of our greatest general, was *Forward!* The variety, complexity and amazing expansion of the work under his superintendence would have tasked the highest administrative powers; yet he was always equal to the situation. Positive results verified his wisdom, and richly crowned his manifold labors. During his term of office under the new Board, Home Mission contributions grew from \$282,430 in 1871 to \$925,949 in 1892. The number of commissioned ministers increased from 1232 in 1871 and 993 in 1873 to 1701 in

1890 and 1479 in 1892, to which may be added the hundreds of teachers employed by the Woman's Executive Committee.

During the latter years of Dr. Kendall's term, Dr. William Irvin was associated with him, and did faithful and increasingly valuable service for several years. In 1892 Dr. W. C. Roberts was recalled from the presidency of Lake Forest University to fill the place he had previously occupied for five years. The choice of a secretary from among the experienced workers on the Home Mission field has been justified by the years of efficient service rendered the Board by Dr. D. J. McMillan. Of the present secretaries, it is only permitted to say that



Samuel D. Powell,
Treasurer 1851-73.

they are meeting the demands of their important trust with the utmost fidelity, and with an intelligent grasp of its possibilities which merits the fullest confidence of the churches.

Duties.—The Corresponding Secretaries are charged with the supervision of the entire work of the Board, and especially with the general correspondence, the procuring of funds and the direct propaganda of the cause. Their annual report is a periodical survey of the entire field, which makes an important chapter in the annals of the Church. Their voices are often heard in behalf of the work, before congregations, conventions, presbyteries, synods, and Assemblies. They must keep in touch with the one and a half thousand men on the field, with the synodical superintendents, with auxiliary societies, and with a multitude of churches, committees and individuals. The work for each monthly meeting of the Board must be carefully prepared. All applications, commissions and the monthly, quarterly and annual reports from all the missionaries must pass through their hands. With a small clerical force, an immense

amount of important work is transacted. Most valuable of all is the spirit of consecration to the noblest possible cause, a spirit at once hopeful and helpful, intelligent and practical, born of sympathy with the Master and devotion to his work, which has long radiated from this Home Mission centre and been felt throughout the land.

The Treasurer.—The list of treasurers from 1830 is as follows:

SOLOMON ALLEN,	1830-35
WILLIAM NASSAU,	1836-41
REV. THOMAS HOGE,	1842-46
WILLIAM D. SNYDER,	1847-50
SAMUEL D. POWELL,	1851-73
EDWARD A. LAMBERT (N. S.),	1862-70
OLIVER D. EATON,	1874-96

The lamented death of Mr. Eaton last year left a vacancy not easily made good.* Mr. Harvey C. Olin is the present efficient treasurer. The fiscal department of the Board is administered with a skill and thoroughness not surpassed by any business establishment. The system of bookkeeping is modern and adapted to the nature of the affairs transacted. Clear and simple, it secures accuracy at the smallest cost of labor and expense. An expert accountant employed by the Board has access to all books and papers at any time. He systematically examines every item, foots up every column, and verifies every entry and check. Nearly a thousand letters of which copies are made are written every month, besides several thousand autograph acknowledgments of contributions during the year. The care of a large number of legacies in all stages of their history, and involving a peculiar complexity of legal conditions, constitutes a heavy responsibility. This requires an amount of exacting labor which can be appreciated only by those familiar with matters of this kind. The Home Board treasurer's office acts as a clearing-house, in part, for the other Boards. Many churches send contributions for several Boards in a single remittance to this office. Since 1880 there has been thus received and distributed, as requested, the sum of \$1,400,000. This entails no little labor, but is done without charge. It should be added that the information and advice given by the Treasurer are of great value to the Board in its deliberations.

Recording Secretary.—The records of the

* For a portrait of Mr. Eaton, see page 457.

Board up to 1877 were kept by members specially appointed for the purpose. In that year the office was made separate and distinct, and has since then been filled by Mr. Oscar E. Boyd, to the satisfaction and advantage of the Board. The records and files are material of history which have both present and prospective value. The application register here kept is the basis of all field work. The dockets of Board and committee meetings are made out by the Recording Secretary, and various duties devolve upon him not otherwise provided for.

Synodical Superintendents.—These are selected for their special qualifications and experience, and represent both the Board and the synods on the field. They organize churches, locate missionaries, collect information, give advice and encouragement, and do the work of evangelists. They form an effective and economical field staff to aid the central office. Twenty-four picked men are engaged in this capacity, not including those who supervise the work of Sustentation in the seven States which support their own weak churches in whole or in part. In connection with their work, it is in place here to note the growth of Presbyterianism beyond the Mississippi between the years 1858 and 1896. In 1858 there were in that region, comprising all of both Schools, ten synods, 358 ministers and 504 churches, contributing in that year \$4108 to Home Missions, and \$6556 to Foreign Missions. In 1896 there were sixteen synods, 1923 ministers and 2516 churches, making contributions of \$126,353 to Home Missions and \$80,233 to Foreign Missions; a gain of 1565 ministers, 2012 churches and \$195,922 in gifts to these two causes alone.

III. AUXILIARIES.

The Woman's Executive Committee.—The history of the origin and development of the special work committed by the Board to the women of our Church, for the rising generation among the "exceptional populations" in the far West, is marked by the manifest impulse and leading of divine Providence. Womanly instinct and sympathy led them to enter this wide, uncultivated field, which promised a rich harvest. They had the wisdom of love to see the point made by a Catholic priest to a neighboring minister. "You Protestants," he

said, "are greatly mistaken. You make a tremendous stir about your 'young people.' We go for the children." Presbyterian women saw the multitudes of children growing up into a degraded, Christless life among the ignorant Romanists of the Southwest, the Mormons, the pagan Indians and other exceptional peoples, and their hearts responded to the unspoken call of their great necessity. Through the children the mothers could be reached, and thus the homes be transformed.

Various organized efforts were made in a limited way even before Reunion, but unconnected with the Boards. In 1878 a convention of synodical delegates was held in New York city, which took action to form the Woman's Executive Committee, having national jurisdiction under supervision of the Home Board. Their work is now thoroughly organized on strictly Presbyterian lines. Every synod has its committee of women for Home Mission work. The aim is to have missionary societies in every presbytery and every church. The women of the Western churches are actively interested in support of the good work in the regions beyond.

The woman's movement owes its admirable organization and primary impetus first of all to Mrs. F. E. H. Haines, who was the first Corresponding Secretary of the Committee and its executive officer till the election, as President, of Mrs. Ashbel Green. The latter was followed by Mrs. Darwin R. James, who has been at the head of the Executive Committee since 1885. She is supported by seventy-two vice-presidents from twenty-six synods. Mrs. D. E. Finks is the editorial secretary, Mrs. F. H. Pierson the corresponding secretary, Mrs. S. B. Brownell the recording secretary, Mrs. C. E. Coulter the secretary of the Freedmen's department, and Miss S. F. Lincoln is the treasurer. There is also an advisory committee of forty-six ladies, most of whom reside in or near New York city.

The Executive Committee occupies rooms in the Presbyterian Building adjoining those of the Board, and works in constant harmony with its officers. Its special efforts are directed towards raising money for the educational work, to pay the salary of teachers, provide chapel schoolhouses and their furnishings, build teachers' homes,

and meet general missionary expenses. It has thus secured to the Board, as the property of the Church, 275 chapel buildings, schoolhouses and teachers' homes, valued at \$743,000. The Committee is also engaged in the wide circulation of missionary information of admirable character and variety. A great deal is done in the way of awakening and maintaining intelligent interest in Home Missions by means of conventions, missionary concerts and prayer meetings. The Committee superintends the preparation and dispatch of large numbers of valuable boxes from the churches, and secures the sending of much good literature to missionary families.

The periodicals which issue monthly from this department are models of their kind. They are the "Home Mission Monthly," and "Over Sea and Land," a magazine for the young published in common by the Women's Home and Foreign Missionary organizations. They have a positive educational value, and are full of inspiration for Christian living and working.

School Work.—The Rev. George F. McAfee superintends this department. He is an experienced educator and highly esteemed by the Board, whose officer he is by appointment. Mission day-schools are maintained among the Alaskans, Indians, Mexicans, Mormons, and also among the Mountain people of the South. One hundred and seventeen schools have been supported the past year, with 308 teachers. During the eighteen years of the Committee's active existence 4474 annual commissions have been issued to teachers, and \$3,764,892 received. Some of the instructors supported are ordained ministers who do pastoral and evangelistic work. All are missionaries indeed, carrying the gospel into multitudes of darkened homes and winning many souls to Christ. In the boarding-schools students are trained to become teachers among their own people. The educational work, supplemented by the personal influence of so many consecrated laborers, is far reaching. It purifies the home life, elevates the community and has promise of the future.

It is worthy of emphatic notice that the organized efforts of the women of our churches have resulted in contributions amounting for many years to one-third or more of the total offering of the whole

Church to Home Mission work, without lessening the ordinary revenue of the Board.

Young People's Department.—This valuable auxiliary dates from 1892. It was made necessary by the multiplication of societies of youth in the churches, needing guidance and training in missionary well-doing. At the outset it was found desirable to employ two young secretaries to systematize and develop the new force thus brought to the aid of the Home Mission cause. The Rev. Thornton B. Penfield was chosen by the Board to represent its interests among the young people's societies, and performed the work entrusted to him with such zeal, discretion and fidelity as to win the grateful esteem of all. Miss Elizabeth M. Wishard was engaged by the Woman's Executive Committee to take charge of its interests in the same field. The labor of organization was so far completed that last year the work of the secretaries was consolidated, and Miss M. Katherine Jones is now the incumbent.

The peculiar affinity of the work among the young with the genius of woman's work in general indicated the fitness of their combination. Results prove the wisdom of the scheme undertaken five years ago. Genuine interest in the Home Mission cause has been kindled in a multitude of young hearts. A great deal of information about their own country has been imparted to the youth of our churches. They have learned to care for the less favored of their generation. Doubtless many home missionaries are thus being trained for noble service in the future.

The money gifts to Home Missions from Christian Endeavor Societies have been increasingly generous. During the year 1895-96 they amounted to \$22,833. For the year just closed they were no less than \$24,189, besides the splendid contribution of \$12,800 towards paying the debt. The regular contributions from this source are shared equally between the Board and the Committee. A generation of givers from principle, imbued with motives of Christian devotion and religious patriotism, is thus being prepared to take the places of all now in active service. The Church looks hopefully to its consecrated youth as those to whom will soon be entrusted the great work of winning and holding America for Christ.

FOREIGN MISSIONS.

FRESH FACTS.

Between November 1 of last year and March 1, more than four hundred Korean catechumens had been received at the one station of Pyeng Yang. They are coming in at the rate of one hundred a month. The present number of Christians exceeds one thousand.

A letter from Oroomiah says: "Our work is most encouraging these days. At Gavelan there has been a wonderful work, with sixty or more converts. At Chama-kee there has been a great awakening."

Rev. J. N. Wright, of Persia, reports a tour through Salmas, and most encouraging meetings begun in the week of prayer, and continued for a month. The presence of the Holy Spirit was marked, and there were several hopeful conversions.

When Mr. and Mrs. Killie left their mission station, Ichowfu, on their present return to America, numbers of the Christians and even of the Chinese gentry showed them the most marked and friendly attention. Some forty or fifty of the latter rode out of the city with them, and in parting said, "We bid you good-by here, and shall meet you here on your return to welcome you back."

Mr. McDowell has managed to escape the watchful eye of the Turkish officials at Mosul, and to visit four of his long-neglected outstations in the mountain districts. They were sadly in need of a shepherd's care, but God's blessing rested upon the devoted missionary's efforts to heal their church difficulties, and one remarkable convert at least was added to the flock.

Mr. Killie, of Shantung, reports that on his last tour out into the country the cordiality of the people towards the missionary and their eagerness to hear the gospel was in marked contrast with the revilings and abuse heaped upon him in former trips.

Mr. Killie's first teacher in the Chinese seven years ago, at that time a heathen of the heathen, is now a most zealous disciple of Christ; has built a schoolhouse, mainly at his own expense; has gathered about him a number of believers, now organized into a church, over which he has recently been ordained as a ruling elder.

NOTES.

Editorial Correspondence.

On account of the absence of Secretary Speer and the consequent increase of Dr. Brown's correspondence, the editorial correspondence for this magazine has been transferred to Rev. Benjamin Labaree, D.D., who has for some time prepared the Notes, Fresh Facts and Letters for the magazine.

Representative Missionaries.

It is profitable at times to refresh our memories with the likenesses of some of our eminent and representative missionaries. We present in this number several such portraits.

Rev. John Newton, D.D., was one of the earliest missionaries sent by this Church to India. For fifty-six years he toiled for the redemption of that wonderful land to the dominion of Christ. The eminence of his services to the Christian Church of India will ever be held in the highest honor by all coming generations, as he is by the present.

Rev. John Nevius, D.D., is another missionary of apostolic character and work, whose missionary methods and influence are becoming more widely known and extending their power further and further in missionary lands as time goes on. He has had few peers in the whole roll of missionary toilers of all lands.

Rev. John H. Shedd, D.D., was another eminent standard bearer of the cross in Persia, and an eloquent advocate of the foreign mission cause among the churches at home, whose power as a preacher in the Syriac and as an organizer and counselor will remain among the Nestorian churches a precious memory for long years to come.

Dr. A. C. Good will ever be remembered among pioneers in the evangelization of the African continent, who laid down his life in those forests which he had so bravely and successfully traversed to preach the gospel.

Friendliness towards the Missionaries.

With but few exceptions it has been a year free from persecution or serious interruption to missionary labor. In China, the attitude of the ruling classes and of the population as a whole, save in a few places, is more cordial than ever before. The new interest in Western learning has doubtless much to do with this. In Siam and Laos the friendly recognition of native officials and of French commissioners, and the courteous bearing of Germans and French in Africa, have done much to lighten missionary toil. A writer from southern Mexico says the missionary "is looked upon as a man of superior social standing, and all classes treat him with the most profound respect."

Increasing Influence of Medical Work.

Hospitals and dispensaries are on the increase through the special contributions of interested friends, and their significant activities are only limited by the Board's resources to keep them in running order. The attitude of the Persian Shah to our medical missionaries shows the hold this branch of missionary service has upon the non-Christian world.

Gain in Educational Work.

Everywhere the gospel goes it awakens a thirst for knowledge. The filling up of our schools and colleges is a natural result. There is happily a most determined effort noticeable on the part of our missionaries to bring all these institutions under high spiritual influences. There is no tendency to compromise with foreign religions or philosophies in any shape; rather there is a girding up to a more resolute effort to bring the 30,000 pupils under instruction to a saving knowledge of Christ, and their power in this direction is on the ascending scale.

Famine and Plague in India.

A recent letter from Dr. Kellogg, of Allahabad, represents the condition of the country as not improved. While the winter

rains had given promise of an excellent spring harvest, hot winds had followed with the temperature at 105 in the shade on the plains, and there were indications that the expected harvest would be all scorched and dried up. No progress up to that time had really been made in subduing the plague, which was decimating the population of Bombay at the rate of 200 out of every 1000 per annum. The very rigorous measures of the Indian government with regard to restriction of inland travel and other matters were operating successfully in limiting the spread of the disease. Our missionaries in the north of India were happily free from actual famine conditions around them, as well as from the plague; though food prices were at nearly three times their normal cost.

See pp. 447 and 450.

MISSIONARY CALENDAR.

DEPARTURES.

April 10—From New York, to join the Africa Mission, A. L. Bennett, M.D.

April 20—From New York, returning to the Brazil Mission, Miss Margaret K. Scott; to join the Brazil Mission, Miss E. Adams.

ARRIVALS.

March 25—At New York, from the Lodian Mission, Miss Clara C. Giddings and Miss Gertrude Morrison.

March 27—At New York, from the Korea Mission, the Rev. and Mrs. J. S. Gale.

April 9—At New York, from the Lodian Mission, the Rev. J. C. R. Ewing, D.D., Miss Jessie Dunlap, Miss Elma Donaldson and Master Arthur Tedford.

April 14—At New York, from the West Shantung Mission, the Rev. and Mrs. C. A. Killie and family.

DEATHS.

March 1—At Tungchow, China, Agnes Irene, only daughter of the Rev. and Mrs. W. M. Hayes.

February 10—At Tokyo, Japan, the Rev. James M. McCauley.

RESIGNATIONS.

From the Eastern Persia Mission, the Rev. S. Lawrence Ward.

From the Western Persia Mission, the Rev. E. W. McDowell.



Residence of Rev. Wm. C. Johnston, Efulen, Africa.

Concert of Prayer For Church Work Abroad.

June—FOREIGN MISSIONARIES.

- (a) Qualifications for appointment.
- (b) Salary and mode of living.
- (c) Distribution—proportion to the population, compare America.
- (d) Perils and privations—spirit of the missionary.
- (e) Organization—missions—stations.
- (f) Testimonies concerning.
- (g) Foreign missionary heroes and heroines.

HELPFUL BOOKS AND LEAFLETS.

"Candidates in Waiting." Church Missionary Society. (This may be purchased from the Foreign Missions Library, 156 Fifth avenue, New York, for 25 cents, postpaid.)

"Cyclopedia of Missions." Funk & Wagnalls. Articles, Methods of Missionary Work and Organization of Missionary Work.

"Organization and Methods of Mission Work." E. M. Bliss. F. H. Revell, N. Y. Cloth, 30c.; paper, 15c.

"The Foreign Missionary: His Field and His Work." W. J. Knowlton. Bible & Publication Soc., Philadelphia.

"My Missionary Apprenticeship." J. M. Thoburn. Methodist Book Concern, New York. \$1.20.

"Missionary Addresses." J. M. Thoburn. See "The Young Missionary's Call," pp. 23-42. Hunt & Eaton, New York. 60c.

"The Christless Nations." J. M. Thoburn. See "Wayside Views," pp. 181-214. Hunt & Eaton, New York. \$1.

"Modern Missions in the East." Edward A. Lawrence. Harper & Bro. \$1.75. (This may be purchased from the Foreign Missions Library for \$1.50 postpaid.)

"Foreign Missions After a Century." Jas. S. Dennis. Revell, N. Y. \$1.50. (This may be purchased from the Foreign Missions Library for \$1.15, postpaid.)

"Great Missionaries of the Church." Chas. C. Creegan. T. Y. Crowell & Co., New York. \$1.50.

"Modern Heroes of the Mission Field." W. P. Walsh. Thos. Whittaker, New York. \$1.25.

"Heroines of the Mission Field." Mrs. E. R. Pitman. Cassell & Co.

"Memorials of Foreign Missionaries of the Presbyterian Church." Wm. Rankin. Presbyterian Board of Publication, Philadelphia.

Leaflets:

"The Missionary Candidate." John Gillespie. Board of Foreign Missions.

"Counsel to a Missionary under Appointment." Board of Foreign Missions.

"A Comparative View of Christian Work in the Home and Foreign Fields." Woman's Board of Foreign Missions.

OUR FOREIGN MISSIONARIES.

Among at least one Oriental people it is common to hear missionaries laboring with them addressed as "apostles," in New Testament phraseology. It certainly is an appropriate designation for those who have been "sent" by the Church of Christ and the Holy Spirit with the message of eternal life.

The roll of such "apostles" under commission from our own Board of Foreign Missions, and now in active service in different parts of the world, is a long one, and eminent in character. The total number of both men and women is 707. Of these, 233 are ordained ministers and thirty-six are medical men. There are twenty medical women, and 405 who are wives of missionaries and women in different branches of the service. It is worth while noting that the commission of twenty-nine of the men runs back to the time of the Reunion of the two branches of our Church in 1870.

And of all, both men and women, sixty-four, or nearly ten per cent., have a missionary record of similar extent.

DISTRIBUTION OF THE FORCE.

The largest proportion of our Presbyterian missionaries are found in the vast fields of China, where they number altogether 185, of whom sixty are ordained ministers and twenty-two are physicians. India comes next, the total number being 141, of whom forty-six are ordained ministers and eight are physicians. In Siam and Laos there are sixty-nine missionaries, including twenty-two ministers and eight physicians. In Persia the number is eighty. Fourteen of these are ministers and nine physicians. In Japan there are fifty-eight missionaries, sixteen ministers and two physicians. In Syria the total is thirty-nine, including thirteen ministers and two physicians. In Africa, total, thirty-three; ministers, thirteen, physicians, three. In Korea, total, thirty-three; ministers, nine; physicians, five. In the Republics of Mexico and Guatemala our missionary representatives number twenty-six. Of these thirteen are ministers. On the South American continent, in the countries of Brazil, Chile, and Colombia, we have fifty-nine missionaries all told, and twenty-four of them are ministers; one is a physician.

coöperation with these missionaries. More than three hundred churches, numbering over thirty thousand converts, are irradiating the surrounding moral darkness with the light of life.

Next we must mention the network of gospel colleges and schools established and conducted by our missionaries with infinite toil, numbering some seven hundred, where are enrolled nearly thirty thousand pupils of both sexes, under missionary direction, breaking their way out of the intellectual as well as spiritual jungles and bogs into which they with their ancestors have fallen. As another important factor in this same educational line must be cited six printing presses, issuing yearly, in a variety of languages, from eight to one hundred millions of pages stored with regenerating power



AGENCIES AND METHODS.

Residence of Rev. Jonathan Wilson, Lakawn.

It will be profitable to exhibit in a brief space the multiplied agencies through which this missionary force of our Church is striving to clear the world of the wreck and ruin wrought by sin, and fit it for millennial righteousness and glory.

First in importance among these methods is the preaching of the everlasting gospel in no less than twenty-five tongues. Every one of these seven hundred men and women sustained by our Board abroad is in an emphatic sense a preacher of salvation by Christ; preaching it, too, in conscientious loyalty to the gospel as interpreted by our Presbyterian Church. Over fifteen hundred native preachers and other workers, brought to Christ by missionary influence and the power of the Holy Spirit, are in hearty

greater than any dynamo of electricity.

Next in this list of revolutionary agencies, but by no means least, is the healing of diseased bodies done, in the name and the spirit of the Great Physician, so lovingly and efficiently by our doctors, both men and women. Within and around fifty-two hospitals and dispensaries, more than a quarter of a million of patients are annually treated, while they hear under most favorable conditions the blessed message of spiritual health and eternal life through the crucified Redeemer.

Altogether our missionaries collectively, with their forceful national character, their recognized intellectual ability and culture, and their high spiritual aims, in confirmation of which important testimonies are

given on another page, constitute a force in the world's regeneration which should command the enthusiastic confidence and hearty support of our whole Church.

MISSIONARY HOMES.

A well-regulated Christian family is an object lesson more impressive than almost any other that the Christian Church can put in the midst of a Christless people. The high position accorded to the missionary wife and mother, the gentle, loving training of the children, simply amaze any unevangelized people, and stir thoughts in them that revolutionize social conditions. A missionary in Persia, honored once upon a time by an invitation to drink tea with two missionary ladies, one his wife, at a friendly Moslem neighbor's, innocently created a regular breeze of excitement in the family of his host, by handing the cup of tea passed to him over to one of his lady companions. Such an unprecedented courtesy to a woman called forth exclamations of astonishment from the Moslem women. "Just see! Such honor and preference to a woman! What a contrast with our condition! With us a single fault leads to a broken arm, or a threat of bringing in another wife."

The style of the homes of our foreign missionaries is, with rare exceptions, in keeping with their missionary character and work; plain, substantial and comparatively inexpensive. The Board carefully scrutinizes the plans and estimates for such structures. But it is surprising how even a remodeled native house, such as many missionaries occupy, becomes an attractive home under the deft hand of an American woman. A Kurdish woman once entering a clean, white plastered, well-ordered missionary home, exclaimed with feeling: "This is paradise. Our houses are so black that our very hearts become black like them."

We give pictures of missionary homes in Laos and in Africa. We have added one of the last earthly home of many of our missionaries to Oroomiah. It is a consecrated spot, with most tender and hallowed associations. It is enclosed from the surrounding graves of the people of Mt. Seir,



Interior of Mr. Wilson's House.

close to the missionary residences, and overlooking the plain of Oroomiah. (See page 427.)

EQUIPMENT OF MISSIONARIES.*

EDWIN M. BLISS, D.D.

Christ sent forth his disciples two and two, and instructed them to depend for their living on those they found where they went. Paul worked at his trade and would be chargeable to none. Most of those in the early Church who went everywhere preaching the word did so at their own charges. With the development of the Church the missionaries looked to those who sent them for support, but thought of receiving no more than the bare necessities of living. Roman Catholic priests and monks had their support from the general funds of the Church. Ziegenbalg was supplied fully and comfortably by the king of Denmark. The two Moravians received from Count Zinzendorf only about two and a half dollars apiece in addition to the three dollars they already had. Carey expected on reaching India to pay his own way, but found circumstances so different from his anticipation that he gave it up. Since then the custom has been to meet all the expense requisite to secure for the missionaries a comfortable living, meaning by the term such a living as, without extravagance, will keep them in

* Taken from "Missionary Organization and Methods," by Edwin Munsell Bliss, D.D. (Fleming H. Revell Co.)

good health and in such condition that they can work most efficiently. It is evident that the sums necessary for this must vary greatly in different countries, and even in different parts of the same country. Cities are more expensive than villages. Personal conditions must also be taken into account to some degree. After much consideration the societies have adopted, each for itself, a system by which the amount given is graded according to the needs of each. This is ordinarily called a salary; a more appropriate term would be an allowance, as there is no element of compensation in it; it is simply a support. It should be said that a considerable number of missionaries, especially English, meet their own expenses, or are able to add to their allowance from private funds; also many receive gifts from friends. If examined carefully it will be found that the reports of missionary extravagance may almost invariably be traced to such instances, to the belief, long since discarded by the most experienced, that missionaries should live like the poorest people among whom they labor, or to ignorance and misstatement of fact.

In this connection reference should be made to the claim of some societies, as the China Inland Mission, that they send out missionaries much more cheaply than do the other societies. Whether, in view of efficient and long-continued service, the claim is well founded, is matter for future history. Contemporary statements are somewhat conflicting. There have been, also, some attempts at self-supporting missions, especially those of Bishop William Taylor, of the Methodist Episcopal Church, in Africa, India and South America. The theory of these has been that the missionaries, after arrival on the field and after being supplied with certain equipment and material, should, by various methods—teaching, agriculture, trades, etc.—support themselves. This is not solely a question of expense, but with a view to assisting in the development of such enterprises among the surrounding people. With regard to these also the future must decide, although so far the general verdict appears to be against their permanent usefulness.

Akin to the question of support is that of the *manner of life*. Here again there has been considerable change. In the early Church missionaries went among those of like

manners and customs as themselves. Even later the difference between the Asiatic and the mediæval monk was not so great as to make it difficult to preserve some sort of common life. Under modern circumstances that is impossible. One of the most serious questions confronting missionaries has been, how far it was best for them to accord to the customs of the country, and how far they ought to preserve the mode of life with which they were familiar. As was to be expected, there have been a great variety of experiments, which cannot here be even alluded to. The general result has been that missionaries in most countries preserve home habits of life so far as possible without antagonizing the people among whom they live. In some cases they adopt certain native customs, styles of dress, etc., especially in China, but only where to insist upon their own would raise hostility and endanger their work, if not their lives. Efforts to adopt native manners have, as a rule, failed to accomplish the end sought, and in many instances have worked harm to the missionaries, while, on the other hand, the unostentatious but frank setting forth of American or English home life has done much to elevate the ideas of the people and stimulate them to a better life.

In regard to missionary service there has been an apparent change. When the missionaries went out in the early part of this century, their friends bade them farewell, expecting not to see their faces again. Mission work was undertaken as a lifelong service, and the separation from native land was looked upon, except for special reasons, as permanent. To all appearance that has passed away. It is now the custom in most missionary societies to grant furloughs every few years, the length of time of stay on the field varying from seven to ten years. This practice, as others in the conduct of missions, is the result of experience, and expresses the conviction that in the long run that method secures the most effective service.

THE MISSIONARY STANDARD OF LIVING.

REV. F. H. CHALFANT, CHINA.

Perhaps no more perplexing problem than that presented at the head of this paper offers itself for solution. The first requisite

in the attempt at an answer is a term of actual residence upon the mission field. Any rules for the missionary's mode of living, laid down by individuals or societies accustomed solely to conditions in America or Europe, must be taken with a large grain of salt. I repeat, experience on the field is the first essential to a reasonable opinion upon this vexed question.

The oft-mooted recommendation that missionaries should live as the natives of their several fields is too ambiguous for practical application. If applied to Africa and the South Sea Islands, it is preposterous. If adopted as the principle of living for such countries as India, Japan or China, we find the greatest extremes of wealth and poverty which render our assumed standard too vague for practical use. Shall we live as the beggars and mendicant priests who are in bad repute even among their own people, or shall we adapt ourselves to the artificial habits and secluded life of the rich? If we attempt to compromise and accept the middle classes as our model—well, I have studied the conditions of living among these hard-working and frugal folk in China and conclude that even the poor of America could not endure such mode of existence for more than a twelvemonth. To live on \$25 a year, as do the middle classes of China, means a degree of economy, hardship and exposure for which the more favored man of America, though he be of the humblest sphere, is utterly incapacitated. For us to endure such mode of life it were necessary that we began to practice it several generations ago.

Let the would-be dweller in any foreign land live *naturally* and not *artificially*. This I consider of the first importance. Those who affect a monastic style find themselves still compelled to far exceed the allowance of even the "well-to-do" native, to say nothing of the scant living of the native mendicant. Even were it possible to imitate the native in his economy, the missionary must needs cut off all communication with his home land, for his postage and stationery bill will exceed \$25, which is assumed as his *entire annuity*. He must abstain from books and periodicals, or he will surely squander his whole income (\$25)



Cemetery at Mt. Scir, Oroomiah, Persia.

upon these luxuries. He must remove carpets from his floor and stove from his kitchen, or either of these luxuries (?) will consume more than his limited salary. In China at least he must abstain from such extravagances as milk, butter and yeast bread, or he will have nothing at the end of three months.

No absolute rule can be laid down to limit the amount one ought to expend, because people differ so radically in their capacity to subsist upon a given amount. One will live on a certain sum and have nothing left. Another will manage on the same scale of living to save half his income. This is a well-known anomaly of human life. Hence it is not fair to fix the rate of income too low, else the conscientious spendthrift may suffer! Nor may the amount be too low, lest either class of consumers may have to waste valuable time in making ends meet.

But the missionary is said to be lazy because he employs two or more servants. The frugal householder in America holds up his hands in horror and exclaims, "Several servants! Why I have but one!" "Only one?" I would say, "Who carries your letters from place to place? Who sees that your spigots flow with water at the turn of the finger? Who delivers the groceries and other supplies upon your order? Who keeps the railroads and express companies in running order that your person and goods may be transported at a moment's notice? Who patrols your street day and night to see that your premises are not invaded?" Ay, there's the rub!

In China and many other mission fields, especially away from the ports, a servant must be letter carrier, drawer of water from a deep well and with a clumsy windlass, and messenger to and from the local stores. (Remember that in many lands you cannot go to a shop to buy, even if willing.) A servant must spend half a day hunting a vehicle, whether your journey be for five miles or a hundred. A servant must watch your gate by day and guard your house by night, that the welcome visitor may find admittance and the unwelcome be restrained. He must wash and iron, for there is no laundry. Asiatic servants may be industrious, but they are slow and cannot be hurried. And finally be it understood that no missionary employs a host of servants merely for the fun of it. The fewest possible are employed, and you may trust to the common sense of the householder how many that shall be.

Let us remember also that many missionaries are from homes of luxury and wealth. Their new home on the field may seem richly furnished, but the occupants may have been accustomed to much more opulent surroundings in their native land.

Not a few missionaries are large contributors to the cause they represent, besides giving their time to its development. Shall they be censured for living in comfort consistent with their private means? Let us not judge hastily in these matters. I have seen many comfortable missionary homes (and I thank God for it), but for mere living for worldly enjoyment the mission field is the last place to select. This is not the age when the gospel is most effective at the mouth of mendicant preachers, however devout and sincere they may be. The most successful missionaries of the last quarter-century are such as affect no artificial mode of life, but are filled with love for the souls of men. Though they gave their bodies to be burned, though they sold their goods for the benefit of the poor, and lacked this great essential, *love*, it had profited them nothing.

MISSIONARY QUALIFICATIONS.

JOHN GILLESPIE, D.D.

Matthew Henry has well said that the gospel ministry is "a noble calling," but "a wretched trade." This is eminently

true of the foreign missionary service. It is a calling, not a trade—a divine calling. "No man taketh the honor unto himself, but when he is called of God, even as was Aaron." What, then, constitutes a divine call to the work of foreign missions? So far as the ordained man is concerned it certainly includes all that is involved in the call to the gospel ministry at home, possibly more in some directions. The same essential qualities of mind and heart are necessary to preach the gospel in China and Africa which are found indispensable in America.

SPIRITUAL QUALIFICATIONS.

On the *spiritual* side two things are indispensable. 1. *A clear hope in Christ, coupled with a high spiritual purpose in life.* "Spiritual men for spiritual service" is a principle which lies at the very foundation. Much of the service which falls to the lot of the foreign missionary is anything but spiritual in itself; yet it needs spiritual men to make it tell for Christ. The mere fact of being a missionary does not of itself tend to promote spiritual life. Familiarity with the superstitions and abominations of heathenism has the very opposite tendency, save as through divine grace they drive the missionary to his closet and the Throne.

2. *An earnest and intelligent desire to preach the gospel to the unevangelized.* David Livingstone, when asked what were the chief requirements of a successful missionary, gave as the first, "a goodly portion of God's own loving yearnings over the souls of the heathen."

There ought to be an earnest desire for this service, a devout longing to publish the glad tidings of salvation to those sitting in darkness. By this I do not mean that there must necessarily be an irresistible impulse, an onrushing tide of zeal which sweeps a man into the work in spite of obstacles and almost in spite of himself. In nothing is wise discrimination more needed than in distinguishing between a God-breathed "woe is me," and a momentary impulse which is born of excitement without an adequate apprehension of the situation. An earnest, purposeful desire to do the work of a foreign missionary is essential, but that desire may be the outcome of a protracted process of painstaking and prayerful study of the subject. A man owes it to his Master, to himself, and to the work to make

such a study of the subject in advance. The desire should be *intelligent* as well as earnest. There must be a look without as well as a look within. A man must consider the nature of the work and count the cost.

INTELLECTUAL QUALIFICATIONS.

It is possible both to underestimate and overestimate the mental qualities required. So many elements enter into successful foreign missionary work that some of them may be found in large measure where mental endowments are not of the first order. On the other hand, a man of high grade in intellectual endowment may be conspicuously lacking in qualities absolutely indispensable. If we bear one thought in mind it will help us in our estimate just here. Foreign missionaries are to be *leaders*—the moulders of men, the makers of other leaders. The great purpose of foreign missions is not the conversion of individual souls merely nor chiefly, but the planting of Christian institutions in unevangelized nations in such a way as to make them self-supporting and self-propagating. It is to train native men to be evangelists and preachers and teachers. This being so, it is evident:

1. That men of *high average in mental qualities* are wanted, men who can mould other men, and so multiply their influence a thousandfold.

2. Special emphasis must be laid on *linguistic ability or taste*. A man with dogged determination and consecrated purpose may get a good working knowledge of a strange language without unusual linguistic ability, but, other things being equal, a good linguist has great advantage, and an adequate knowledge of the language of the people is indispensable.

3. Without enlarging, other qualities may be grouped as follows: Good common sense; a bright, cheerful disposition; sound judgment of men and things; tact in dealing with persons of various classes and conditions, and ability to labor in harmony with others.

PHYSICAL QUALIFICATIONS.

Dr. Charles Cuthbert Hall, writing on "Qualifications for Ministerial Power," says: "From the moment in which a young man lifts up his eyes afar off toward this sacred lifework, he should reverently pro-

tect and prepare the body as the working instrument through which the attainment of the end becomes possible. Were the conservation and nurture of the body duly considered in the years anterior to professional life, the annals of the ministry would yield a far lower percentage of physical and mental collapse." Were such conditions fulfilled the Board of Foreign Missions would not be compelled to decline so many candidates on the score of health, and the physical collapse in the field would be less frequent.



Rev. John Newton, D.D.

WELL-TRAINED MEN NEEDED.

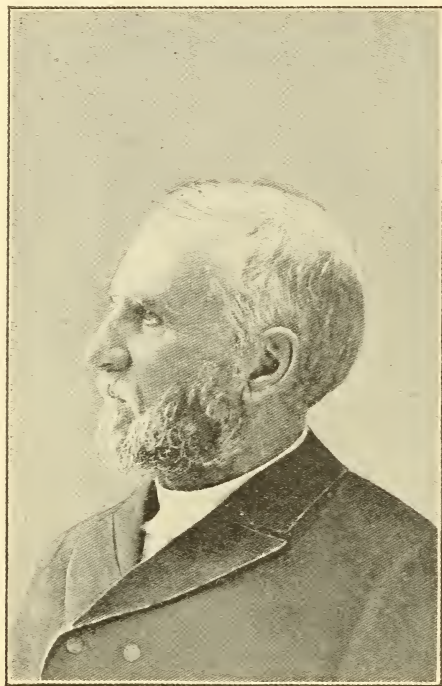
Missionaries have to deal not only with the gross superstitions of the fetich worshiper, but with subtle philosophies and ethnic faiths, advocated by men of keen intellect and high education. Every ancient cult in India is now training its men in educational institutions, the Aryas having in Lahore alone a college with a thousand students.

While it would be unwise to insist that only men with a full academic and theological training should be sent as ordained

missionaries, so essential is thorough education to the highest usefulness in the foreign field that our Board is slow to accept partially trained men. The same considerations which lead a presbytery to ordain a partially equipped man many lead the Board to commission him, but such cases must ever be regarded as exceptions.

PARTICULAR TRAINING CALLED FOR.

1. *Every candidate should be well grounded in the Bible principles which underlie the divine enterprise of foreign missions.* He should be able not only to



Rev. John L. Nevius, D.D.

give a reason for the hope that is in him, but a reason for the work to which he has consecrated his life. If a man does not believe, for instance, that by nature the heathen are in a lost condition, and that the work of foreign missions is a work of rescue, a work undertaken by the Church at the command of the risen Lord, and in which there is the promise of his blessing, he ought never to turn his face toward the foreign field.

2. *Whenever possible, some attention should be given to the study of the Ethnic*

Faiths. The day has gone by when mere denunciation of these systems will answer. A man must know them, not that from them he may supplement or modify "the glorious gospel of the grace of God," but that through them he may better understand the needs of those to whom he carries the gospel.

3. *Practical experience in active Christian work is indispensable.* A man should not only know his Bible, but should be able to handle it skillfully in dealing with individual souls. Such knowledge can only be effectively acquired in connection with actual experience gained in direct Christian work.

Besides all this there are minor practical matters in the training not to be overlooked. Knowledge of *vocal music* will be found most useful. Singing the gospel in bazaar, or village, both attracts and impresses. A knowledge of *bookkeeping* is also important, though not essential. The burdens of secular care which fall to a missionary are often heavy, and any preparation in practical lines may be found most opportune.

4. *Some special study of the field where the candidate is to labor.* Such study is desirable where practicable, but every foreign missionary should seek to be intelligent on the wide field of mission work rather than to confine his studies to any particular mission or country.

MEDICAL MISSIONARIES.

Much of what has been written above as to the qualifications and training of ordained men for the foreign mission field is equally applicable to *medical men and women* who are candidates for appointment. The Board of Foreign Missions requires the medical education of a candidate to be thorough, including graduation from some medical college of good standing, and usually some hospital experience or its equivalent. But even aside from professional training, the spiritual, intellectual and physical qualities of a medical missionary are expected to be of a high grade. The medical training ought to be built on a broad and solid education, but above all things the spiritual qualifications should be kept distinctly in view. The medical missionary should be well furnished in the Scriptures, not only thoroughly instructed in Bible truth, but able to handle the word of

God effectively in dealing with souls. He should, moreover, be a man of prayer, seeking daily to be "filled with the Spirit."

the glad tidings of salvation. The nine organized churches of African converts have taken a considerable share in extend-

YOUNG WOMEN.

The general qualifications indicated above, with a few exceptions, are required of young women, as well as men. A brief but comprehensive leaflet recently issued by the Woman's Board of New York, in dealing with the qualifications of young women, mentions among others—*a sincere desire to do the will of our Master, sound common sense, a good physical condition, a cheerful nature, fair mental capacity, and an intelligent and experimental acquaintance with the Scriptures.*

FOUNDATION WORK IN AFRICA.

The year just closed has seen important progress in the foundations our missionaries are laying for the Church of Christ in equatorial Africa. Into those foundations have gone two valuable missionary lives, who offered themselves joyfully to the furtherance of the spiritual temple which the Lord our God is there rearing. Both the memory of Mrs. Roberts and of Mr. Marling will long be fragrant in that part of the Dark Continent, from their self-sacrificing devotion and most useful labors in preparing the way towards Africa's redemption to Christ.

It is an enthusiastic and energetic force which lives on, doing wise, substantial foundation work, though altogether inadequate to the demands of the cause. From six different important centres come the echoes of their industrious labors. At the old stations of Baraka, Benito, Batanga and Angom have been pushed forward the great operations of far-reaching importance, of Bible translations, education in different grades, including a class in theology taught by Miss Nassau, a thoroughly competent theological professor for the place, medical work with its most beneficent influence, and above all, the incessant proclamation of



Rev. A. C. Good, Ph D.

ing the knowledge of Christ among their heathen neighbors. But much missionary effort is needed in the care and training of these churches themselves. Discipline is often a sad necessity. Measured by the standard which obtains in Christian lands, they are but a feeble folk. But there is great reason for thankfulness that even such material has been hewn out of forbidding African conditions, on which to build the temple in which the Lord himself shall dwell. Some eighty have been added to these churches during the year, and their Christian character is certainly maturing as time goes on. They are making progress in bearing the expenses of their schools and church building, and in doing unpaid evangelistic work. Here is an instance

reported of what one devoted woman accomplished:

Not content only to have found peace for herself, she was also in labors most abundant, and never happier than when, with glowing face, she led up one after another whom she had been the means of influencing to choose the better part. Through force of circumstances, it became necessary for her to visit some of her people living about two days' journey interiorward, and to them she carried the message with such earnestness that hearts were touched. Through her means other visits were made to these towns, and several persons have united with the inquiry class, one of them coming all the way down to the coast in order to be present at one of our communion services, and asking that some one might be sent to teach them of the better way.

When we leave these coast stations, and penetrate within the bush to the new stations of Efulen and Elatte, we meet with the most primitive conditions of missionary work. Nowhere in any field occupied by our Church do we come down to such plain and unattractive modes of human existence, men's bodies as well as their souls demanding to be clothed, that the missionary may come in touch with them to lift them up to a higher scale of life. Most interesting has been the headway in the religious reconstruction. Audiences from sixty to several hundred, usually about one hundred, gather in those wilds to hear the words of Jesus Christ which are to exorcise them of their evil superstitions, and lead them to clothed bodies and right minds. Schools are gathered of two or three scores of boys and girls, who are making good progress in reading, writing and arithmetic, those weapons which they will soon altogether exchange for their clubs and spears.

The gospels translated by Dr. Good are already printed and in their hands. They are buying them, too. Thirty boys and two girls can now read them. Of still deeper interest are the inquiry classes, numbering some thirty souls, who are receiving special instruction in the life of Christ, and are awakening to the blessed realities of faith in him.

Thus the work advances among the Benga, Fang, Mabeya and Bulu people. But the preaching, teaching, itinerating, house building and general foundation laying, tax to the utmost the energies of our missionary force in that equatorial climate. They are full of enthusiasm, nevertheless, in the joy of such service in the Master's cause, and

the consciousness of that Master's presence with them in fulfillment of his promise.

SIAM'S JUBILEE!

MISS MARY L. CORT.

"Do you know that this is really the jubilee year of our mission in Siam? On the 22d of March, 1847, Dr. and Mrs. Mattoon, and my unworthy self, arrived at Bangkok, and I have been spared, the sole survivor, to see how the 'little one' has become a thousand! Yea, thousands. All glory be to his name!"

These are the words I find in a late letter from Dr. Samuel R. House, the still living pioneer of settled mission work in that land.

They had been preceded by one or two forerunners, who, like voices in the wilderness, had cried: "Repent! Repent! Prepare ye the way of the Lord. Make his paths straight."

But this noble trio of two men and one woman were the first to master the language; the first to preach and teach repentance; the first to prepare paths of righteousness, for the poor, wandering feet of the Buddhist heathen, that had been so long turned out of the way.

Two of these pioneers of our Presbyterian Board have already "climbed the heavenly steeps," and one still lingers here below; his heart interested in everything concerning the kingdom and his prayers ascending day by day for all the workers there, and the success of their work. He is still an active member of the Siam Mission in the best sense, ever a praying sense, just as Dr. John C. Lowrie is still a member of the India Mission, and Dr. Labaree, of Persia, and Dr. and Mrs. Hepburn, of Japan, and other worthy members of all our missions, now resting in the United States, and watching and waiting to see the salvation of God in the very ends of the earth.

We who followed later, and entered into their labors, love to count the pioneers as one with us, and as sowers and reapers we rejoice together to-day while the sheaves are being gathered and laid with glad and thankful hearts at the feet of our Master. God bless the dear, old, faithful pioneers of every Christian mission. May the Church

through all her membership count them worthy of love and honor, and may the Holy Spirit comfort and sustain them through the remaining years of their earthly pilgrimage and afterwards receive them to glory.

SNAP SHOTS.

Very vivid and realistic glimpses into missionary life are found in the personal reports and letters which come from the field. They show at a glance the everyday conditions in which missionaries live and work, their methods, their perils and privations, as well as their aims and spirit.

We have culled a few—snap shots as it were—illustrating various phases of the missionary service. It is not thought necessary in all cases to give the names of persons and places, except as they incidentally occur. They have features in common with more fields than the one where they originated.

MULTIPLIED ACTIVITIES.

Here is a group of paragraphs which exhibit in strong light the busy life the missionary leads and the vast variety of agencies which he must keep in operation. First comes an exhibit of the machinery for building up the kingdom of Christ in Shantung:

One college of about 100 young men ; one theological class, a fine company of twenty young men who promise to become a body of able and devoted pastors ; five classes of native preachers and teachers, one of these containing thirty evangelists ; one normal class, preparing young men for teaching and lay preaching ; four classes in medicine and surgery, with total membership of twenty-four ; two boys' boarding-schools ; three city girls' boarding-schools and one in the country ; a widely extended and growing system of day-schools in city and country, comprising about 1500 pupils ; and about twenty classes of inquirers and Christians outside of the regular school and college work. There are about twenty-five organized churches and many widely scattered groups of Christians.

Following are reports of individual missionaries :

My year's history—simply the usual round of preparing and preaching sermons ; receiving calls ; returning a small portion thereof ; educational work in our day-schools, of which we have two in

the city ; inquirers' classes, of which we hold two a year ; in letter writing, in traveling, in itinerating and routine business, which includes daily prayers, superintending workmen, consultations with fellow-missionaries, interviews with helpers and church members, dispatching mail, keeping station accounts, etc. (recreation not included), and a six weeks' trip to Shanghai. Of formal discourses, I have preached forty-seven ; of interviews with people, callers and others, I have had 1500. In educational work, I have spent 248 hours. Letters written, 240 ; miles traveled, 2060. In itinerating I have spent sixty days, while in routine business I have used up 1483 hours.

It is difficult in a report like this to give details of the work, and an account of the days as they come and go. Visitors with any number of hours to spare ; beggars who want everything from a handful of rice and an empty tin can to a bit of old cloth for a covering, and a few atts to buy dried fish ; men with lawsuits, who come for help of various kinds, who must be heard, though it often takes hours to listen to their stories and get in the good advice that is freely given, all take up much time. A few days ago, a man came a half day's journey to visit the missionaries, and almost his first question was, "Do you pay Christians by the month or by the year?"

My regular duties are as follows : 1. The hospital, requiring from one to five hours a day. 2. Two dispensary days a week. 3. Two lessons with the students, daily. 4. Taking reports of the several workers, and paying wages, and planning the next month's work. 5. Superintendence, with Miss Van Duzee, of the Relief Work. Aside from these duties, I receive from one to fifteen visits, and see from one to twenty-five sick persons a day outside of the hospital, and in some instances I have seen as many as 150 sick in one day.

ITINERATING EXPERIENCES.

As itinerating constitutes a most important feature of missionary work, we introduce here a few photographic views of men and women pushing their touring work in different countries.

Here are two or three from Siam :

We lodged in bamboo huts, the homes of the people, and many nights in canoes, and enjoyed throughout the tour the kind hospitality of the people. Two faithful colporteurs labored with us, and we appreciate their help. They were always ready to testify for the Master, and patient in

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teaching the individual inquirers. We left Bangkok, June 1, in a small coast steamer, which was crowded with Siamese, Chinese, Malay, Cambodians, Arabs, Christians, Buddhists, Mohammedans and Spiritualists. We had but little space to move about; no first class, all steerage together. Contented with the small space allotted, we made the voyage without care.

We made several tours into the interior, reaching a good number who had never before heard the gospel. One of the most interesting of the short tours was made on elephants to a little settlement in which there is considerable interest in the gospel. We passed through a charming country—great broad rice fields, beautiful cocoanut and banana gardens—and had a grand range of mountains in view all the way. The disciples at the settlement received us gladly. They had prepared a room for our entertainment and for the services in the home of one of the disciples. So many seemed eager to hear the gospel that we held all day services. The women thronged about Mrs. Dunlap, and many listened closely to her stories of the Saviour.

The three days occupied in reaching Lakawn were accomplished between walking, elephant and horseback riding, the road being similar to the one from Utaradit to Praa, with the exception that the nights were somewhat disturbed by the roar of tigers close to the camp; and in the morning they found themselves following the tracks of one of these monsters. . . . No harm came, however, and they passed safely on their journey. . . . At one dangerous place, the skeleton of a man devoured by tigers was hung up as a sign of caution to travelers.

Here is a view from one of the China fields:

At one place, foot-sore and heated by the long walk in the sun, we were met and hospitably entertained by the head man of the village, where a foreigner had never been, and where the gospel had never been preached. During the two hours before sunset a number of men questioned us about ourselves and our message, and at night we were invited to the ancestral hall, where at least 150 persons gathered to hear us preach. Though there was the noise and confusion inseparable from a Chinese crowd, many listened with interest, and some, we trust, will be glad to hear more and more from us and our evangelists. Scenes like these are frequent in itinerating through new regions.

TRIALS AND TRIUMPHS.

The missionary is not always able to label at once some fresh experience as a trial or a

triumph. Often a sharp disappointment, though for the moment a real trial of faith, proves to be the necessary prelude to a victory for the cause which is dearest to him above all others. He learns to wait for the divine plan which underlies the whole missionary enterprise to work itself out in his particular field. Note how in one of our China fields trials and triumphs are brought in juxtaposition in this review of twenty years' work just past:

During this period, this station [Nanking] has passed through a great variety of experiences incidental to the prosecution of missionary work throughout the empire. Intrigue of native officials and people; open threat and actual riot of those who oppose; long delay in getting even a place in which to dwell; and longer delay in securing money for buildings and necessary means for carrying on the gospel work; death, sickness, removal by both of the foreign missionary—all has been gone through, all patiently met and triumphantly overcome. At the present time it rejoices in a church, comfortably housed with a nucleus of one hundred members, many of whom are zealously engaged in witnessing for Christ. It also has a girls' and boys' school, and many day-schools reaching through the city and extending out into the country.

A missionary family returning to Colombia thus pictures the warm-hearted, helpful reception given them by their Roman Catholic neighbors. Most returning missionaries have similar bright experiences to relate:

We were received most royally by the people here; the first detachment of boys on foot met us at a distance of nearly fifteen miles from Medellin, and soon afterward a carriage sent out by a neighbor. We were so very tired with the riding on mules that the change was very welcome. Before we could remove our traveling gear, the older people began to come in—the children were there before our arrival. It was a real home coming, which will certainly encourage and strengthen us for the taking up of the work again.

Entering India, we have more lights and shades in missionary life:

Misses Dunlap, Goddard and Moses spent two weeks itinerating. They camped near Sirsawa, an outstation of Saharanpore. From there they visited the women in many of the neighboring villages. In some places they were turned out of the homes, but in others received nicely. In one place they went to the home of an old woman who screamed to them not to come in. So they sat

down under a big tree to rest, and to see what would happen next. Of course the next thing to happen was that the old woman went to the door to peep out and see what had become of the strangers. Seeing they were women she insisted on their returning to her home. She sent out and called her neighbors, and the ladies had a delightful hour singing and talking to the women, they listened so well.

On another occasion, when Dr. Orbison, with half a dozen of the young men had begun preaching in a Mohammedan village near Lahore, the people became excited and said they would have none of this pestilential doctrine. As the preaching and singing continued, they became more furious and stirred up quite a riot. They hooted and yelled at the top of their voices, and kept up a regular assault and battery of stones, mud and cow dung, until the preachers were all bespattered and had to beat a retreat, which was not a very graceful one under the circumstances.

SPIRIT OF THE MISSIONARIES.

A few sentences selected at random from current correspondence reflect the spirit of the great body of our missionary men and women:

May I ask personally for your prayers this year? I need them. If God will grant me the physical vigor and the continuous indwelling of the Holy Spirit, I am not afraid of the work.

One of the fresh recruits writes from his new field of service:

I am here much to my delight, for I have grown to love the place and its people most dearly, and get terribly homesick for the place when I leave it for a week. I'm glad I feel this way, for really it must be a heavy cross for one to bear—to feel that he is called to labor in a place where he cannot be happy.

Still another:

It was pleasant to read your kind words of sympathy in reference to my sickness. As regards the sickness itself I shall be always thankful for it. My feet all but touched the waters of Jordan; I was conscious of it, and fully expected to pass over, and there the Lord showed me my sinfulness and the little worth of all that I ever called service or sacrifice. But he showed me also the all sufficiency of Christ and gave me peace in him. It is good to stand face to face with eternity. It brings things into their right relations and proportions. It is my desire that I may be a better servant for the revelation I have had.

HEALING, TEACHING, PREACHING IN TEHERAN.

ROBERT E. SPEER.

Medical and educational methods of evangelization are sometimes spoken of as indirect methods of missionary work, while the immediate oral presentation of the gospel is regarded as the direct method. Medical and educational work may be so carried on as to give force to this distinction, and in times of financial limitation they may be provided for at the expense of aggressive, widespread preaching, arriving at the immediate conversion of souls without the subsidiary aims and aids of hospital, dispensary or school. On the other hand, medical and educational work may be made more positively and fruitfully evangelistic than much oral proclamation of the gospel. In a good station the supreme end of each department will be direct evangelization. General beneficence, enlightenment or enlarged intelligence will not be satisfactory fruits if they fall short of positive evangelization of the most wide-reaching kind. The Teheran station has the right ends in view, at least. As Mr. Ward expressed it in some long discussions we had together at a station, over the aims of our work, our plan of action, our limitations and the conditions of the specific field assigned to Teheran, "Evangelistic preaching, evangelistic teaching, and evangelistic healing, are the methods we attempt to pursue."

Of the work of the chapel in Teheran I have already written. It remains to speak of the rest of the wide work. The medical work, under the charge of Dr. Wishard and Dr. Mary J. Smith, the latter of whom was in America at the time of our visit, includes the "American hospital," dispensary work, and such itineration as the medical missionaries find it possible to undertake. The hospital is a well-built stone building, laid out on a scale too extensive for the means and force; but the two completed wings, with the well-equipped dispensary just erected—wholly with money given in Teheran—constitute an effective plant. Every day is dispensary day, and the crowds of men and women flock into their separate rooms. The firman under which the hospital was erected, and the customs and prejudices of the country, prevent the reception of women into the hospital. In Tabriz the missionaries feel it necessary to proceed with caution in the establishment of a hospital for women in the residence of Mr. Whipple, which he generously gave for this purpose on leaving Persia. The Moslem world is too suspicious to allow woman the blessings which Christianity would bring. The women come in swarms to the dispensary in Teheran. Dr. Wishard is obliged to act with constant tact and dis-

cretion, and under constant limitations caused by the prejudices of the people. I saw him remove a tumor from the eyelid of a young woman, who, with the aid of two friends, managed to keep most of her face covered with her heavy veil during the greater part of the operation, exposing only the eye, and not minding blood and water and pain, so long as she could maintain the form of hiding her face from us. Why? She was not handsome. Few of the women are. It is only a fruit of the suspiciousness which shows itself in America in hiding the points of a race horse. Woman is an animal to be guarded, suspected, hidden from others, never to be trusted, nor are any human beings to be trusted in their relations to her. That is the essence of the matter. Each man's wife is a prize animal for exhibition only to him. This is in the cities. In the villages women are as careless of veils almost as with us.

Medical missionaries need to be careful as to every assumption of responsibility for cases. The result, whatever it may be, is credited to the doctor. Dying patients it is dangerous to receive, as a few deaths in the hospital, maliciously repeated in some false tale by an enemy, never lacking in a Moslem land, might bring a period of long and utter uselessness. Yet mercy ever triumphs over prudence. Men are often brought wounded or diseased to the hospital gate, and thrown down there. One was left in the depth of winter in a ditch at the gate, and was found when nearly dead.

There are about 5000 Jews in Teheran, and thirty synagogues. In this quarter, where they live like rabbits crowded together in their burrows, and with a taste for food less cleanly than that of rabbits, there are two day-schools, one for boys and another for girls, whose children sit on the floor cross-legged, or with feet turned back in the Persian fashion, which proves absolutely murderous to the "uncooked" foreigner. Apart from these are the two larger effective mission schools; the "Iran Bethel" for girls, and the boys' school, under Mr. Ward and Miss Clark. There are fifty-seven girls in the Iran Bethel, ten Moslems and forty-seven Armenians. Nowhere else in Persia have we so many Moslem girls in a school of this clear Christian character. Since the school was founded in 1875, there have been 287 girls in the school. The record of the subsequent life of the girls who have gone out, carefully kept as far as possible by the teachers, is a most interesting study, defective though it is of necessity, because of the disappearance into the great gloom of this dark, unchristian life of so much of the best missionary effort. "Except a grain of wheat fall into the ground and die, it abideth alone." Under Miss Schenck, Miss

Bartlett, Miss Dale and Miss McCampbell, the school is marvelously efficient and the girls are taught thoroughly; and not the least of their lessons is the lesson of cleanliness. When the Shah visited the school several years ago and came into the dining-room and kitchen, having silently looked at the rest, he exclaimed, "Clean! Clean! Clean!" That is doubtless more than could be said of his own kitchens.

In the boys' school there is yet a larger proportion of Moslem pupils. Of the eighty on the roll, about two-fifths are Armenians, two-fifths Jews and the rest Moslems and Guebres or fire-worshippers. At first no Moslem boys were admitted. It was supposed it might cause trouble. It had done so at Tabriz; but there is greater liberty of conscience and conduct at Teheran than anywhere else in Persia. Soon, however, the Amin-ed-Dowleh, the president of the Shah's council, who has ever shown a most friendly interest in the missionaries and their work, and who now supplies the hospital with water, valued at one hundred and fifty dollars annually, asked to have some Mussulman boys admitted, and others followed his example, recognizing the school as the most effective and helpful in the capital. And the medical work in every station, as well as the educational work in Teheran and Hamadan, they patronize and favor. One afternoon I met the graduates of the school who are in Teheran, with the older boys of the school and the teachers. Most of them were Armenians, but one at least was an intelligent Moslem. Some were earnest Christians, and as I spoke to them of the certainty of Christ's triumph and the glory of sharing the intervening struggle with him, and they responded, I realized more clearly than ever the allies which the schools and hospitals are raising up even among the uncommitted or the apparently antagonistic.

The only limitation to woman's work in Teheran is the strength and number of the missionaries. In scores of "homes" or harems, those who bring to their sisters the story of woman's Deliverer and Saviour are welcomed. In the very palace of the Shah they have freely preached the gospel of Christ. The street cars in Teheran are divided into three compartments; one forward and one aft for men, with an intervening one for women. This collection of the women affords an opportunity for personal work which is not neglected, and many women have heard the gospel in the tram-cars. The habit of the ladies of the station to use these opportunities is known to many, and recently when one of them got on the car, a specially prejudiced Mussulman woman, whose intellectual training had not fitted her for discussion, thought to anticipate

the conversation and silence the new-comer by leaping up and down and crying, "I am so glad I'm a Moslem! I am so glad I'm a Moslem!"

The Teheran station is charged with the evangelization of the whole northeastern section of Persia¹ as far south as the thirty-fourth degree of latitude, and as far west as a line from Resht to Sinjan, and from Sinjan to Kashan, taking in the Karaghan district. This immense area contains many cities: Kum, Kasvin, Resht, Demavend, Barfrush, Dengan, Enzelli and Meshed. Meshed and Kum are the two most sacred and frequently visited shrines in Persia. And there are hundreds of villages, many of which have never been visited by any missionary. The station wishes to occupy Resht and

Meshed as substations; not to be fully equipped as yet, but to be made the centres of wide itinerating work among the plantations of Gilan and Mazanderan, the Caspian semi-tropical provinces, and the pilgrims and province of Khorasan.

In the heart of the capital of Persia, confronting quietly the darkness of its pretense of life with the true light which is the life of men, our God has set our missionaries. As General Wagner, an Austrian Christian, drill-master of the Persian army, declared with Oriental fervency, "It is an angel's work. Yes, the missionaries they do an angel's work." It is a work which the angels and archangels may well envy.

Assadabad, Persia, January 24, 1897.

Letters.

PERSIA.

Miss Mary Jewett writes, from Miandoob, 130 miles south from Tabriz, where she has lately established herself for missionary work. She is alone in a community composed largely of Mohammedans, with a few Jews and Armenian Christians. An Armenian helper and his wife are her companions. No missionary is nearer than Tabriz.

As to the "mental and nervous strain," I must confess that during the first month I did have some anxiety. I was "like a kitten in a strange garret." There being considerable excitement in the town, owing to some robberies and murders, I didn't know what might happen. But the Lord showed me how I could trust him implicitly. He had planned for me a most remarkable and delightful programme. I was called to Tabriz to the annual meeting, was present during Mr. Speer's helpful talks, had the company of Mr. and Mrs. Speer, Mr. Shedd and Miss Lincoln back to Miandoob, and a visit here in my own home with them. All gave their approval to my project. Mr. Speer laughingly remarked that in "twenty-five years he is coming again, and expects to find me then in some mountain retreat among the Kurds." His sentiment was but the expression of my own feelings. Since their departure I have been so delightfully employed that the days have sped away and the nights have passed quickly and restfully. I have never been happier or more contented in my life, nor have I ever enjoyed better health. As I look back over that month when I was anxious, I see that the very causes for my anxiety were really causes of my security, for while the people were all excited over the robberies and the coming of government officers and soldiers, they had no time to take notice that a Christian was moved in and settled down among them. Now it is a settled fact, and Persians are in the habit of accepting that which is² I was amused when I afterwards learned that the people in my street had looked on my being here as a protection to them. One evening I saw a company of soldiers coming down our street, then I heard a great noise—the screaming of women, such as you have never heard—and presently I saw the soldiers depart. The women had declared to them



Rev. John H. Shedd, D.D.

that there was a Frank lady living in this street and they would allow no soldier to stop here. They consider me as belonging to them and it would be a lasting disgrace to them should any harm come to me. Because I have trusted them I have won them. I love them. With all their wildness and uncouthness I love them, and I find much in them that is lovely. I believe the Lord has given me this love for them and this drawing to them because he has a work for me to do among them.

The heaven is working, and already I see the beginning of good things. One woman said, "Oh, lady, there are many who want to be like you." Among those whom I see most, I now scarcely ever hear a word of profanity and reviling, when but a short time ago they scarcely spoke without. One dear little girl of six years, being in the company of some women who were swearing, reproved them. One said, "The lady will be displeased." Little Fatema said, "God will be displeased." When they told me of it I remembered how Jesus said,

"Out of the mouths of babes and sucklings thou hast perfected praise." Now in my presence they are ashamed to scream and quarrel as they once did. Every day I have opportunities with one or more. With thoughtful reverence they listen; many are seriously thinking and an impression is being made.

Ten children, five boys and five girls, come to me every day to learn to read, and every day gospel truth is being instilled into their young minds. Some of these young people are exceedingly interesting, and I am very hopeful of them. I am continually surprised at the little tokens of kindness, both in word and act, I receive from both young and old. They always give me the salutation that a Moslem is supposed never to give to a Christian, but only to a Moslem. One woman said: "We are so glad you are here, because we want to learn the true law of God." One afternoon a woman comes to my door and invites me to her house to talk. I go. I find a company of women gathered waiting and eager to hear me read. One brings me a dish of *most* (artificially soured milk), another a plate of fruit; one, some preserves; one, a baked squash, and so on. In November I was taken with a severe cold, from which I suffered as I might have done in Tabriz or in America. It was worth while to have the cold to receive the love and attention called forth. One brought hot water for my feet; one some little seeds to drink in tea to relieve the soreness of my chest; one prepared a bowl of porridge; one said "I was praying for you." Many inquired for my health; all were glad when I was well again.

As to congenial companionship, I have been so long in the country, that I do not need the society of Americans as I once did. Turkish is as familiar to me and as much my own language as English. Then I have acquaintance with Persian and Armenian. Our helper and his wife here (Armenians) were almost brought up in our homes in the boarding schools in Tabriz, and are much like our own people. I am only one or two minutes' walk from them. They are very congenial, and I see them often. I shall probably enjoy occasional visits to Tabriz and Oroomiah. My white hair is a protection, for Persians respect age. My long experience in the country, my acquaintance with the people and their customs, gained by being much with them, my perfect health and my strong constitution, are all in my favor.

DR. MARY PIERSON EDDY, *from the vicinity of Mt. Hermon, Syria*:—I spent a week here (Bussa), about a month ago. The women appeared very hard to win. I returned here, and now find that they are much more cordial. I have a clinic every morning, and in the evening I have a room full of women. There are no houses habitable. The first week I spent here was very stormy, and the roof leaked in eleven places. The five windows had no glass and had cracks, through which the piercing blasts whistled. I had to nail rubber blankets up at each window, and keep the door shut, eat, make medicines and do clinical work by the light of the lamp that I used to study by when I was in medical college. Now I have a separate room for medical work, and in that, as well as in my living-room, I have a glass window. The leaks have been stopped, and instead of the suffo-

cating fumes of a charcoal brazier I have a tiny stove, which furnishes an unending topic of conversation to the people. I have also a little barometer, and am daily consulted about the proper time to plant cucumbers, start on a journey, etc.

This is an exceedingly fertile country, well cultivated, so the mud is deep beyond description. Just beyond Tyre, the other day, my horse suddenly stepped into a hole as deep as his knee. The force of the fall threw the pommel of my saddle from a vertical to a horizontal direction, and having no point of support, I was thrown into a convenient, adjacent mud-puddle. I had on the wide, circular, waterproof cloak sent me by the Washington ladies. This spread itself like a tent around me. What would I not give for a snap-shot picture of myself at that instant to send you.

I have a great many Bedouin Arabs as patients, and am much interested in a typical case of leprosy (my thirteenth). It is a fearful disease; the very sight makes the stoniest shrink.

Only two women in this town know how to read. Truly it is a very hard place to win for Christ, but pioneer work amongst just such people is what I desired the Master to give me, and under his banner failure is impossible.

My next station is to open a little cottage hospital in Ras Baalbek, six days' journey from here. I shall remain there two months. I shall of course visit the relief work every few weeks, and remain there if any special need arises for my presence.

SELF-SUPPORT IN THE NATIVE CHURCH.

REV. C. O. GILL, PEKING, CHINA:—In the First Church a step has been taken towards self-support. Last year very little was done in this line. Recently a new effort has been made, a new system of collecting money adopted, for the present at least with favorable results. On the few Sundays since this effort was made the contributions of the Chinese have multiplied to an encouraging degree. Miss McKillican writes me that there seems to be more life among the women who are members of the First Church. They have undertaken the support of the wife of a helper who is to engage in country work in San He, that she may give all her time to Christian work. Miss McKillican also writes of an advance being made at Mein Hua Huting (Cotton street), with prospects of encouraging results. Attendance and interest of both men and women are increasing. Mein Hua Huting is about a mile to the southwest of the First Church.

The work of the Second Church is going on in the usual manner. The contributions from the Chinese keep up and there is good reason to hope that the contributions from the Chinese will at no distant day be large enough to pay the salary of a native pastor and meet all incidental expenses of the church. The contributions would have to be about a third or fourth larger than those of last year to accomplish this. This, of course, excludes all contributions from foreigners.

All the work is going on steadily, and I think there is in the station the feeling that the Lord is working with us and that the kingdom is advancing among us. There is a general feeling of hopefulness.

CHURCH ERECTION.

LOCAL VS. GENERAL CLAIMS.

No aphorism perhaps more universally commends itself as of practical wisdom to the one in doubt than the precept, "*Do the duty that lies nearest to you.*" When the claims of the family conflict with those of distant strangers it is natural to say, "Charity begins at home;" when the question is between the advance of our own country and the progress of a foreign nation, patriotism enforces a prompt answer; when sister churches in our own town are unsupported, it is difficult for us to acknowledge the claims of a struggling congregation on the other edge of the continent.

But there is a limitation to every general truth, and were the principles above expressed pushed to their logical conclusion they would cut the nerve of all the great missionary enterprises of the day.

If nothing should be sent abroad until every home want was supplied, then as such wants never cease to grow, there would be no time when the needs of those whom we could neither hear nor see would be met.

Every one has a twofold responsibility—first, to himself and family, and afterwards, to his fellow-men who are without.

Every church likewise, however busy with the interests of the work at its door, has also a duty imposed by those ringing words of command: "Go ye into all the world and preach the gospel to every creature."

Our readers will doubtless suspect that we are not setting forth these truisms because of their abstract beauty or value, but because of their direct application to the matter of organized and systematic church erection.

Every Presbyterian church as an integral part of the large body known as the Presbyterian Church in the United States of America has a twofold responsibility—first, concerning the spread of the gospel in its own little community, and second, concerning its share of the grand aggressive work of taking possession of the world for its Master. The one duty it can take hold of with its own hands and can watch with its

own eyes. It certainly seems to be the duty that lies nearest to it; but the other duty can be no less important, for if neglected, the Church of Christ would soon cease to grow and expand and when that hour came its decadence would be near. What should be the relative proportion of gifts at home and abroad must be left for each church and each church member to decide; but that neither duty should either overshadow or cut the nerve of the other, is, we think, self-evident.

The Board of Church Erection is the agency of the church by which its general work of church extension is insured and sustained. Almost without exception young churches need help from without to secure church homes and so root themselves permanently where they have been planted. When such enterprises are located in large cities and in thriving Eastern communities, they can usually obtain the help they need from neighboring sister churches or from local associations or societies organized to foster church extension.

But when the young churches are isolated in sparsely settled states, so that, as is frequently the case, there is no sister church within twenty-five or fifty miles, and if, as is almost universally the case, they are without adequate resources within their own ranks, they have no such neighbors to whom to turn, and are liable to speedy disaster.

It was to meet such cases as these that the Board of Church Erection was organized. Through its instrumentality the oneness or solidarity of the Presbyterian Church is made practical and effective. Through its agency the infant churches, however far away and isolated, are brought into close contact with the older and more prosperous ones. The ideal result aimed at would be attained if there could be quickened such a vivid conception of the oneness of the common Church that distance could be in imagination annihilated, and the little churches upon the slope of the Rocky Mountains, the banks of the Columbia, or the Pacific coast, seem brought as near to the strong congregations of New York, Penn-

sylvania and Ohio, as if planted in their own established and prosperous communities. Then there would be a willing distribution of funds consecrated to church erection, where such supplies were most sorely needed, whether in the East or the West, the North or the South.

At present there is a tendency not unnatural for churches and presbyteries, in their interest in the work at their doors, to forget that other work, not only equally important, but also equally dependent upon their coöperation, which is separated from them by a thousand miles of mountains, rivers and prairies.

The immediate result is a falling off in the contributions to the Board for the general work, and a growing demand upon it from the very regions whence it should draw its largest supplies. By no means would we suggest that less should be given for work that is local and at short range. No one who knows the needs of our great cities doubts that in them far more should be done in the way of church extension; but if this *only* be done, then there must be a new interpretation of the commands of our Lord, and we must deny the immemorial testimony of his Church in behalf of missionary work.

Does the falling off in contributions to agencies distinctively those of the Church indicate that there is a weakening upon the part of Christians, or less interest in the advance of the Master's cause? We cannot believe it. May it not be, however, that the multiplication of non-denominational agencies and schemes of benevolence is drawing the minds of our people away from our own specific and organized work? If so, may we not ask our churches and our Christian brethren to remember that the Presbyterian Church, by its history and traditions, is not only committed to the carrying on of its various schemes of missionary enterprise, but also pledged to sustain them at a certain degree of efficiency. It is as impossible as it would be shameful and disastrous to call in its missionaries, close up its schools and leave its congregations unhoused.

Thus, on this larger scale, it may be said that while we would not diminish the gifts made to benevolent agencies outside of the Church, it still remains most emphatically true that to support those that have been

established within the Church, that have been approved by our wisest counselors, that have borne fruit to the glory of God for more than half a century, that have now opening out before them the grandest possibilities, is in the highest and truest sense to *do the duty that lies nearest to us.*

THE PRACTICAL EFFECT.

FROM AN INDIANA PRESBYTERY.

The presbytery has great reason to be thankful to the Board for past favors. You have helped us to put up, within the past six years, seven beautiful houses of worship in destitute portions of our field. We have a good deal of ground yet to be looked after, and feel that without the Board's help we could not have erected houses of worship upon our most needy fields.

FROM A MISSOURI CHURCH.

I am so glad that our Board can help in this matter [the building of a manse]. The next minister who comes here will not have to do as I did, take a tiny little house and "store" three wagon loads of his goods in a basement for a year, and then find the goods damaged by dampness, as mine were. But we have a good substantial home—"THE MANSE"—for the minister.

Thanks to the Board for its help, for without it the church could not have purchased the property.

FROM A CHURCH IN KANSAS.

We want to take this opportunity to thank you and the other members of the Board for your kindness. By your loaning our people this money you have helped our church over a hard place, and I believe checked a discord that was growing among our members. And I assure you every effort will be made to keep our church up in the rank that our General Assembly would be glad to have it. Again, let me thank you for the interest you have taken in us.

FROM A CHURCH IN NEW YORK STATE.

The pastor and people of the church wish to express their hearty thanks to the Board of Church Erection for the loan of \$500, by which we have been enabled to complete our church edifice. We have now a beautiful house of worship, in all respects fitted to the needs of our work.

COLLEGES AND ACADEMIES.



President J. W. Parkhill.

OCCIDENTAL COLLEGE.

PRESIDENT J. W. PARKHILL.

This institution was founded in 1887. A majority of the trustees must be members of the Presbyterian Church, and vacancies in the Board must be filled by vote of the trustees upon nominations made by presbytery. This wise measure secures a vital relation of the Board to the Church, and assures benefactors that the property of the college cannot be alienated from the denomination for whose use and benefit it was intended.

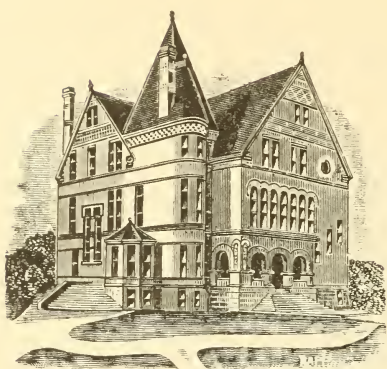
The president, Rev. J. W. Parkhill, who has been in the institution eight years, is a graduate of Princeton University. He proposes to maintain a high standard of excellence in the institution. Aided by a devoted and able body of teachers, he will

strive to prove the superior efficiency of the small college to promote scholarship, manhood and sterling Christian character, as compared with the mere intellectualism of the great universities.

The Bible has a prominent place in the regular curriculum, and all of the teaching is conservative and safe.

May the Lord anoint the eyes of the Church, that she may see clearly the great responsibility she bears before God for the young. "Feed my lambs," said he. What shall we say when the last day comes, if we heed not his behest?

The present year is one of special opportunity. In January, 1896, our building was burned. The loss of equipment was total. Insurance was not sufficient to cover all the loss. Five thousand dollars belong-



Occidental College.

ing to the Board of Aid for Colleges and Academies alone were saved from the ruins. The college is homeless. The sessions are being held in temporary quarters rented in the heart of the city of Los Angeles. A new site has been chosen by the trustees. There are seven and one-half acres in the tract, lying within the city limits, and on the lines of travel to Pasadena. The position of the college, therefore, is to be strategic and to command the valley from the mountains to the sea.

A fund of ten thousand dollars must be

raised to secure title to the land. This money will be expended in erecting a building, as the land is to be a donation from the citizens of Highland Park. Now is the time, now the opportunity, for some one to perform a deed of lasting usefulness to the Church and the world by endowing this young college. She holds out her hands imploringly in behalf of the young of the Church here on the coast. This country is yet poor. The great churches excuse themselves on the score of struggling for their own existence. This partly answers the question, "Why do not your large churches give more heavily?" The other answer is, "Lack of interest." With this phase of the problem only patience and faith can successfully deal.

The college, therefore, appeals in this time of her crisis for aid to erect her new home. This college is the only one in this vast empire of a State under the auspices of our great denomination. Kind friends in the East, remember in prayer those laboring for a mighty principle across the Rockies. There is gold in our hills, and money for the pleasures of life, but the coffers of the Lord are but scantily furnished and his educational purse empty.

FREEDMEN.

MARY HOLMES SEMINARY PRESBYTERIAN CHURCH, WEST POINT, MISS.

Under the above title there was organized, April 4, 1897, the first church under the care of our Assembly in the State of Mississippi. It was not the result of special meetings, for none have been held, but of the earnest spiritual life that has characterized this institution since it began its work in its new and beautiful buildings, on the first of last January.

Aside from the Sabbath morning preaching by the President, perhaps the most potent spiritual influence has been the class prayer meetings, held every Wednesday night for a half hour, at the close of the study period. These have been followed up with faithful personal work by the teachers. As a result, for some time one and another have been heard inquiring the way to Christ, and have found peace in believing.

The care of those young Christians and of others who came here as Christians, required the formation of a church. This was effected on the first Sabbath in April.

The President, Rev. H. N. Payne, D.D., was assisted on this occasion by Rev. G. E. Chandler, pastor of the Southern White Presbyterian Church, of West Point, who preached the sermon. Mr. Chandler's elders also assisted in the communion service that followed the organization.

Twenty-one persons, teachers and pupils, entered into covenant relations with each other and constitute the branches of this new vine, which, we trust, is the Lord's planting. May it prove a very fruitful vine.

The Southern Presbyterian Church is not strong in Mississippi, and, as has been said, this is the only organization under our Assembly in this State. We hope, however, and believe, that it will not be the last.

One of the pleasantest features of the occasion was the fraternal spirit shown by our Southern brethren. They assisted in every way possible, and then joined with us in the sacramental feast. Our relations with the white people of this region are all that could be desired. From the first they welcomed the coming among them of this institution for the Christian education of colored girls, and have thus added greatly to the comfort and pleasure of our work.

That this Christian school will have the large favor of the colored people is already clear. We ask the sympathy of God's people in our work, so often difficult and perplexing, and their prayers that it may prove a powerful influence in elevating this lowly and long-suffering race.

NEGRO ELOQUENCE.

Hon. R. L. Smith, the only colored representative in the Texas Legislature, a native of Charleston, S. C., who received his early education in our Wallingford Academy, and afterward graduated at Atlanta University, introduced a bill providing for a branch of the State University, for the education of colored youth, and made an earnest plea for his race and for the bill which was afterwards passed on the strength of his argument.

The plea of Mr. Smith for the education of his people in Texas applies to the race at large, and Mr. Smith's speech is here reproduced, in part, to show what a member of the race can do, as well as to show what ought to be done.

Mr. Smith said:

I come before you this morning as the only representative of a race that constitutes more than one-fifth of the population of the great State of Texas. To those among us who have studied sociology, who reason from cause to effect, who rightly understand what the age requires, the warning of the Sphinx comes with as terrible a significance as it did to *Œdipus*: "Answer rightly the question of life, or die." Our civilization is that of the round-head and the cavalier. It is essentially the product of the schoolhouse and the church. Not a single epoch has been marked by any great event that was not the offspring of intellectual and moral force operating from within outward.

When the Puritans stepped upon the shores of this continent, bringing with them freedom to worship God, they planted Harvard; they planted

Yale. They moved on, and as State after State was wrested from nature's wild domain, and turned over to civilization, college after college bespoke the tribute that the New Englander paid to the power of the trained intellect to conquer, hold and grow. All over our Western land the influence of New England ideas and methods sway. It was the same South of Mason and Dixon's line. The oldest commonwealth of them all established William and Mary College, and the most profound statesman of our Republic, a son of the Old Dominion, chose as a fitting tribute to be engraved upon the stone that should mark his resting place, and tell to the coming generations something of his service to the people, these words: "Here lies Thomas Jefferson, author of the Declaration of Independence, the statute for religious freedom, and founder of the University of Virginia."

It is a saying commonly accepted that our system of education begins with the common school and ends with the university. The history of the growth of education will show the reverse of this to be true; that in every State in the Union, the schools for higher education were established first, and the common schools afterwards.

Mr. Speaker, these citizens that come before you through me, their representative, were a few short years ago your slaves. Laws enacted upon your statute books made it a penal offense for the kindly disposed among the master class to open to our view that goodly inheritance—a knowledge of books. The Book of Seven Seals was not more closed to those who essayed to open it, than the accumulated knowledge of ages to our sealed vision. We were liberated absolutely naked in mental culture; naked in possessions; naked in the essentials of citizenship. The firesides around which you gather, and where you were fitted in morals and in precious memories to fight the battles of life, were not enjoyed by us. We had no incentive to industry, because we could acquire no property; had no incentive to morality, for our wives and children were not our own. None of those things that have moved you to reach forth and conquer a continent inspired us. To-day we have 300,000 unincumbered homes. Started on the journey of life without a dollar, we now pay tribute on \$30,000,000 worth. With nothing but the awful school of slavery, we have to-day cultured homes by the thousands. We have given you all that is distinctively American. Our progress in civilization is your very best argument as to the immense strength of your institutions, for through them we have gone further in thirty years than we could have gone in hundreds, perhaps, without them. Up the toilsome way that other races have trod, we recognize the fact that we too

must come. Slowly and painfully we must fit ourselves for the duties and responsibilities of citizenship. All we ask of you is to give us of your oil. Open up to us the same avenues for equipment that you give to others, and we will repay you by adding to the store of common wisdom something for the common good. Give us tools; turn on the light, and by your side we shall help to make great our country and our State; and with our lives we shall keep them as Horatius kept the bridge, in the brave days of old.

You will need us in the grand development that is soon to take place in our State; in your mills and mines and workshops; in science, art and literature. Have we not earned a just title to your lasting friendship? Have we not been side by side with you in every step that you have made? Have we not in the early days reclaimed the deserts, and made the wilderness blossom as the rose? If God has enlarged our boundaries, given us greater opportunities, why not prepare us and use us, your brethren, so that when the capstone to the temple of liberty is put on with shoutings we may have some humble share in the undertaking? Already we have flung to the breeze our banner. On it is written progress, service. Just across the placid waters of the gulf the daring, the intrepid, the gifted Maceo, has but yesterday died, as died Attucks in the Boston massacre, and Peter Salem at Bunker Hill—a martyr to liberty's most sacred cause. But a few months ago, the literary world was startled because a new star flashed across the sky—a lineal descendant of the genius of Bryant, Whitier and Longfellow. The latest American poet is a member of this humble race—Paul Lawrence Dunbar.

Mr. Speaker, when I came to Austin, as the humble representative of a people who were magnanimous enough to permit me to speak for them in the council of our State, there were three things that impressed me so deeply that all time will not efface them from my memory. The first was this magnificent structure, the capitol of our State, majestic in appearance, massive in its proportions, firm as the everlasting hills, upon whose rock-ribbed crown it sits. The more I gazed upon it, the more it grew upon me, until I found myself likening it to the State itself, majestic in size, complete in equipment, ample in proportion, a tower of strength—an image of beauty. Then I turned to the dam, Austin's great industrial enterprise. I saw the waters of the Colorado heaped back by this granite wall, and thought how surpassingly strong must be the barrier to keep in check and hold in bondage such a mighty force. But, after all, Mr. Speaker, I turned to that simple tribute of the

State to her illustrious dead. It stands a few feet south of this structure in which we meet. Upon its columns I read of those who voluntarily laid down their lives that one step might be made in the sacred cause of freedom. Engraved in enduring marble I read of Travis and Bonham; of Crockett and Bowie—names that will live as long as one single heart beats music to the footsteps of liberty; and over it all, its crowning glory, looking southward as if to catch the glimpse of coming friend or foe, I saw the silent figure, pictured in bronze—the hero of '36.

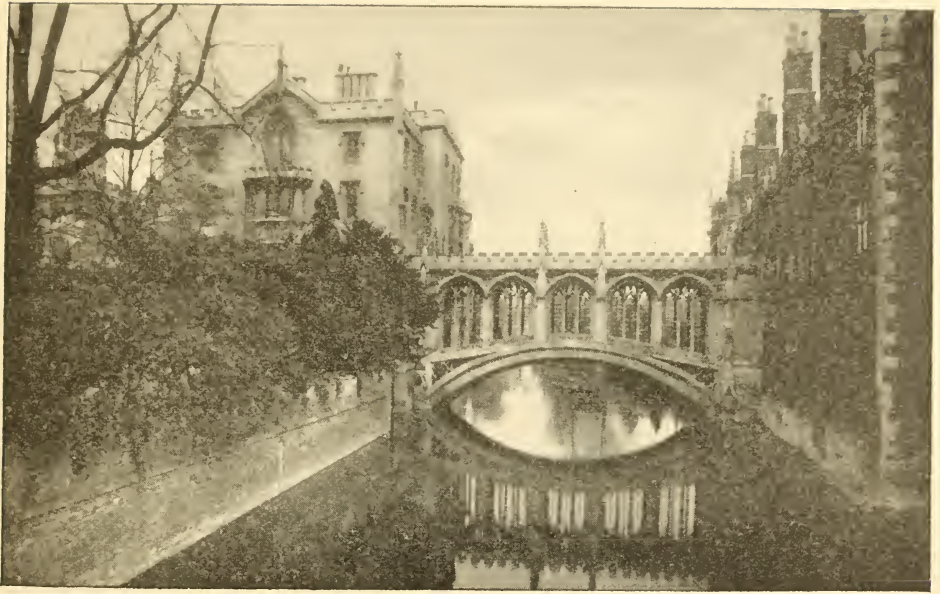
Then I said:

"What constitutes a State?
Not high-raised battlement or labored mound,
Thick wall or moated gate;
Not cities proud, with spire and turret crowned;
Not broad armed ports,
Where, laughing at the storm, rich navies ride;
Not starred and spangled courts,
Where low-browed baseness wafts perfume to pride;
But men—high-minded men,
With powers as far above dull brutes embued
In forests' breke or den,
As beasts excel cold rocks and brambles rude."

The South to-day is striving for eminence in the commercial world with one of her hands tied. Turn loose your educated blacks in your manufactures, workshops, mines and studios, and the world is yours. Fight your battles with your black hands as well as your white and you will win.

Our system of government, based as it is on popular suffrage, presupposes popular education. We need in the struggle that we are now making, to properly fit us for the duties and responsibilities of citizenship, as well as its privileges, noble leaders. These must be broad in mind, catholic in spirit, tireless in energy and consecrated in service. They must rightly understand that the race, which they lead, must measure up to the standard that has been set. The quickest way to train these leaders is to thoroughly educate them. Give them an opportunity to prepare themselves by the shortest practical route. Give us the tools to make these men with. Let them, even as he who now presides in this hall, love their country, because they know no other; because all that is noble within, or excellent without, has been fashioned and shaped by a State whose proudest honor will be that she found us weak and made us strong; found us despised and made us respected; found us rejected of men and made us sought after. And if there be a dark day ahead for popular republican institutions, when government of the people, by the people, and for the people, shall be pressed to the wall, the scale may yet be turned by these whom you have trained and equipped, and of whom it may now be said, as Mordecai said to Esther, "Who knoweth whether thou art not come to the kingdom for such a time as this."

EDUCATION.



Bridge of Sighs, Cambridge University, England.

Our illustration this month represents Magdalen College, Cambridge, England. The bridge seen is known as the "Bridge of Sighs," on account of a resemblance to the famous bridge with the same name in Venice. The Cam is a muddy little stream which meanders through the town, creating a necessity for many bridges, and setting an example which the streets of the place have shown a perverse disposition to imitate, for they are exceedingly crooked. So characteristic is a bridge of the place, and so closely is the river associated with the town, that we need not be surprised that the latter bears the name of Cambridge, the bridge over the Cam.

Low and antique houses crowd one another on the narrow streets, but the college buildings, scattered over an area of some miles, present an imposing and beautiful appearance.

Americans turn with peculiar interest to Cambridge because college life in this country, beginning as it did in Puritan New England, was inaugurated by men, most of whom were graduates of Emmanuel College (Cambridge University), which was founded in 1584 to be, says Prof. Mandell Creighton, a stronghold of the Puritan party in the days when they were waging a stubborn and determined war for

the possession of the English Church. The Puritan party represented a tendency towards a more perfect reform, and a restlessness under the necessity of conformity to certain rites and ceremonies which seemed badges and characteristics of distinctive Romanism; such as the wearing of the white surplice, the emblem of the sacerdotal character of the Roman Catholic ministry; the use of the ring in the marriage ceremony—the recognition, as was felt, of marriage as a sacrament, the ring being the "outward and visible sign of an inward and spiritual grace"; and kneeling at the Lord's supper, which was regarded as a recognition of the Roman Catholic doctrine of transubstantiation.

Harvard College recognized its relation to the University of Cambridge by adopting its name for the village, in the neighborhood of Boston, where its walls were set up, and by pushing forward its work of education in the spirit of the men of Emmanuel College.

THE AMERICAN COLLEGE IN RELATION TO RELIGION.

It is evident that religion was the cornerstone upon which the first American college was set up ;

and the history of college life in this country shows that the views of the founders of Harvard have largely influenced those who have controlled the beginnings and development of similar institutions of learning. President Porter of Yale has emphatically declared that, in his judgment, "*Christianity is not only friendly to the highest forms of culture, but is an essential condition of the same.*" His view was that "the essential facts and truths of the Christian system should be recognized in all the teachings of the college as true; that as a community the college should participate in Christian worship, and that its instruction and discipline should, with rare exceptions, be in the hands of men of a positive and earnest Christian character." He held that education properly, and indeed necessarily, includes the training of the character, and that the character can only be rightly formed when it is subjected to the authority of Christ. He believed that "that institution of learning which is earnestly religious is certain to make the largest and most valuable achievements in science and learning, as well as in literary tastes." President Eliot of Harvard warns us, however, in his inaugural address, that "the notion that education consists in the authoritative inculcation of what the teacher deems true—is intolerable in universities and public schools." But is it not equally intolerable to throw the influence of the university upon the side of materialism, fatalism, or atheism? In actual fact our institutions of learning find it impossible to be characterless and neutral upon the question of religion. Some theory of the universe will be taught in college halls; some form of theology will impress itself upon the minds of the students; it may be the theology of Comte and Spencer, of Buckle and Draper; it may be the theology of Moses and Jesus and John and Paul. The recent development of the great State universities, having the power of the commonwealths in which they are situated to uphold them, besides generous government grants, and in which it is practically impossible to guard the instruction from a bias, in one department or another, in favor of an agnostic, rationalistic, materialistic, or skeptical position, has raised a most important question as to the steps which the Church can wisely take to protect the hundreds of her own sons and daughters who are seeking the advantages which such institutions are offering freely for their use, from influences which may lead them away, not only from the faith of their fathers, but from all forms of religious belief. It is not enough that the president may be a man of Christian principles. He cannot control except indirectly the selection of the instructors in the various departments. One such in-

structor, interesting, scholarly, attractive, but skeptical, may exert a most powerful influence over the minds of the students, and perhaps to their lasting injury. What can be done? Our first hope lies in the effort to promote such a state of public opinion that the people will refuse to cast their votes for men nominated for the board of regents who cannot be depended upon to give the college an administration at least not opposed to Christianity; such a state of public opinion as will make it necessary for the regents to remove a man who assumes an attitude in a professor's chair which is hostile to religion.

We look in the next place to the ministers of the gospel in the university town to watch over the religious needs of the students, with all the aid that can be had from college Christian associations, or such organizations as the "Tappan Association," which has been established in connection with the University of Michigan. A very heavy responsibility rests upon such ministers, and we believe that they can be depended upon to fulfill their duty. We have ourselves seen enough to be persuaded that the young men of the universities can be drawn in large numbers to listen to the preaching of the word of God. *We are not to be so much in fear of false teachings as of a lack of opportunity to teach the truth.* We have always admired that bold utterance of Milton, in which he challenges all the winds of error to blow at their fiercest, *if only TRUTH be among them.* Let the ministers of Christ in our university towns be of good courage, so long as they can get a hearing for their message. In the name of Jehovah, let them set up their banners.

This subject is of the gravest importance, and we believe that the General Assembly showed great wisdom in the action which it took last May in answer to an overture from the Synod of Michigan, and at the suggestion of the Standing Committee on Education. It refrained from suggesting specific measures, but instructed the synods to make inquiry concerning the religious welfare of students in the State universities, and other secular educational institutions within their bounds, "in order that such provision may be made in each case as shall to them seem necessary and possible to care for the religious welfare of Presbyterian students, and to bring the great truths and claims of Christianity to the attention of other students." We have no faith in an alliance with the State universities; and the Assembly said nothing about any plan of erecting dormitories for Presbyterian students, in close association with these institutions, for the purpose of making it convenient and as safe as possible for them to attend. It was very far from proposing measures for the encouragement of parents to send

their children to be educated under doubtful or positively injurious influences with respect to religion. Our rules for candidates require that, in all ordinary cases, they shall pursue a thorough course of study preparatory to that of theology in *institutions which sympathize with the doctrinal teachings of the Presbyterian Church*. The Church would doubtless declare that the same general rule is suitable for all the youth of Presbyterian households under ordinary circumstances. But she cannot be unmindful of the fact that hundreds of her sons and daughters, for one reason or another, do find their way for instruction to the State universities. For these she expresses her deep concern, and bids the synods take the wisest and best methods which they can devise to keep them true to theistic philosophy and to the faith of their fathers.

THE PRESENT ATTITUDE OF THE AMERICAN COLLEGE TOWARD RELIGION.

President Thwing, of Western Reserve University, does not hesitate to say that "the American college represents a moral condition, a moral activity and a moral atmosphere"; and these "of a constantly increasing moral growth and vigor." "There are fewer bad boys in the American colleges than in any other gathering of American youth of similar size." "Not far from two-thirds of the students in the American colleges are members of Christian churches." We are assured that in all our colleges attention to the religious and moral character of their students is the supreme concern. Certainly if one will compare the condition of things with reference to morals and religion as they are to-day in our institutions of learning with what these were forty years ago in such a university as that of Cambridge in England, he will have reason to be grateful. But enough has been said to indi-

cate the existence of grave perils, to be avoided only by the most prudent measures; the existence of perplexing problems, to be solved only in the exercise of the highest wisdom. It has been impressively said that "Oxford and Cambridge are more powerful in England at this moment than the Lords, the Commons and the Queen together." And who shall estimate the power and influence of the multiplying colleges of America, a power largely due to the moral and religious influence they are exerting in every portion of the land? Hardly a more important task is before us as a people than to watch with the most zealous care over the development of these institutions, where to a large degree the men of influence for the future are to be trained, and whence we are to obtain our candidates for the ministry of Christ.

HOW THE BOARD GOT THROUGH THE YEAR.

It has lived within its income. It owes about nine thousand dollars. It has had on its roll during the year 903 men, of whom 742 were "renewals," and 166 were new men. The total is 129 less than last year; and the assistance rendered has been much less. It is greatly to be hoped that the income next year may permit a much more generous policy.

The Board has given very careful study to the suggestions made by the presbyteries, missionary superintendents *et al.* on the subject of giving all candidates for the ministry, under ordinary circumstances, employment in missionary fields at the beginning of their ministry, and it is hopeful that its report upon the subject may prove of permanent value.

Finding this space unoccupied, as we make up the pages, we give it to two Foreign Mission items, for which there was not room on page 422.

A few years ago it occupied but a small place in the attention of missionaries and the native Christians. The wide circulation of Dr. Nevius' little book on "Methods of Mission Work," from our own Presbyterian headquarters, has given a vigorous impetus to this idea, and now it is grasped as a great essential principle by nearly all missionaries, and acknowledged as most healthful by the great body of native Christians. It bodes

much good for the future dignity and influence of these indigenous churches in foreign lands.

Touring is no holiday excursion business. Such distances are made by so many inconvenient methods; the stopping-places usually in native inns and homes the most repellant to a Christian American's ideas of comfort, and that for weeks together, the subsistence often unpalatable native diet; that altogether the labor and discomfort incurred in itineration from one year's end to another by our seven hundred missionaries is quite beyond any means of computation.

PUBLICATION AND SABBATH-SCHOOL WORK.



“They Made Quite a Congregation.”

SALMON RIVER SCHOOLHOUSE.

The above cut represents a service at the organization of a Sabbath-school at the Salmon River Schoolhouse in Washington county, Idaho. The scene is described in the article entitled, “On the Trail for Sabbath-school Work,” in the May number of this magazine. This little school will be increased in number by the attendance of children and young people from an adjacent settlement. The Sabbath-school missionary, the Rev. M. G. Mann, stands to the right of the picture; the man sitting on his left holds the missionary’s horse by the bridle. These people gave Mr. Mann a cordial welcome and invited him to their homes. The humble schoolhouse, the decorous appearance of the little congregation, all in Sunday attire, the ponies turned loose on the hill-side, the suggestion of vastness and solitude in the weird landscape, make a frontier scene true to the life.

PRESBYTERIAN SABBATH-SCHOOL MISSIONS IN THE CHURCH: THEIR PLACE AND POWER

Now that so much is being said and written as to the administration of Church Boards, it is well to throw all the light possible upon the institutions under review. Our business in this article is with

the department of Sabbath-school and Missionary Work. This is the youngest of all Presbyterian missions. In some respects it may be regarded as one of the most successful and popular. It is a department and not a Board. In other words, it has not a separate individual existence in the eyes of the Church. Its special work forms part of a broad and general plan committed by the Church to the “Board of Publication and Sabbath-school Work.”

The connection of Sabbath-school missions with the publication interests of the Church is a matter not so much of constitution-making, as of history and development. It sometimes happens, both in public and private affairs, that connections and alliances come about without deliberate contrivance, but in a natural and practical way—as it were, spontaneously. It is interesting to note the development of Sabbath-school missions. Publication interests in the Church turn largely upon the literature of the Sabbath-school. In seeking outlets for this literature there was first evolved the plan of colportage—a combination, part missionary, part book agency. The book-agency part of the plan eventually became its secondary feature. The missionary part took the form of house-to-house visitation, with the planting—first at rare intervals, afterwards, as the work developed, more frequently

—of Sabbath-schools in spiritually destitute places. The results, however, were for some time exceedingly meagre. This was the germ of Sabbath-school missions.

Shortly after the reunion of the Old and New School branches of the Church, two forward steps were taken in connection with the publication interests of the united Boards—namely, the organization of two departments, known respectively as the Periodical department and the department of Sabbath-school Work. Sabbath-school Work in the broad signification of the phrase has two main divisions: first, the issuing of Sabbath-school books, lesson helps and periodicals; and, second, the general work of school elevation, improvement and increase along the lines of Presbyterian polity and doctrine. The former division calls for management by special literary experts, and was therefore, so far as Sabbath-school books and lesson helps were concerned, committed in the original organization of the Board to a distinct department, subsequently known as the Publishing department. The importance of Sabbath-school periodical literature became apparent in the course of years, and in 1870 a Periodical department was established. In 1871, a department was created to which was committed a portion of the second of the above-mentioned divisions, namely Sabbath-school elevation and improvement. Sabbath-school increase had to some degree been already provided for in the Colportage department. To the new arm of the Board thus created was given the title, "The Department of Sabbath-school Work." Thus it appears that from 1871 to 1887 we find four distinct lines of Sabbath-school work under the care of the Board of Publication—(1) Books, (2) Periodicals, (3) Elevation and Improvement, (4) Increase (colportage). The action of the General Assembly in 1887 was to unite the first and second into one department—the EDITORIAL, adding to it the preparation of the other publications of the Board; and to unite the third and fourth into another department—SABBATH-SCHOOL AND MISSIONARY. The designation of the agents of this department was altered from "colporteurs" to "Sabbath-school missionaries," their qualifications and duties and the field of their operations being also materially changed.

It was the close relation between the publication interests of the Church with these four lines of work which led to the growth of these several departments, now concentrated into two. The development was along the natural and practical lines of actual necessity and convenience. The Church was not working upon a pre-arranged theory. It watched with approval the natural development of the missionary

idea in Sabbath-school work, never dreaming of separating it from its root and transplanting it into new quarters. It fostered and nurtured this new life, which had spontaneously appeared and was so full of vigorous vitality. Year after year it issued manifestoes to synods, presbyteries, churches, Sabbath-schools, directing attention to this important missionary feature of a Board originally designed as a producer of Presbyterian literature, but now taking its place in the Church as a missionary Board also. And so the work has gone on from year to year, till this new and tender plant of Presbyterian Sabbath school missions, like the tree in the parable, has grown into exceeding great dimensions, and the question as to its proper place in the Presbyterian Church scarcely seems to be one which in the light of these historic facts should give the Church very much concern. A union so spontaneous, natural, healthful and so full of promise and fruition is not one to be readily interfered with, nor to be set aside without the very gravest reasons. Perhaps the time honored words of the marriage service may before this have occurred to the reader as by no means out of place here—"What God hath joined together let not man put asunder."

A word as to the power of Presbyterian Sabbath-school missions in the Church. Power is seen and felt by results. Study the results of Presbyterian Sabbath-school missions since 1887, the year when it took on new strength in its alliance with the educational feature of Sabbath-school work. Truly it is a record for which the Church may feel grateful! No such record elsewhere meets the eye of the historian of missions. More than one hundred children and youth every day led out from the gross spiritual darkness which burdens our American civilization and sent back living lights to illumine that darkness! Every day two or three Sabbath-schools planted! Every day nearly 200 house-to-house visits by devoted men in regions far from Christian privileges, and in these visits every day thousands of pages of bright tracts and periodicals, and hundreds of Bibles, Testaments and bound volumes left as mementoes. Hundreds of Presbyterian churches dot the vast expanse of the frontier, which would have no existence but for the labors of these men. These are only part of the fruits, even of such as can be enumerated, and of those which cannot be numbered it may be said in brief that they have been for the healing and the blessing of myriads of lives. Make every allowance for failures and errors of statement—discount every published detail of results by one-half—and still, unless there be a conspiracy in our midst to deceive and plunder the Church—an inconceivable supposition—the

glory of this work, growing up from the very weakest of beginnings, evolved without special design from the simple idea of book colportage, shines forth with an effulgence which compels admiration and grateful hallelujahs.

All this is not to say that the highest excellence has been attained in the prosecution of the work ; that as much is being made out of the root idea of Sabbath-school missions as is possible—that no mistakes have been made, no opportunities missed, no poor work or dead-wood found. No one would expect this in any work of the kind, and it may frankly be admitted that of all kinds of mission work this is peculiarly susceptible to criticism. The mistakes, the poor work, the inefficient agent, cannot be hidden. But he who discovers imperfections in any great work is very apt to generalize too quickly. He forgets the immensity of the field. He reasons from the particular to the general—always a dangerous process. He sees that in certain details the success he looked for has not come ; he takes no account of the scores of successes which lie in some other details not within his observation. For instance, in one particular presbytery our missionary in a certain year shows almost a blank record as to new schools. Close examination shows him to have been greatly prospered in the building up of the schools of a former year. In another presbytery a critic finds fault with what he calls the ephemeral character of the work ; he fails to note the fact that the population is shifting and changing, and that permanency in anything is for the time being out of the question ; he forgets that in this rough world a great deal of work must needs be ephemeral—worker and work alike passing from human observation—but possibly, for all that, in the light of the unseen, of infinite moment. We must not condemn things simply because they do not last. The sower of the

parable went on sowing, though much of the seed was lost. The fact is that there is no good missionary work which any one can try to do, but it surely will meet with some worthy matter-of-fact critic, somewhere, who will see nothing but its imperfectness. The old stock arguments against all kinds of mission work are continually being vamped up and made to do duty over and over again, to the distress of many a faithful worker and the comfort of the fault-finders and the niggardly.

This Presbyterian work is carried on in a healthy Presbyterian fashion. This means, first of all, that from core to circumference it is loyal to the great principles of our Church polity. It asks the Church to take nothing for granted, or on outside authority, or on the strength of respectable names. It relies for its support upon free-will offerings intelligently given upon a presentation of facts, aims and methods. It pays its way, never going into debt beyond resources actually in sight. Every presbytery, every synod, has the practical oversight and control of the work within its bounds. It is carried on along lines of comity with every other Board of our Church. While generously and broadly catholic in its attitude to other denominations, it is confessedly the most aggressive and pioneer missionary agency of the Church in our own land ; and is planting Presbyterian principles in all their soundness, purity and Biblical character, over the newly developed regions of America.

These are matters of fact, well attested by unimpeachable evidence. Taking them in conjunction with the humane, evangelical, tender work done for helpless childhood and for the cause of Christian patriotism and civilization, is there any cause for wonder that the Church has a very warm place in its affections for PRESBYTERIAN SABBATH-SCHOOL MISSIONS.

“ What effect will the predominance of Russia in Korea have upon our mission work ? ” Serious interference with their work is not anticipated by our missionaries, as they believe that Russia's desire in Korea is not to dictate the internal administration but to control Korea as a strategic point in the development of her far-Eastern possessions. Russia will be the dominant factor in determining Korea's foreign policy, but the recent treaty between Russia and Japan with reference to Korea does not indicate the intention of either to actively participate in the internal administration.

The line of railway to be built from Chemulpo to Seoul, and thence via Pyeng Yang to Eui Ju on the Manchurian border, will doubtless connect in time with the projected Russo-Chinese line from Moukden to Port Arthur, and in case of another war Korea will be the great point of advantage to the nation which controls her. While Russia's presence there is not to be expected to give active assistance to the mission work, the tranquillity secured and the opportunity afforded Korea to develop herself is a great advantage to missionary interests. (See pp. 422 and 427.)

Young People's Christian Endeavor.

"Serving Him Gladly" is the motto of that excellent Christian Endeavor paper, *The Lookout*.

* * *

"Current Events and the Kingdom," was the subject at a popular meeting held by the Presbytery of Southern Dakota.

* * *

One who was always punctual at public worship explained that it was a part of her religion not to disturb the religion of others.

* * *

Learn, said Newman Hall, never to interpret duty by success. The opposition which assails us in the course of obedience is no evidence that we are mistaken.

* * *

"Society of Christian Duty" is the name of a Christian Endeavor society of fifteen members, just formed in the city of Rome, since "Endeavor" cannot be translated properly into the Italian.

* * *

Miss Mary L. Barnes, who was once a teacher in Scotia Seminary, is now teaching in Lovedale, South Africa. She has charge of 188 pupils, fifty of whom have become Christians during the past year.

* * *

The Presbyterian Endeavorers of New York City contributed an average of twenty-nine cents per member to the special thank-offering fund, to help pay the debt of the Board of Home Missions. The whole amount given by Presbyterian young people for this purpose was \$12,400.

* * *

The Committee on Young People's Societies in the Synod of Illinois last year, having sought to learn what pastors and sessions thought of the influence of the Christian Endeavor society upon the life of the Church, reported that they received many words of praise and commendation, but not one word of dissent.

* * *

The various committees of the Presbyterian Endeavor society in Canon City, Colorado, alternate in leading a monthly conference. After a devotional service the committee in charge outlines its work, and then invites discussion and asks for suggestion from other members of the society. These helpful conferences, one hour in length, are well attended.

Edward Payson's three rules for life were: 1. To do nothing of which I doubt in any degree the lawfulness. 2. To consider everything as unlawful which indisposes me for prayer and interrupts communion with God. 3. Never to go into any company, business or situation in which I cannot conscientiously acknowledge and expect the divine presence.

* * *

The article on Method in Work, by Mr. Harry P. Ford, which appeared in our December number, was reproduced in the *Holland Reminder*, and fell into the hands of the Rev. Charles Robson, of Glasgow, Scotland. This gentleman, who is now president of the Christian Endeavor Union of Scotland, writes that he has adopted in his own society Mr. Ford's plan, and that it works admirably.

* * *

At the installation of new officers in the Presbyterian Endeavor society in Canon city, Colorado, the eight committees formed in a circle while a representative of the session gave to each committee a word of counsel in scriptural language. A member of this society writes us gratefully of the interest taken by the officers of the church in the efforts of the young people. Renewed zeal for Christ and the Church is the result of this appreciation.

* * *

The report of the committee on narrative presented at the last meeting of the Synod of Minnesota, by the Rev. Allen Bell, D.D., contained this suggestive passage: "In this age of steam and electricity the Church must adopt methods suited to the changed conditions, and music and the Young People's Society of Christian Endeavor and other forms of social effort must be kept in the foreground, but never at the expense of truth and creed and doctrine, for life is the thing to be aimed at, and life is based upon and results from an intelligent faith. If there is one weakness to be noted in all the reports received, it is the substitution of noise for quiet thought, of action for character. A quiet home and a quiet Sabbath and increased hours of contemplation are much needed to deepen the spiritual life of our people."

* * *

Mrs. H. V. Noyes writes from Canton in *Woman's Work for Woman*, that recently a wealthy Chinese lady applied for admission to the Second Presbyterian Church in that city. Her examina-

ation by the session was satisfactory: she gave good evidence of conversion. It was the more remarkable since this was the first time this Chinese lady had ever met any missionaries or had conversation with them on the subject of religion. On inquiry it was found that two years ago her husband, a literary man, when calling on the husband of a woman who was the teacher in a Christian school, saw a well-worn book on the table. Learning that it was the foreigner's sacred book—the Bible—curiosity led the visitor to ask for the loan of the book, which he read and gave to his wife to read. He also purchased several copies for his household.

* * *

The Committee on Young People's Societies in the Presbytery of Oakland, reported at the spring meeting of presbytery that in all the churches there are organizations for the Christian training and development of the young, almost without exception of the Christian Endeavor order. These societies are thoroughly loyal to the Church and its institutions, and have enjoyed the diligent and prudent oversight of the pastors. The young people are taking an increasing interest in the great cause of missions, some of the most delightful meetings of the Endeavor societies being of a missionary character. The attempt to encourage the young people to take up courses of reading in church doctrine and history has been especially fruitful in two congregations, and the committee hopes the plan may be generally adopted throughout the presbytery.

THE STORY OF AKIYAMA.

The Rev. Dr. David J. Burrell relates in the *Observer* the story of a Buddhist, Akiyama, secretary of the Japanese legation at the Russian court. On a visit to London he made the acquaintance of a Christian lady who presented him with a Bible and prayer book. Reading from a sense of courtesy, he became interested, but was much like the chancellor of Queen Candace, who, when asked if he understood, replied, "How can I, except some man should guide me?"

In January, 1897, as he was passing through New York city on his way to Japan, Akiyama found in his room, at the Sturtevant House, a copy of the prayer book. In turning over its lessons, from the gospels he read again the words of the Lord Jesus, and the conviction suddenly came to him: "This Jesus is the very Christ, the one who alone can save my soul. The Buddha is nothing; Christ is all. The Tripitika are false; the Bible is a revelation from God."

Rising from his knees, he burned the Buddhist

scriptures which he had revered from his youth. Then he determined to make an immediate confession of Christ. To one of the proprietors of the hotel he made known his desire, saying: "I believe. What doth hinder me to be baptized?" This gentleman took him to the Reformed Church near by, some of the officers of the missionary board were called in and Mr. Akiyama gave his testimony. Among other things he said: "In the former time I groped about in the darkness, searching for God; this time God came after me."

That afternoon, at a meeting of the Woman's Board of Missions, then in progress, after a very satisfactory examination, the ordinance of baptism was administered. A Bible was then presented to him in behalf of the Woman's Board, "Blest be the tie" was sung, and the right hand of fellowship was extended to Mr. Akiyama by all who were present. The next day he set out for Japan, followed by many prayers.

A HOME CHRISTIAN ENDEAVOR.

In a Presbyterian congregation in Illinois, three years ago, a Sunday-school home department of two hundred members was organized. During the canvass it became evident that in many households there was neglect of prayer as well as Bible study. So a card was prepared bearing these words; "In His Name. Trusting in the help of the Holy Spirit, we will endeavor to have family circle of daily Bible readings, circle of prayer, audible thanks at table." This home Christian Endeavor pledge, signed by some member of each household adopting it, has proved a channel of much blessing to many homes. Our correspondent, who reports the plan, suggests that at the daily family prayer hour, though the group be enlarged by guests, all should have the privilege of participation, each one being supplied with a Bible for alternate reading. Preface this with the prayer in concert, "Open thou mine eyes, that I may behold wondrous things out of thy law." Psa. 119: 18. In the prayer which follows let the father begin and all follow, from the youngest child up to the mother, with the guests. A verse of a hymn may fitly close. This mutual participation, where all have equal privilege for equal blessing, recalls the scriptural "church which is in thine house."

Man's plea to man is that he never more
Will beg, and that he never begged before;
Man's plea to God is that he did obtain
A former suit, and therefore sues again.
How good a God we serve, that, when we sue,
Makes his old gifts the example of his new.

—Quarles.

"WHAT TIME I AM AFRAID, I WILL
TRUST IN THEE."

BY S. H. B., ROCHESTER, N. Y.

Alone and helpless on the storm-tossed ocean,
Rising and falling in the billows' swell,
I hear with joy, amid the wild commotion,
The watchman's cheery cry of "All—all's well."

Louder the crashing sounds above and under,
Drowning the clangor of the half-hour bell,
But high above the noise of wind and thunder
Comes the assuring cry of "All—all's well."

When waves of doubt within my heart are swelling,
And seem almost to ring faith's final knell,
There comes a soft and heavenly whisper telling
That Jesus has the helm, and "All—all's well."

And when 'mid Jordan's floods my soul shall shiver,
And all its waves and billows o'er me swell,
O, Jesus, Saviour, wilt thou then deliver
And whisper to my spirit: "All—all's well."

IDEALS.

REV. THEO. F. BURNHAM.

St. Paul's letter to the Philippians is one of the choicest of the "God-breathed" epistles. A tender interest in the church addressed was felt by the apostle. This was the first city in Europe to receive the gospel. His memory was rich in recollections of the *proseucha* by the riverside, the pitiful damsel possessed by a demon, the exorcism, the uprising of the mob, the dismal dungeon with its songs in the night, the earthquake, the conversion of the jailer, the fraternal supper after the household baptism and the washing of the stripe-made wounds. Now again in prison, at Rome, the apostle receives a "missionary box" from the church and writes his thanks in a loving letter, and therein urges the Christians at Philippi to high achievement. In that rich verse of the "whatsoevers," where the apostle says, "if there be any virtue and if there be any praise, think on these things," the virtue demanded is more than chastity. It is manliness—all round character. The term praise urges to the possession of such qualities of heart and modes of life as are worthy of praise. They are told to *think on these things*. Our most real things are our thoughts. Thing and think are related words. We all aim at a successful life, and success is a matter of ideal. The word ideal is from a Greek verb meaning to see. Our ideals are the things seen by the soul, facts not yet accomplished but meant to be. The ideal is the motor to the trend of life. The ideal is a haven sought steadily, whether the winds favor or are adverse, a destiny

to be achieved. It takes three things to secure success; a right ideal; consecration to that ideal; opportunity. The two former usually make the third. The world has room or makes room for the men and women consecrated to right ideals.

Notice the possible spheres of the ideal. There is an ideal of the physical. The pugilist, the athlete and the fair woman are here in an ascending series. The ideal is pursued for an end. The belt of superlative brute force, the personal or college honor in athletics given in medal or fame, or a husband and a shining social career. It is good, in a way, to be a fine animal, but the "mens sana" is more than the "corpus sanum," and the well-trained mind has a story above it in the cultured heart.

Carlyle was a pungent philosopher, but heart along with head superiority made everybody at Rugby love Dr. Arnold. The ideal man is one excellent in body, mind and soul. The fair woman makes her ideal worthy when she is ambitious to be a useful, uplifting companion to a noble man, and to be a mother of ideal children, and when willing to deny self to make the ideal real. All clean life that is secular can be made sacred by right ideals. The youth aspires to be a "merchant prince," not alone for its gold and glory, but to serve the race and to show a pattern of industry and integrity. He may sanctify the legal calling by aiming to be an honest lawyer and consecrating himself fully to the realization of the ideal set before him. The highest motive is that of serving God through the service of men. The problem is how best and where. We need to clarify our vision as to what is success. Wealth or fame are not sure criteria of success. We ask, "How much was he worth?" when some rich man dies. He may leave millions though he was not worth a dime. Character is success. Superb manhood is superior to mints of gold with lack of mind and soul achievement. Character and ability are the basis of reward and the foundation of esteem. Many failures come from flaws. The shaft which broke had one weak spot only. We ought then to start out in life to serve God. We then inquire where and along what lines. Finding our place, our ideal is to do there our best. The ideal of character is to be ever before us. The best ideal was realized in the Master. We seek likeness to Christ, in whom we find as stately stones in his temple of the inner life these—sincerity, purity, unselfishness, courage, industry, breadth, spirituality. To transmute his life into ours means more than admiration and emulation. It means regeneration and sanctification, and these divine favors are both open to such as, finding virtue and praise, think on these things.



Christian Endeavor Society, Dehra-Dn, India.

CHRISTIAN GIRLS' BOARDING-SCHOOL.

The Christian girls' boarding-school at Dehra, India, a most important part of the work of the Presbyterian mission, has just completed the fortieth year of its existence. The government inspectress states in her last report that of the twenty-four schools visited in the northwest provinces, this was second in rank. There are now sixty-eight pupils, all but two of whom are Christians. Some of the graduates occupy public positions of responsibility. One is principal of a large government college for women; others are practicing physicians or teachers in schools or zenanas. Many are engaged as wives and mothers in training a new generation of Christians.

The picture of the Christian Endeavor society in this school, on the opposite page, is from the work by Dr. James S. Dennis, "Christian Missions and Social Progress," soon to be issued by the F. H. Revell Co.

EDWARD MARSDEN,

The writer of the interesting article on page 399, was born at Metlakahltla, in northern British Columbia, May 19, 1869. His parents were both heathen, but were converted to Christ ten years before the birth of Edward. They took the English name Marsden after their conversion. Edward's father died when he was only nine years old. He was then obliged to work to help his mother support the younger children. His first summer's work is said to have brought him "three dollars, a pair of trousers and a sack of potatoes." He was very industrious and active, and learned to do some work of a good many trades.

"When the 'Five Years' Persecution' broke out [of which he tells in his article], the school was closed, and in the three years following, instead of receiving a good English education, he worked at eight different trades, bricklaying, clock-repairing, house-painting, gardening, tinsmithing, store and bookkeeping and boat building. These enabled him to help his sisters and family, and also to complete their house, which his father had just begun before he died.

"Early in 1885, he went on board a steamer as a deck hand and cook. He was afterwards promoted to coal shoveling, and from the handling of that shovel he went up, step by step, to the handling of the fifty-horse-power engine. He received the title of First Assistant Engineer with wages that were beyond his expectations, and two years afterward he was intrusted with the care of the steamer."

After the removal into Alaska, he built a cottage



Edward Marsden.

for his family. "He went to Sitka in the spring of 1888, and there again he resumed his studies, which he had been obliged to neglect in 1882. While there, he was named 'Jack-of-all-trades-and-master-of-some,' and at one time, owing to the sickness of the superintendent, the institution was committed to his charge until he was able again to resume his duties.

"From Sitka he visited his new home and, having supplied the needs of his mother, he left Alaska early in 1891 and came to Marietta, O., to get an extended and liberal education before entering upon his life's work."

He was graduated from Marietta College with the class of 1895, and is now in the Middle Class in Lane Theological Seminary. See our May number, p. 318. Our readers will find his article, on p. 399 of this number, "Old and New Metlakahltla," exceedingly well worth reading.

THE REMINISCENCES OF WILLIAM A. BOOTH.

[See Frontispiece.]

A beautiful volume bearing this title has been sent to us by Mr. Frederick A. Booth. It is a frank, lucid and artless record of what Mr. Booth remembered of his own long and happy life of ninety years, 1805-1895.

Born in Stratford, Conn., in 1805, his father a sea captain, who lost his life with his vessel and most of his property by the upsetting of the vessel in Boston harbor, William was one of five children left with their widowed mother

on a farm in Stratford. When he was thirteen years of age the care of this farm "fell into his hands under the direction of his mother." At the age of sixteen he went to New York. Before he was of age he became a partner in an importing house, and he was actively engaged in manufacturing and business enterprises for over seventy years, resigning the presidency of the Third National Bank of New York in 1892, when eighty-seven years of age.

Prudent, diligent and successful in his private business, he was active and useful in the management of many benevolent institutions, some of them of world-wide influence. Of the Syrian Protestant College at Beirut, and of Robert College at Constantinople, he was an efficient promoter at their origin in 1863, and a wise and faithful trustee until his death.

Not in those enterprises alone was he associated with Mr. Christopher Robert, from whom the college at Constantinople took its name and received an endowment of about \$300,000. They were in most intimate church relations. They, with two or three other men of kindred spirit, led the movement by which the Brainerd Church was organized in 1834, and in 1835 he became one of its elders. He continued in that office "for sixty years, first in the Brainerd Church and then in the Fourteenth Street Church, its successor.

In his reminiscences, Mr. Booth gives the following account of the origin of that church :

"We commenced work in connection with this enterprise in the month of October, 1834, and the Rev. Asa D. Smith, who had been invited to become its pastor, was ordained and installed. Afterwards we were ordained as ruling elders. Mr. Smith had graduated in the July previous from the Andover Theological Seminary. Mr. Robert went up to Andover to urge upon him the acceptance of a call to this church. When he reached Andover, he found that there was a call from a very large and influential church at Portsmouth, N. H., in Mr. Smith's hands. The committee from Portsmouth and Mr. Robert met in Andover. Mr. Smith submitted the question to Dr. Leonard Woods and Prof. Moses Stuart, and asked them to tell him what he should do. They declined to express an opinion. That night Mr. Robert was so intent upon the subject that he spent the whole night in prayer. The next morning Mr. Smith decided that he would go to New York. The services for eighteen months were in a small room over a liquor store. The church edifice

was finished a year later, when the membership had largely increased.

"All the elders were very earnest in their work, devoting the time during the day to their business, and almost every evening in the week to the interests of the church. Mr. Robert was superintendent of the Sabbath-school, which was large, and the elders were all teachers in the school. Mr. Smith was a very earnest, devoted minister and a most efficient pastor in helping all the members of his church to find active Christian work, and very laborious in seeking the salvation of the souls of those who were impenitent.

"During the religious services of 1834 or 1835, among the inquirers was a young man named Shedd. He remained in a state of deep anxiety for a period of two or three weeks. I had conversed with him a number of times ; so had Mr. Smith and the other elders. One evening I went to him at an inquiry meeting, and found that he was still in doubt. I gave him the text, 'Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ.' (Rom. 5 : 1.) I passed on to another person with whom I wished to converse. The text made an impression upon him, and that night, after he left the church, he expressed a hope.

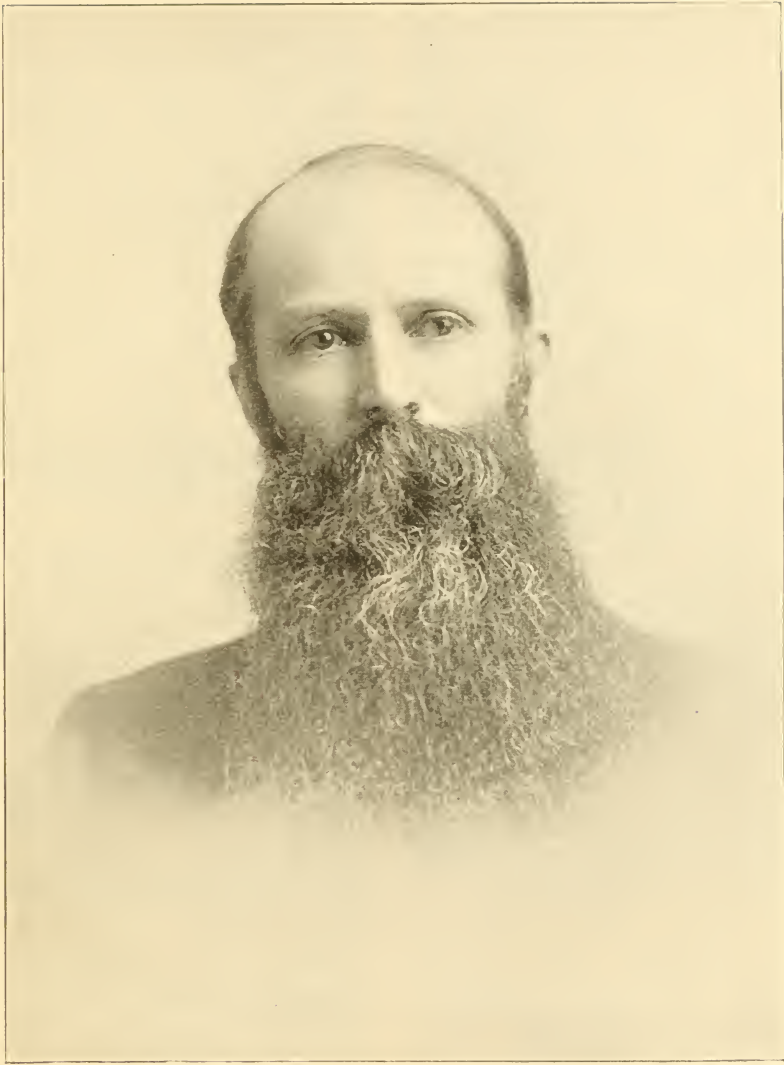
"That young man was William G. T. Shedd, who afterwards became so eminent a theologian."

It is pleasant to find this eminently diligent and successful business man—at once a man of affairs and a man of God—near the end of his useful life, deliberately recording the following sentiments : "I have made it a point to help forward every good object in the places where I have lived. While it has cost me something, the cost has been moderate, though the benefits resulting have been great.

"The best part of my life, and that which I look back upon with the most satisfaction, has been that which I have spent in the Sabbath-school and Bible class and in laboring for the conversion of souls, and in connection with institutions for the spread of the gospel, and those of a philanthropic character. The business part of my life appears unimportant, and the honors in connection with financial institutions transient.

"One of the points of my life has been always to keep in the company of good men, and I think I have found very great benefit from this."

We earnestly commend this testimony to our young readers. "Walk with wise men, and thou shalt be wise" (Prov. 13 : 20.)



Oliver D. Eaton.

This portrait of the late beloved Treasurer of Home Missions for our Church appeared in our last December number, shortly after his death. We are sure that our readers will welcome it again. We intended to place it in connection with the article entitled "The Home Mission Executive," in the goodly company of officers of the Board with which he labored so faithfully and so long, but it was found impossible to get the two home mission articles and the eight pictures illustrating them into the sixteen pages which had been reserved for them, and this was the only one the transfer of which to this

page would overcome that difficulty, the pages immediately preceding and those immediately following those sixteen having been printed before the cuts reached us. This is scarcely to be regretted since it gives us the opportunity to place that thoughtful, honest face here where our *young* readers will be more sure to get the instructive inspiration of it. We hope that none of them are ever content to read only these pages, but are glad to have this give them special prompting to the study of the pages devoted to Home Missions.

LESSONS FOR JUNIORS.

The Juniors in the Market Square Presbyterian Church, Harrisburg, Pa., have done thorough work in Bible study under the direction of their pastor, Dr. George B. Stewart. We give below one of the lessons, and also an analysis of the epistle which was the result of the work accomplished in five lessons.

THIRD LESSON, *November 2.*—Repeat Paul's epistles in the order in which they were written, as follows: I. Thessalonians, II. Thessalonians, Galatians, I. Corinthians, II. Corinthians, Romans, Colossians, Ephesians, Philemon, Philippians, I. Timothy, Titus, II. Timothy. What was Paul's first epistle? When was it written? *About A.D. 54.* From what place? To what church? Where was Thessalonica?

I. Division. 1:1. (The figure before the dots always refers to the chapter, and the figure after the dots to the verse.) Who joins Paul in writing this epistle? What two blessings does he ask for this church? This verse makes the first division of the epistles; What shall we call it? I. THE SALUTATION.

Section 1. 1:2-10. What two things does Paul say he always does for them? 1:2. What three things does he remember about them? 1:3. What does he say he knew of them? 1:4. How had the gospel come to them? 1:5. Of what two persons had the Thessalonians become followers? 1:6. What had they become to other churches? 1:7. For what had they become known in every place? 1:8. What had they been before Paul came to them? 1:9. When they turned from their idols what two things had they done? 1:9, 10. These verses make the first section of the second division of the epistle; What shall we call it? 1. *Paul praises the Thessalonian Christians.*

ANALYSIS OF I. THESSALONIANS.

I. THE SALUTATION.

II. THE HISTORICAL PART.

1. *Paul praises the Thessalonian Christians.*
2. *Paul gives an account of his first visit to them.*
3. *Paul recalls their early persecutions.*
4. *Paul tells his desire to revisit them.*
5. *Paul rejoices in the good news Timothy brings from them.*
6. *Paul prays for them.*

III. THE PRACTICAL PART.

1. *Paul exhorts them to a pure life.*
2. *Paul exhorts them to brotherly love and honest industry.*
3. *Paul comforts them about their dead.*
4. *Paul urges them to be watchful and sober, for the Lord is coming.*
5. *Paul gives much wise counsel.*
6. *Paul prays again for them.*

VI. THE CONCLUSION.

1. *Paul's request for the prayers of the Thessalonians.*
2. *Paul's final commands to the Thessalonians.*
3. *Paul's benediction on the Thessalonians.*

WESTMINSTER HOUSE, BUFFALO, N. Y.

The members of the Christian Endeavor society in Westminster Presbyterian Church give most of their time and strength to Westminster House. The work of this social settlement, in a German district of the city, was commenced in September, 1894, and consists largely of kindergarten, clubs, classes, and reading circles. The residents and workers are attempting to do Christ's work by living his life. In her last report Miss Emily S. Holmes, the head worker, says: "No doubt the most valuable feature of the work has been the house-to-house visitation, where results cannot be tabulated. Sympathy and inspiration have been carried into the homes and the hearts of the sick, the poor and the unfortunate. Household burdens have been lightened, the tempted have been strengthened, the erring reclaimed, and Christian precepts have been enforced by Christian example."

SUNDAY-SCHOOL MISSION BANDS.

MISS JULIA H. JOHNSTON.

The E. R. Edwards Mission Band, of the First Presbyterian Church of Peoria, Illinois, is one of the oldest bands in the presbytery. When Dr. Jonathan Edwards was pastor of the church, his wife organized the Mission Circle, which afterwards became a Sabbath-school society. The earlier name, "Mission Workers," was changed to the present one in remembrance of its founder, after she had been called and crowned, and the band thus named is a perpetual memorial of her. For twenty years it has not missed a monthly meeting, and has been postponed but twice on account of the weather.

Meetings are held on the first Sabbath afternoon of each month, except once a quarter, when, on Review Sunday, the exercises of the mission band occupy the regular lesson hour. The annual meeting is held on Wednesday evening, the first week in March. This gives all the grown-ups a chance to know something about the work of the young people, in addition to the other opportunities of the year.

One peculiar thing about this band is that the president does not preside, though she has to see that others know their duties and do them. At the beginning of the year a nomination committee appoints twelve vice-presidents, one to preside each month in turn, and a programme committee of two, to have charge of the exercises. Many of the boys and young men of the Sunday-school have learned how to conduct a meeting by beginning with the mission band. The older boys preside at the monthly meetings, and the young men at the larger,

quarterly gatherings on Sunday mornings with the school.

The programme committees consist of the young ladies of the school, with a much younger girl on each committee, both to help and to learn how to help. For the quarterly meetings, the lady teachers serve in two's. The regular Christmas dime offering of the Sunday-school is taken up at the time of the holiday festival, and is given through the band. At the annual meeting, the pastor gives the motto for the coming year. For 1897, it is "Be strong and of good courage." The pastor, Rev. C. T. Edwards, who gave it this year, is closely related to the band his mother formed. It is very delightful to have him "come to his own" in this way.

In its earlier years the Band had a visit from Rev. H. V. Noyes and Miss Hattie Noyes, and ever since has supported a Bible reader in China, besides giving to the general fund and to other special objects.

The Primary class in the same church forms a separate band, named by one of its members in the beginning, "The Little Lights." The quarterly offerings from mite-box openings are kept separate, but the Little Lights meet with the older band, and the little secretary reads quarterly and annual reports at the regular times. It is expected that the babies in the congregation will join the Little Lights before they are big enough to come to the class. Little collectors have been appointed year by year to collect the "baby money," the mothers who wish paying five cents a month. The birthday money of the Little Lights goes toward the support of a mission teacher in Utah. The larger band takes up Home Mission topics at the meetings, but gifts to the cause go regularly through the channel of the Sunday-school proper, to the Utah mission school. There is nothing wonderful about these bands, except that they "keep on."

THE CHRISTIAN TRAINING COURSE.

The Rev. Hugh B. MacCauley, of Freehold, N. J., whose excellent work on the Christian Training Course page is highly appreciated by many of our readers, has an article in *The Treasury* for May, on "The Pastor with His Young People's Societies," in which he speaks of the Christian training of our young people as the great question now before the Church. It is gratifying, he says, to see the attention given to this good work in the Baptist churches, where they have a four years' course, and in the Methodist Episcopal Church, where a six years' course has been pre-

pared for the Epworth League. The Presbyterian Church of Scotland is giving a great deal of attention to this matter, and has prepared an admirable series of guild text-books for the purpose. After emphasizing the imperative need of giving the young people of our own Church educational work for which the ordinary Christian Endeavor prayer meeting does not provide, he speaks as follows of the Christian Training Course :

(1) Its purpose is to meet the needs of church societies of young people and of adults, and also of individuals, who have a limited amount of time for study and yet desire to know the leading subjects of Biblical and Christian knowledge ; (2) The course is simple and easily followed, and is concluded in four years of about eight months each, from October to May, being arranged in four outlines, A, B, C, D, one for each year. Each subject is treated in an elementary manner, and is connected with a small, but standard, text-book. (3) Each outline, or year's work, is complete in itself, but is related to every other, and is divided into three departments : Biblical, historical, missionary. (4) The studies are arranged for sixteen meetings, or two meetings per month. At each meeting there will be one study from each department in the course, Biblical, historical and missionary ; that is, three studies every meeting, the time given to each study being less than thirty minutes. (5) The meetings may be provided for in various ways : (a) on a stated week-day evening twice a month with the three studies each evening ; (b) by having the Biblical and historical in this way and using the missionary at the church monthly concert ; (c) by taking one-half the work, the most important subjects, at a monthly meeting. Individuals at home will follow the same course, and can easily do all the required work. (6) The training course committee should consist of three leaders, one in charge of each department, the best ones obtainable in the parish, to be under the direction and assistance of the pastor. (7) The meetings of the society for these culture studies should be open to any in the church who wish to attend them, a cordial and repeated invitation being given, and need not be supplemented by any other meetings for a similar purpose. The studies are the Christian Training Course of the Church. They are capable of expansion for those who wish more serious study, or contraction for the younger ones. All the young people's societies of the congregation should be connected with the training course in some way. This instruction may be so given in succession that one preparation of the lesson will suffice for all.

PRESBYTERIAN ENDEAVORERS.

Berkeley, Cal.

The president of the Endeavor society writes: Aiming, as we do, to be distinctively a helpful society, we support a Sabbath-school in a neighborhood where there is great need for one; we have undertaken to clothe a little girl in the Presbyterian Orphanage at San Rafael; and we contribute in proportion to our means to home and foreign missions and to college settlement work. The essential and truly significant work of a Young People's Society of Christian Endeavor we believe to be, the steady growth in the spiritual life of each member. Just now, when all are expecting great things from the convention which meets in July, we are trying to keep before us the danger of expecting too much from mere numbers and outward enthusiasm. We need better methods for carrying on the outward part of our work, but above all we are praying that this great convention may result in the spiritual uplifting of every one in attendance.

Nodoa, Hinan, China.

The Rev. J. C. Melrose gives in *The Dubuque Presbyterian* some account of the boys' school. Several months ago the boys met of their own accord to pray for their teacher, who was sick. They have continued to meet for prayer every week since. Several of the boys who, because of family relations, are not free to unite with the church, take part in prayer meeting by praying for themselves and others; and all the scholars show a love for the Bible and an aptness to learn it that is encouraging.

Canon City, Colo.

Flowers and potted plants, with Christian Endeavor card attached, sent to invalids who are temporarily in Canon City, to secure the benefit of the climate, prepare the way for a welcome visit. Many have been helped spiritually and otherwise by these visits, which are always accompanied with Scripture reading and prayer. One who had previously declined all invitations to attend church was won by this method, and became a valued member of the Presbyterian Endeavor society.—*H. E. G.*

Chicago, Ill.

The Y. P. S. C. E. of Central Park Presbyterian Church numbers sixty-five; is united, consecrated and aggressively loyal to distinctive Christian Endeavor principles; exalts the claims of the spiritual life and requires all applicants for active membership to meet with the lookout committee, the president of the society and the pastor, who must be assured in advance of their positive sympathy with the high purpose of the society before their names are proposed for membership.

Members present at the society are rarely absent from the evening service of the church (which immediately follows), and a large proportion always attends the midweek service.

Certain ones named each week by the prayer-meeting committee assume responsibility for unoccupied moments in the Wednesday night service, and others prepare themselves regularly to take the place of absent Sunday-school teachers.

Good fellowship is promoted by a committee of the young people, who visit sick ones, call on strangers, introduce new members to the congregation, and are the pastor's most efficient aids.

In missionary work, by a carefully selected library, frequent reviews of its volumes, and by current missionary literature, the society is in vital touch with the great field—the world.

The pastor is regularly present at all meetings of the society. In business affairs all discussion takes place in executive committee, and not in open society. This society sends its pastor and his wife to San Francisco this year.—*H. H. Van V.*

Peoria, Ill.

The meetings of the Christian Endeavor society are large and enthusiastic every Tuesday night in Calvary Church. Under the leadership of President Robinson, we have had a course of entertainments of a high order, consisting of lectures and concerts, which has netted a good sum for the treasury of our church, and has worked an educating and helpful influence. By having all of our members present at the meetings of the city union we have recently taken the beautiful banner which is awarded to the society having the largest percentage of members present.—*A. C. B.*

Dubuque, Iowa.

The *Phi-Gamma*, a bright, readable monthly published by Mr. M. M. Cady, one of the deacons of the Second Presbyterian Church, reports the doings of a church that is said to be "in a chronic state of harmony and good fellowship." The past year has been one of great fruitfulness for the Endeavor society. The young men of the church, organized as a Brotherhood of Andrew and Philip, are doing effective work, guided by the two rules: the rule of prayer, which requires daily prayer to God for the success of the work; and the rule of service, which means that every brother shall strive to bring some one each week within the hearing of the gospel.

Le Mars, Iowa.

Loyalty to the individual church is a characteristic of the young people here, and should be the watchword of all Presbyterian Endeavorers. It is only in this way that they can be loyal to Christ. The following influences have contributed to produce this result: 1. The grace of God. 2. Stalwart instruction. 3. Talking up and praying up and paying up the church. 4. A liberal allowance of the Shorter Catechism. There is one thing that has never yet been discovered—a Presbyterian Young People's Society of Christian Endeavor, nourished upon the rich food of the Westminster Catechism, whose members are not loyal to the church where their vows have been recorded.—*A. G. McG.*

Leon, Iowa.

The Christian Endeavor society of the Presbyterian Church meets regularly on Monday evening. This is done to avoid overcrowding the Lord's day with public devotion and service. Many of the Christian Endeavor members are Sunday-school teachers and singers in the choir. They find that teaching and helping to render two anthems, along with the full measure of con-

gregational singing, is a sufficient tax on the vital energy. Another hour in Christian Endeavor exercises would produce weariness in the evening worship, and "where weariness begins, devotion ends." Holding the meeting on Monday evening has made it more strictly a *young people's* meeting.

The pastor finds that in four years the Christian Endeavor members have grown in vital piety, in devotion to the church, in conviction that they are to be soul-winners. The organization has been a benefit to its members, and to the whole congregation.—*G. D. G.*

Iola, Kans.

On a recent Sabbath evening, and as introductory to the regular church services, an installation of the officers-elect of the Y. P. S. C. E. was conducted by the pastor. After a brief address, outlining the various official duties and the importance of each in the church, and earnestly emphasizing the value of faithful and successful work among the children and youth, the substance of the pledge was given under the heads of trusting, striving, endeavoring and promising. The officers-elect assenting to these, the entire membership of the society arose, and standing together in the midst of the congregation, the service was concluded with prayer by the pastor. This society is a loyal part of the church, and as such works and plans. It contributes twenty-five dollars per year to a home mission scholarship, and other amounts to approved objects. There is no perceptible flaw in the bond that binds its young people to this church.—*W. L. S.*

Pt. Sterling, Ky.

The Presbyterian Endeavor society here, composed of less than thirty members, most of them with very meagre incomes, contributed last year for various benevolent purposes seventy dollars. Most of them pay the tithe, and some of them much more than this.—*A. J. A.*

Baltimore, Md.

The Boys' and Girls' Links of the Boundary Avenue Presbyterian Church sowed some good seed when they presented the pastor with a fine collection of missionary biography, and asked for a lecture once a month on the life of some prominent missionary. The pastor complied with the request, and the people attended largely.—*F. E. W.*

The Fulton Avenue Presbyterian Church has a flourishing Chinese Sabbath-school, with fifty scholars. Though not in organic connection with the Christian Endeavor society of the church, the leaders in the work are all active Endeavorers. The superintendent, Miss Louise Mercer, who gathered the first scholars, obtained the fifty teachers, and watches over every interest of the school, was for a long time in charge of the junior work, and has only resigned this on account of the pressure of the later enterprise. About ten of the Chinamen are Christians, four having been recently baptized. As the church school is held at the same time, it has been impossible to secure so many teachers from our own congregation, and we have drawn upon neighboring Presbyterian churches and other evangelical congregations. A large num-

ber of the workers thus obtained are Endeavorers, or members of the Epworth League. One of the scholars, Der Do Yon, has been a Christian twelve years, and sometimes takes part in the Endeavor meeting.—*E. H. R.*

Traverse City, Mich.

The Presbyterian Church, organized a little more than two years ago as a home mission church, is now self-supporting, largely through the assistance and loyalty of the young people. Five neighborhood prayer meetings are held each week, three of them led by members of the Christian Endeavor society, and all attended and supported by the young people. Systematic and continuous study of the Scriptures is carried on through four afternoon Bible meetings each week, led by two ladies of the church. The young people attend and participate largely in these meetings. While active in all the work of the church, they are especially faithful to the Sunday evening service and the midweek church prayer meeting.—*W. K. W.*

Macalester College, Minn.

Of the forty-two students, twenty-eight are to enter the ministry. Three of the senior class expect to go as missionaries.

St. Paul, Minn.

"Studies in the Spiritual Life" is the title of a series of sermons to the young people by the pastor of Merriam Park Presbyterian Church. The purpose throughout the course has been to develop the history of the spiritual life of the characters studied, to seek the sources of that deeper life, and to inquire if those sources were not still open to our age and life. Some of the character studies are:

Chrysostom; or, Spiritual Truth Seized and Preached.
Augustine; or, Spiritual Truth Sought, Found, Defined, Defended.
The Venerable Bede; or, Spiritual Truth Embellished by Learning.
Bernard of Clairvaux; or, Spiritual Truth Realized in Experience.
Peter Waldo; or, Spiritual Truth Tested and Enriched by Experience.

The course is meeting with helpful support from young and old, and is quickening the people in their religious life.—*W. C. C.*

Waverly, Minn.

The Saturday evening lectures by the pastor on the fundamental truths of the Bible have led to the study of the Shorter Catechism. A number of persons have committed the whole to memory.—*North and West.*

Parkville, Mo.

There are four Christian Endeavor societies in the academic department of Park College. One of these holds an evangelistic meeting after each Sunday evening service, in which special emphasis is given to the thought of the day. In the academic and collegiate departments there are 386 students, only twelve of whom are not professing Christians.

Sedalia, Mo.

The Central Presbyterian Christian Endeavorers of Sedalia, Mo., have one unusual feature in their constitution. No member is eligible to reelection as an officer, or reappointment as chairman of a

committee. After one term in some other capacity they may, like Methodist Episcopal ministers, come back to their old charge for another term. The principle is frequently extended to all members of the committees. It is found to work splendidly. At first it was difficult because efficient leaders were few, and it was almost abandoned once. But as a result of the plan almost every member is efficient now in almost any position. Besides this gain, no one is kept in the same place so long that there is a sting if another is chosen to fill the place.—*R. R. M.*

Rochester, N. Y.

Brick Church Christian Endeavor society, with a membership of 140, contributed last year to missions \$196, and to other purposes \$140. The society conducts gospel meetings at the city missions, and sends boxes of clothing and religious literature to home and foreign missionaries. Its meetings, held every Tuesday evening, are full of spiritual interest. The banner, given by the Local Union to the society having the largest number of members present at the quarterly meeting, has been secured four times in succession by Brick Church society.

Creston, Ohio.

The good literature committee canvassed the town to ascertain what families were without religious papers, and would be glad to have such literature placed in their homes. Next, those supplied with such literature were invited to contribute their papers after reading. The response was liberal, copies of *Herald and Presbyter*, *Presbyterian Banner*, *Messenger*, *Ram's Horn*, and *CHURCH AT HOME AND ABROAD* being freely placed at the disposal of the committee. Then members of the society were sent on their rounds each Friday to collect papers of the previous week, which on Saturday were distributed in the homes of many who felt unable to subscribe for a religious paper.

The advantages of this plan are evident. It places good literature in many homes, where otherwise there would be nothing but the Sunday newspaper to read on the Lord's day. It prevents a waste of good reading. It gives some, who know little and care less about the Presbyterian Church, some idea of the grand work we are doing. It leads some to nobler desires, and finally to seek Christ in the church.—*S. L. B.*

Fostoria, Ohio.

A member of the Endeavor society, studying music in Boston, who could not come home for the holidays, received a composite letter in which each active member contributed a characteristic message.—*Golden Rule.*

Sandusky, Ohio.

The members of the Christian Endeavor society of the First Presbyterian Church in Sandusky, Ohio, in the effort to deepen their own spiritual life, and bring a blessing upon the church, sent out written invitations to attend a sunrise prayer meeting in the chapel on Easter morning. These invitations met with a ready response, and a good number of the young people and their friends assembled in earnest prayer. That the blessing

came not only to themselves, but to the whole church, was evident in the response to the morning sermon on "God's Loving Care of His People." More than a dozen persons came to the pastor with thankful expression of spiritual uplift from the sermon, and indirect assurances of personal blessing have come from many others. Said one: "I must express my gratitude to you, as well as to my heavenly Father, for the words came in answer to my cry;" and another, "You spoke directly to my soul, as I never have been spoken to before." Truly prayer is potent, and the Easter sunrise prayer meeting of these young people brought a blessing to the church and the pastor, for which they are profoundly grateful.—*C. G. M.*

Toledo, Ohio.

The young people of Westminster Church are a noble band—the pastor's stay, and the sunshine and pride of the whole church. They number about sixty, and are organized into one of the most wide-awake Christian Endeavor societies in the city of Toledo, in which they are engaged, as such societies usually are. As a body they respond to calls to conduct the Sunday afternoon meetings at the Infirmary, Old Ladies' Home, and such other missionary work as the various societies of the city undertake.

They are present in large numbers at the Thursday evening service of prayer and praise, and are always in the majority on stormy nights. One of their number plays the piano, and the others occupy front seats and sing.

The topic in *THE CHURCH AT HOME AND ABROAD* for April was assigned to the Endeavor society by the pastor, who knew that if his young people agreed to occupy the hour they would not fail him.

Although the members of the society are young in years, most of them still carrying their school books, they have taken an old place in the church, and give promise to the future Westminster that as time reaps her harvest among those of advancing years, their places will not be allowed to remain vacant. What could we do *now* without our young people?—*S. G. A.*

Thurlow, Pa.

The sermon committee of Bethany Endeavor society presents at each Sunday evening meeting a brief summary of the pastor's morning sermon.

Madison, S. D.

The Boys' and Girls' Presbyterian club is an important factor in the work of this church. Of its seventy-five members, one-third are communicants. The singing at the Sunday afternoon meetings is inspiring, and there is much use of Scripture quotation. The pastor varies the exercises by giving short sermons, chalk talks and readings. The offerings at these meetings are given to home and foreign missions. Recently these boys and girls issued successfully an edition of the *Madison Daily Leader*, netting for the treasury of the church \$78. Planning for a sale of fancy aprons from many States and from other lands, they asked for two aprons from a church in Kirkcaldy, Scotland. In response a box of fine Scotch aprons, worth \$10, was forwarded, charges paid.—*A. T. W.*

CHRISTIAN TRAINING COURSE.

For Young People's Societies and Other Church Organizations.

[Prepared by the Rev. Hugh B. MacCauley and the Rev. Albert B. Robinson, and approved by General Assembly, May, 1896. See Outline B, with Helpful Hints, in the August, 1896, issue of THE CHURCH AT HOME AND ABROAD, pp. 146, 147.]

OUTLINE B. PROGRAMME No. 17, JUNE, 1897.

I. Opening—10 Minutes.

1. **Hymn.** The Pastor in charge.

2. **Prayer.**

3. **Doctrinal Study.** Shorter Catechism. Ques. 24.

Ques. 24. How doth Christ execute the office of a prophet? John 1: 18; Heb. 1: 1, 2; John 14: 26; John 16: 13.

II. Biblical—20 Minutes.

4. **Hymn.** Biblical Leader in charge.

5. **Biblical Study.** The Character of Christ, Study XVII—His Bearing at His Trial and Death.

Required reading. Speer's *The Man Christ Jesus*, pp. 223-232; Question 74, p. 249.

Ques. 74. What were the remarkable features of his conduct at his trial and death? Show the travesty of justice, pp. 223-226. Read it all. Then the remarkable features; (1) Quiet, p. 227. (2) Composure, p. 228. (3) Plainness, p. 229. (4) Indifference, p. 229. (5) Majesty, pp. 230, 231. Lessons; Channing's, Paul's, Peter's, p. 232. Beautiful chapter, one of Speer's best. Don't skip it! Sing hymns, "Alas, and did my Saviour bleed," "O sacred Head, now wounded," "His soul an offering for sin?"

III. Historical.

6. **Hymn.** Historical Leader in charge.

7. **Historical Study.** The Historical Development of the Missionary Idea, Study XVII—Carey and the Sunrise of Modern Missions in the Eighteenth Century.

Required reading. George Smith's *Short History of Missions*, pp. 157-168. Prayer the Origin of Modern Missions, pp. 157-159. William Carey, the First Englishman, who was a Foreign Missionary (1761-1834), pp. 160, 161. Foundation of the Baptist Society, p. 162. Carey preparing in Dinajpore, p. 163. Carey, Marshman and Ward in Serampore, pp. 164-166. Read entire the Form of Agreement, respecting the Great Principles, p. 166. Results, pp. 167, 168. A grand chapter of missionary history. Make it familiar to all.

8. **Prayer.**

IV. Missionary—20 Minutes.

9. **Hymn.** Missionary Leader in charge.

10. **Missionary Study.** Modern Missionary Heroes, Study XII—Titus Coan and the Pacific.

Required reading. THE CHURCH AT HOME AND ABROAD, June, 1897, on Titus Coan, pp. 464-467; also Questions on the same, p. 468.

11. **Prayer.**

12. **Hymn.**

OUTLINE B. PROGRAMME No. 18, JUNE, 1897.

I. Opening—10 Minutes.

1. **Hymn.** The Pastor in charge.

2. **Prayer.**

3. **Doctrinal Study.** Shorter Catechism. Ques. 25, 26.

Ques. 25. How doth Christ execute the office of a priest? Heb. 9: 28; Rom. 3: 26; 10: 4; Heb. 2: 17; Heb. 7: 25. Ques. 26. How doth Christ execute the office of a king? Psalms 110: 3; Acts 2: 36; Acts 18: 9, 10.

II. Biblical—20 Minutes.

4. **Hymn.** Biblical Leader in charge.

5. **Biblical Study.** The Character of Christ, Study XVIII—The Significance of the Man Christ Jesus.

Required reading. Speer's *The Man Christ Jesus*, pp. 235-245; Questions 75, 76, p. 249 (the end).

1. The new life in the world, pp. 235, 236. 2. High opinions of Christ, pp. 237-241. 3. A proof of the gospels, p. 242. 4. Why, then, disbelief? p. 243. 5. Christ, the world's life. Ques. 75. State in writing in fifty words your opinion of Christ. Ques. 76. State in writing in fifty words his influence upon you and the circle of life you see. Worthy ending of a good book! An interesting and profitable chapter.

III. Historical.

6. **Hymn.** Historical Leader in charge.

7. **Historical Study.** The Great Missionary Societies. The Presbyterian Home and Foreign Boards. Missions in the Nineteenth Century.

Required reading. George Smith's *Short History of Missions*, pp. 169-199 (the end). Take the leading societies. London Missionary Society, pp. 169-173. The Church Missionary Society, p. 176. Religious Tract Society, p. 177. China Inland Mission, p. 182. Free Church of Scotland's Foreign Missions, pp. 192-195. The Presbyterian Board, p. 198; also, THE CHURCH AT HOME AND ABROAD, March, 1897, p. 189. Close with Milton's Missionary Invocation, p. 230.

8. **Prayer.**

IV. Missionary—20 Minutes.

9. **Hymn.**

10. **Missionary Study.** Foreign Missionaries—qualifications, salary, mode of living, perils, privations, etc.

Required reading. THE CHURCH AT HOME AND ABROAD, June, 1897, pages 423-438. See also Questions on page 468.

11. **Prayer.**—For the Foreign Missionaries.

12. **Hymn.**

OUTLINE OF CHRISTIAN TRAINING COURSE.

TIME.	BIBLICAL.	HISTORICAL.	MISSIONARY.
First Year.	Shorter Catechism.	Landmarks of Church History.	General Survey of Mission Fields.
Second Year.	Our Lord's Teaching.	Development of the Missionary Idea.	Modern Missionary Heroes—First Series.
Third Year.	The Bible. Writers and Contents.	Church of Scotland and Presbyterian Church in U.S.A.	Means and Methods of Missionary Work. Missionary Heroes—Second Series.
Fourth Year.	Studies in Evangelism.	Church Polity and Sacraments.	The Great Religions of the World.

TITUS COAN.

MRS. ALBERT B. ROBINSON.

[Prepared for the Christian Training Course. See Programme No. 17, Study xii, page 463.]

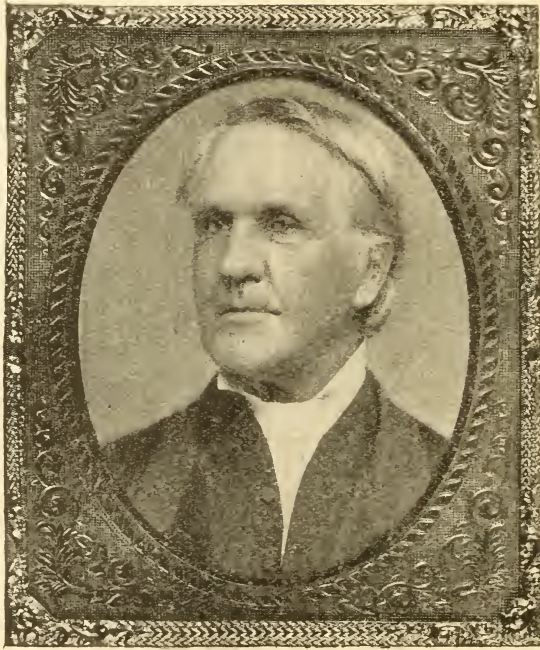
When Henry Obookiah, left orphaned and friendless in his own land, took refuge in America, with other Hawaiian youths, and afterwards died in the foreign mission school at Cornwall, a thrill of sympathetic interest passed through the American churches. The impression made by his wonderful transformation from a stupid, ignorant heathen boy, to a refined, lovable and earnest Christian youth, was deepened by his peaceful Christian death. After his conversion he visited many of the New England churches, always creating a deep interest in his native land; and now, being dead, he yet spoke with an emphasis and an eloquence far surpassing that of his life. "The touching story drew legacies from the dying, and tears, prayers and consecrations from the living." Two years later the first band of missionaries, four of them his own countrymen, were ready to carry out his cherished design of beginning a mission in the Hawaiian Islands. Arriving in 1820, they found there a race of naked savages, practicing human sacrifice. Thieves, gamblers and drunkards, they were sunk in the lowest depths of vice, ignorance and sensuality. There was no written language, hence no books and no science. Held by no marriage laws, many of their children were destroyed at birth. Aged parents were often buried alive or thrown over precipices, while the sick were abandoned to starvation, and the insane stoned to death. The people were slaves, owned and governed by the king and his chiefs and under the perpetual

bondage of a system of restrictions called *tabus*, of which the subjection and servitude of women were a principal feature and which kept them in constant fear of death. An overruling providence had opened the way for the missionaries by a revolution which overthrew idolatry, but though nominally without a religion the influence of old superstitions remained. The missionary force was increased from time to time by accessions from America, till eight years after their first landing it numbered thirty-two, with four hundred and forty native teachers and twenty-six thousand pupils in their schools.

It was in 1832 that Mr. and Mrs. Lyman

began their long work of fifty-two years, and in 1835 they joyfully welcomed Rev. Titus Coan and his wife, who had come to devote their lives also to the Hawaiians.

Mr. Coan's early days were passed upon his father's farm in Killingsworth, Conn. His advantages were limited to the select school and academy, but he supplemented these by private instructions, and by a course of reading which made him familiar with the sciences and with the standard poets. Developing great physical strength,



TITUS COAN.

he soon became noted as an athlete, easily performing, as we are told, the feat of lifting a barrel of flour to his shoulders. Joining a military company, he soon won distinction by his strength and courage, and in two years was promoted to the rank of first lieutenant. "The endurance thus developed did him good service in the privations, hardships and exposures of his after-life." But his military aspirations were superseded by religious impressions and experiences. His cousin, the famous evangelist, Rev. Asahel Nettleton, came to Killingsworth to labor among his own relatives and townsmen.

Young Coan was absent and missed the thrilling words that had aroused multitudes, but he returned in time to see one hundred and ten of his friends and neighbors confess Christ, and was greatly impressed by the sight, but it was not till March, 1828, that he himself was so far strengthened and confirmed in the faith, that he was able to take a similar step, the outcome of which was his long pastorate of forty-eight years in the Hawaiian Islands.

The question of his life-work now pressed heavily upon his mind. His first decision to enter a mercantile life was prevented by a long illness. Of this he wrote in later years, "I had purposed, the Lord had disappointed. I had chosen, but he had other work for me. I said, Lead me, Saviour. Tell me where to go and what to do and I will *go* and *do*." Deciding to become a foreign missionary, after a short preparation he entered Auburn Theological Seminary, June, 1831, and while pursuing his studies also assisted in evangelistic services in Rochester and its neighboring towns. He was licensed to preach, April 17, 1833; a few months after was ordained, and, on August 16, 1833, sailed, under the direction of the American Board, for an exploring tour in Patagonia. Four months were spent here in trying to give the gospel message to the ferocious, wandering tribes who inhabited the eastern coast of Patagonia. At last, because of their jealous suspicions, he was obliged to flee for his life, and, embarking on a chance vessel, reached New London, Conn., May, 1834. As not a word had been received from him in all that time, his family and friends welcomed him almost like one returned from the dead. There was an added joy in his return because of the reunion with her who, before he left for Patagonia, wrote: "I think I am willing to give you up to the Lord's disposal . . . but oh! the life, the soul of my earthly joy has departed." Reunited, they consecrated themselves anew to labor together in the foreign field. On the 3d of November, 1834, they were married in Churchville, N. Y., and on the 5th of December embarked from Boston with six others for Hawaii. This trip, made on the merchant ship *Hellespont*, was a six months' voyage by way of Cape Horn. They reached Honolulu, June 5, 1835. The Hawaiian missionaries, then in session, gave them a joyful welcome. At the close of the conference, Mr. and Mrs. Coan sailed with the *Lyman*s from Honolulu, and disembarked at Hilo on the 21st, with joy and thanksgiving.

From Mr. Coan's writings has been gleaned

the following description of their island home: "A strip of island sea-coast from one to three miles wide and a hundred long, dotted with groves and seamed across by the deep chasms of mountain torrents; behind this, for twenty-five miles, a belt of dense forest and jungle; beyond this, in the interior, a rough, volcanic wilderness, culminating in the two summits of Mauna Kea and Mauna Loa, fourteen thousand feet in height—the former a pile of extinct craters, often crowned with snow, and the latter a mountain of fire, where for unknown ages earthquakes that rock the group and convulse the ocean have been born, and where volcanoes burst out with awful roar and rush in fiery rivers down the mountain sides, across the open plains, through the blazing forest jungle and into the sea."

Mr. Coan never, during all his long sojourn in the Hawaiian Islands, ceased to appreciate the beauty and grandeur by which he was surrounded; and his graphic descriptions of the volcanoes and their many eruptions, with his frequent explorations and experiments, were of great value to all lovers of science. Mr. Coan found, on his arrival, that progress had been made since the establishment of the mission fifteen years before. The language having been reduced to writing, the people now had books, and schools having been established, one-fourth of the natives could read, while there was at Hilo a little church of twenty-three members. The missionary work was divided, Mr. Lyman taking charge of the boys' boarding-school. For forty-two years he was the instructor of Hawaiian youth, "many of whom became pastors, leading lawyers, men of affairs, missionaries to Micronesia and the men who stood for righteousness in the native churches." Mrs. Coan was a cultured, intellectual woman, to whose tender love, wise counsel and efficient help, her husband, after her death, attributed much of his success. Mrs. Coan for a long time taught the day-school of 140 children, while her husband, able in three months to speak the language and to preach his first sermon, assumed the preaching and itinerating in addition to his labors in the training school of ninety teachers. He soon gained an open sesame to the hearts and homes of these simple islanders by his ready tact, wit and never-failing kindness, and by his readiness to use his little medical skill to alleviate their sufferings. He became, in time, the universal peace-maker, happily settling domestic difficulties. "Thus he seemed to unite in himself the duties of preacher, pastor and magistrate, and to be at once the teacher, guide and friend of the whole population."

During his itinerating tours his great strength and physical endurance were called into requisition. There were no roads, bridges or horses in Hawaii, and his missionary journeys on foot or by canoe, were often made in circumstances of great hardship and extreme peril, as he climbed the lower slopes of the mountains, crossed swollen streams which presented the greatest obstacles, or tried to find safe landing places along the precipitous and lofty sea wall. The tours of 1835 and '36 revealed a deepening interest. Of the first he wrote, "Multitudes flocked to hear. I literally had no leisure so much as to eat. One morning I preached three times before breakfast, which I took at ten o'clock." At Puna multitudes came out to hear the gospel. In contrast with the primitive days of heathendom, the blind were lead, the maimed, aged and infirm, and many invalids, were brought on the backs of their friends." Two days were spent in this place, and ten sermons preached—and the intervals between the services spent in personal conversation with many. Among the converts were the high priest and priestess of the volcano, who from wicked idolaters became consistent members of the Christian Church. After Mr. Coan's return, multitudes, who during his tours had listened to his preaching, came to Hilo to learn more of the gospel. Whole families and villages settled temporarily here, and the population was suddenly increased to ten thousand. A second house of worship was hastily constructed by the zealous people to accommodate the overflow. There were daily meetings for prayer and praise, to which from three to six thousand would come at the tap of the bell.

A tidal wave, by which many lives were suddenly lost, added its solemn lessons to the admonitions of the preacher. It was a wonderful experience. "I had seen great and powerful awakenings under the preaching of Nettleton and Finney," said Mr. Coan, "and like doctrines, prayers and efforts seemed to produce like fruits among this people." He was equal to the task of controlling the excited and turbulent throng. "I would rise before the restless, noisy crowd and begin. I soon felt that I had hold of them. The Spirit hushed them by the truth till they sobbed and said, 'What shall we do?' and the noise of the weeping silenced the preacher. It was God's truth, simply preached and sent home by the Spirit, that did the work."

The first Sabbath in July, 1838, is regarded as "the day of days" in the history of the Hilo

church, when 1705 were added to the number of those already rescued from heathenism. "I never witnessed such a scene," wrote Mr. Coan, thirty years later. In presence of a vast crowd without, who pressed about the doors and windows, baptism was administered to each one in the long lines of candidates, and the pastor, standing in the centre of the congregation, said, "I baptize you *all* into the name of the Father, and of the Son, and of the Holy Ghost." The Lord's Supper followed, when 2400 communicants partook of the sacred elements. "Among this throng were seen the hoary priest of idolatry, with hands but recently, as it were, washed from the blood of human victims, together with the thief, the adulterer, the unclean, the sorcerer, the highway robber, the blood-stained murderer and the mother whose hands have reeked with the blood of her own children. All these met before the cross of Christ, with their enmity slain and themselves washed, sanctified and justified in the name of the Lord Jesus and by the Spirit of our God."

The new converts were so carefully nurtured and trained that only one in sixty ever apostasized. Mr. Coan afterward reported that the number that had been received into the Hilo church up to 1880 was 12,113, forming the largest Protestant church in the world. In 1867 the records tell us that this church was divided into seven local churches, six with native pastors. Three of these are in the lava fields of the south, and three among the ravines of the north. The remaining one is at Hilo, where there is also an American church for the foreign population. The Hawaiian Missionary Society was formed in 1850, at Honolulu. The people were trained in beneficence from the outset. The monthly concert was held from the beginning and a contribution always taken. They were instructed in all the causes and gave to all. They had no silver or gold, but of what they had they gave; at first a fish, a fowl, or any native belonging, and later, when they had learned its use, they gave coined money. Their contributions were sent to the United States, and to the Marquesas Islands and Micronesia, while they also gave liberally for their own home work. The aggregate amount contributed for all religious purposes has exceeded \$100,000, of which more than \$10,000 came to the United States.

In 1863 the Hawaiians were recognized as a Christian nation, and the responsibility of the mission was transferred by the American Board to the Hawaiian Evangelical Association. The "Morning Stars," missionary vessels built

by the children of the United States, were the result of Mr. Coan's plan to establish a mission in Micronesia, and the still further distant Marquesas Islands. He himself made two voyages on the *Morning Star*, in 1860 and 1867, as a delegate of the Hawaiian Missionary Society, and lived to see many missionaries go out to Micronesia, wholly supported by the churches of Hawaii.

Mr. and Mrs. Coan returned for a visit to the United States in 1870, after an absence of thirty-five years. The country had undergone a wonderful transformation during that time. Its territory had extended from the Atlantic to the Pacific shores, and the marvelous scientific discoveries and achievements of the progressive century had so completely revolutionized every part of the national life that they must have felt almost like strangers in a strange land. Rejoicing in the everywhere manifest tokens of their country's greatness and power, and happy in social intercourse with old and new friends, the eleven months of their visit passed swiftly away. During that time Mr. Coan gave two hundred and thirty-nine talks in different parts of the United States, when multitudes listened entranced to his eloquent accounts of the work done for Christ in his beloved Hawaii.

Returning to Hilo, Mr. and Mrs. Coan received an enthusiastic welcome from their people.

But a deep shadow fell upon that household, when she who had so untiringly shared her husband's labors for thirty-six years went to the heavenly home, leaving him to labor ten years longer among the people of his adoption. His remaining days were spent as pastor of the church at Hilo, and "in apostolic supervision of the diocese which had sprung up under his care." Another devoted wife ministered to his wants during those last days of his life. Of her he wrote, "this faithful helpmate is the strength and support of my age."

While engaging with his old-time ardor in the revival of 1882, he was suddenly stricken with paralysis, and for several weeks lay helpless, but peaceful and ever patient. The day before his death he was carried through the streets that his loving people might once more look upon his face. The next day he passed to his heavenly reward, and was laid beside his faithful wife.

Of these devoted friends of Hawaii, it is fitly written: "Though they sleep far from their native land, it is not unmeet that they should be laid to rest in the island for which they have done so much; on those beautiful shores where the waters of the Pacific come rippling and murmuring up the beach." Their best monument is the Christian nation, to whose regeneration they gave their lives.

QUESTIONS FOR THE JUNE MISSIONARY MEETING.

[Answers may be found in the preceding pages.]

WORK AT HOME.

1. For what purpose does the Board of Home Missions exist? Page 412.
2. Trace the beginnings of home missionary effort in (a) The action of the first presbytery in 1707; (b) the contribution made in 1713; (c) the earliest recorded grant of missionary money in 1719. Page 412.
3. What record is found in the minutes of the first General Assembly? Page 413.
4. What were the successive steps from the appointment in 1802 of a Standing Committee of Missions to the incorporation of the present Board of Home Missions? Page 414.
5. Name the results of this unified labor of the Church from 1802 to 1870 and from 1870 to 1897. Page 414.
6. Who are the present members of the Board, and what method is followed? Page 415.
7. Give some account of the executive staff of the Board. Pages 416-418.
8. What work has been accomplished by the Woman's Executive Committee? Page 419.
9. What is said of the spiritual destitution of towns among the Rocky Mountains and the Sierra Nevada? Page 406.

10. Immigration from the Orient presents what opportunity? Page 406.
11. Name the five exceptional classes among whom work is imperative. Pages 407, 408.
12. What four existing conditions appeal strongly for renewed activity in the work of home evangelization? Page 408.
13. What is the relation of home missions to foreign missions? Page 409.
14. How did a sermon preached by a man on horseback result in the founding of a college and a church? Page 403.
15. Show how the connection of Sabbath-school missions with the publication interests of the Church has developed. Pages 448, 449.
16. What are some of the results of Presbyterian Sabbath-school missions since 1887? Page 449.
17. How is the solidarity of the Presbyterian Church illustrated by the work of the Board of Church Erection? Page 439.
18. What legislation was secured in Texas on the strength of a plea made by a Negro representative? Page 443.
19. What adverse circumstances make the work of the Occidental College difficult? Pages 441, 442.

20. Upon what cornerstone was the first American college set up? Page 445.

21. What proportion of the students of American colleges are members of Christian churches? Page 447.

22. By what methods is it possible to secure for Presbyterian students in the state universities the best religious influences? Page 446.

23. What were the results of Mr. Duncan's three years' labor at Fort Simpson? Page 399.

24. Tell the story of the foundation of Metlakahla. Page 399, 400.

25. What were the causes of the "Metlakahltan Exodus?" Page 401.

WORK ABROAD.

26. How many missionaries under commission from our Board of Foreign Missions are now in active service? Page 423.

27. How many of the number are ordained ministers? Page 423. How many are medical men and women? Page 423.

28. In what countries is this force distributed? Page 424.

29. Name four of the agencies employed by our missionaries. Page 424.

30. Give illustrations of the fact that a Christian home is an object lesson to non-Christian natives. Page 425.

31. What is the present custom as to support, manner of life, and furlough? Pages 425, 426.

32. What circumstances make the missionary standard of living a serious problem? Pages 426, 427.

33. How does Mr. Chalfant answer the charge of extravagance in the number of servants employed? Pages 427, 428.

34. What spiritual qualifications are indispensable to successful missionary service? Page 428.

35. Name the intellectual qualifications and other good qualities needed by the missionary. Page 429.

36. In what four particulars should the missionaries receive special training? Page 430.

37. What is the attitude of native officials towards the missionaries? Page 422.

38. State some facts about four of our representative missionaries. Page 421.

39. How did the drill-master of the Persian army express his estimate of the work of missionaries? Page 437.

40. Glean interesting incidents to illustrate various phases of missionary service. Pages 433, 434.

41. Show how tact and discretion are needed in the medical missionary work. Page 435.

42. Which Presbyterian mission has just celebrated its fiftieth anniversary? Page 432.

43. How was the Shah of Persia impressed by the rooms in the "Iran Bethel" at Teheran? Page 436.

44. What is the only limitation to woman's work in Teheran? Page 436.

45. What opportunity for Christian work do the street cars of Teheran afford? Page 436.

46. Tell of the surroundings and experiences and influence of Miss Mary Jewett in Miandoab, Persia. Pages 437, 438.

47. What progress has been made at the new Presbyterian stations in Africa? Page 432.

48. Repeat the story of a Chinese ruling elder, who seven years ago was a heathen. Page 421.

49. What two incidents illustrate the power of the Scriptures: (a) the wealthy Chinese lady; (b) Akiyama, the Japanese? Pages 451, 452.

50. What is said of the new Chinese minister to the United States? Page 346.

51. What circumstance led American Christians to become interested in the Hawaiian Islands? Page 464.

52. In what condition did the first missionaries find the natives? Page 464.

53. Describe Titus Coan's early life and tell how he was led to choose missionary service. Pages 464, 465.

54. What tour of exploration did he undertake? Page 465.

55. How is the Island of Hilo described? Page 465.

56. In what forms of labor did Mr. and Mrs. Coan first engage? Page 465.

57. Describe the wonderful revival. Page 466.

58. How many were welcomed to the church in a single day? Page 466.

59. What training did the converts receive? Page 466.

60. Tell of Mr. Coan's return visit to the United States and of his final labors for Hawaii. Page 467.

TWENTY QUESTIONS ON FOREIGN MISSIONARIES.

1. Mention some of the qualifications for a foreign missionary.

2. What preparatory training is desirable?

3. How are missionaries sent out?

4. How are they supported?

5. What is their general style of living?

6. What number of foreign missionaries are in the service of our Presbyterian Church?

7. How many are ministers and how many physicians?

8. In what countries are they located?

9. What are some of their methods for carrying on their work?

10. What are some of the trials of the foreign missionaries?

11. Mention some of the experiences of our missionaries.

12. Give some incidents from their itinerating tours.

13. Describe the missionary home.

14. Mention some of our representative missionaries now dead.

15. Give some testimonies concerning foreign missionaries.

16. Tell us something of foundation work in Africa.

17. Mention some of the leading features in the last year's report.

18. Mention a fact or two from Mr. Speer's letter about Teheran.

19. What is Miss Jewett doing in Persia?

20. Describe Dr. Mary Eddy's medical work.

Book Notices.

CHRISTIAN LIFE IN GERMANY, as seen in the State and the Church, by the Rev. Edward F. Williams, D.D., is an attempt to set forth the present spiritual condition of the Protestant churches in Germany, and to furnish data on which to form an opinion of their probable future. The plan of the book, says the author, in the preface, is fourfold: first to describe some of the methods by which the German people are trained for their duties in Church and State, and to show how the character of the government, the military and aristocratic spirit of the nation, affect the Christian activity; secondly, to furnish material for determining the actual condition of the spiritual life of the national churches by setting forth in some detail what their members are doing through foreign missions, for the world at large, and, through the inner missions, for the needy at home; thirdly, to describe the forces, and their training, by which this home work is carried on; and finally to sketch the social and moral conditions of the country and to point out their effect on Christian life, and upon the influence of the Church, from the year 1860 to the present time.

In the chapter on foreign mission the author says that in Westphalia, where the missionary spirit is now the strongest, fifty years ago, when Volkenning gave missionary instruction gendarmes were present to preserve the peace. In Halle, when Prof. Guericke spoke on the subject, the presence of the police was necessary. Now imperial authority requires instruction to be given in the public and the higher schools on the nature and work of missions; and Warneck's "Die Mission in der Schule" has reached a sixth edition. [Fleming H. Revell Co. \$1.25.]

THE AUBURN SEMINARY REVIEW is published bi-monthly, its first number having been issued February 1, 1897. Its second number—March-April, 1897—is on our table. Two members of the seminary faculty and three students are its directors. Price, \$1.00 per year; single copy, 25 cents. The longest article in this number is "The Work of John Wiclif and the First Stage of the Reformation in England," by Rev. Edward W. Miller. Part I. Rev. J. F. Fitschen, Jr., tells of "A Men's Banquet," at Waterville, N. Y., and Rev. A. F. Von Tobel, of a successful experiment in the open-air service the last two summers, on the lawn adjoining Grace Church, Philadelphia.

Several pages are given to *Missionary Intelligence*, and a greater number to *Alumni Items*, which must pleasantly help the alumni to keep in touch with one another.

Nothing in this number interests the present writer more than its *Queries and Comments*. Notice is given that questions for this department may be sent by mail, and that they will be answered by the faculty. The judicious answers to a few such questions in this number show that it is worth while for any honest inquirer to send his questions.

A MANUAL FOR RULING ELDERS, Containing the Laws and Usages of the Presbyterian Church in the U. S. A., in Relation to Ruling Elders and other Church officers, Church Sessions, Churches and Congregations, with Introductory

Matter, Notes and Suggestions, by the Rev. Wm. Henry Roberts, D.D., LL.D.

The Presbyterian Board of Publication and Sabbath-school Work has issued this volume in pursuance of the recommendation of the General Assembly of 1894, the preparation of it having been entrusted to the Stated Clerk of the General Assembly. No one more competent or more advantageously situated for such a work could well have been found. Its quotations from the Standards of the Church and its citations from decisions of her judicatories, we have no doubt, will be found accurate, and they are of course subject to verification by reference to the documents from which they are made. Whenever the "Suggestions" may express only the author's opinions they are very likely to be found judicious, and they must surely be helpful to candid study of the subjects to which they are related.

CHARLES FORCE DEEMS, by his Sons. This title is on the back of a volume of 365 pages, 5½ x 3½ inches, published by the Fleming H. Revell Company, New York, Chicago and Toronto. Price, \$1.50.

Part I, "Autobiography," occupies eighty-nine pages. Part II, "Memoir," judiciously edited by his sons, Rev. Edward M. Deems, A.M., Ph.D., and Francis M. Deems, M.D., Ph.D., occupies the remainder of the volume. This is so enriched by extracts from Dr. Deems' journal and other writings that it is hardly less autobiography than Part I. Both are intensely interesting, and give the reader a clear view of a remarkable and fruitful life.

BRANDED, by Mrs. Ballington Booth. Published by the A. D. F. Randolph Company. Price, 25 cents. In this little book Mrs. Booth tells, in her own graphic way, of the almost insurmountable difficulties that beset the path of an ex-convict who wishes to live an honest life and become a good citizen. Her suggestions as to the best way to encourage and help them should appeal to every Christian's heart.

LOOK UP AND HOPE is another booklet by the same author and publisher, of the same size and price, and for the same class. This is addressed to convicts in prison, and is full of Mrs. Booth's motherly heart power to help the unhappy and sinful to *look up and hope*. It is the gracious power of Christ in her.

FAITH IN THE POWER OF GOD is an address by Andrew Murray, author of "Abide in Christ," "Like Christ," "With Christ," etc. This also is published by the A. D. F. Randolph Company, in the same neat style and binding as the two preceding, and at the same price, 20 cts. We give this new firm our hearty greeting and best wishes in its effort to supply the reading public with literature so worthy of the honored name which the firm has taken.

THE SISTER MARTYRS OF KU CHENG. This volume contains the memoir and letters of two bright, happy girls, Eleanor and Elizabeth Saunders, of Melbourne, Australia. Thoroughly consecrated to missionary work, they had been about a year and a half in Ku Cheng, China, when, in the terrible massacre of August, 1895, they laid down their lives. [Fleming H. Revell Company. \$1.50.]

Ministerial Necrology.

✠ We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both.

BROOKES, JAMES Hall, D.D.—Born at Pulaski, Tenn., February 27, 1830; graduated from Miami University, Oxford, O., 1853, and was at Princeton Theological Seminary in 1853-54; ordained by the Presbytery of Dayton, O., April 30, 1854; pastor, First Presbyterian Church, Dayton, O., 1854-58; pastor, Second Presbyterian Church, St. Louis, Mo., 1858-65; pastor, Walnut Street Presbyterian Church, of St. Louis, Mo., now known as Washington and Compton Avenue Presbyterian Church, 1865-96; pastor emeritus of same church from January, 1896, to April 18, 1897. Died, April 18, 1897, at sunrise, Easter morning.

Married, May 2, 1854, Susan Oliver, of Oxford, O., who, with three children, survives him.

CONDE, DANIEL T., D.D.—Born at Charlton, N. Y., February 3, 1807; graduated from Union College, 1831, and Auburn Theological Seminary, 1834; ordained by the Presbytery of Buffalo (New School), September 7, 1836; missionary of A. B. C. F. M. at the Sandwich Islands from 1836 to 1858. Died at Beloit, Wis., March 8, 1897.

Married, September 13, 1836, to Miss Andelucia Lee, who died March 30, 1855. May, 1863, married Mrs. H. H. Williams, who survives him. Had seven children by first wife, six of whom are now living.

LORD, NATHAN L.—Born at Leyden, N. Y., August 23, 1815; graduated from Amherst College, 1837; licensed to preach by presbytery, 1843; ordained by the Presbytery of Salem, 1846; preached five years at Jasper, Ind., and vicinity; at Plymouth, Ind., 1850-53; at Rochester and Hopewell, 1853-57; until prevented by age and failing health, preached to two neighborhoods near Rochester on two Sabbaths of each month. Died at Rochester, Ind., April 20, 1897.

Married, June, 1851, Mrs. Emeline Hawley, who died March 26, 1897.

MCCAULEY, JAMES M.—Born near Rochester, Pa., August 29, 1846; graduated from Westminster College, Pa., 1870, and from the Western Theological Seminary, 1874; ordained by the Presbytery of Winona, 1875; pastor at Owatona, Minn., 1875-76;

missionary in Siam, 1877-80, and in Japan, 1880-97. Died at Tokio, Japan, of nervous prostration, February 10, 1897.

McFARLAND, S. G., D.D.—Born in Washington county, Pa., December 11, 1830; graduated from Washington College, 1857, and from Allegheny Theological Seminary, 1860; ordained by the Presbytery of Washington, at Wellsburg in the spring of 1860; engaged in all kinds of missionary work in Petchaburee, Siam, 1860-78; during part of this time was stated supply for the church there. After going into school work for the king, 1879-96, was stated supply for some years of the Second Church in Bangkok. Died, April 25, 1897.

Married, May 3, 1860, Miss Jane Hays. Of their four children only two survive.

MARSHALL, JOHN—Born at Yorkshire, England, 1821; ordained in the Methodist Church, 1871; received into Union Presbytery from the Methodist Church, April 23, 1880. Never had a regular charge in the Presbyterian Church. Died at Knoxville, Tenn., March 13, 1897.

Married, in 1842, Mary Elizabeth Markle, who died May, 1888. Married, December, 1888, Eliza Biddleman, who survives. He had five children, two of whom survive him, Frank Marshall and Delia E. Harvey.

MENAU, JAMES A.—Born in Ireland, 1842; graduated from Lafayette College, 1872, and Western Theological Seminary, 1875; ordained by the Presbytery of Butler, 1875; pastor, Centreville, Pa., 1875-81; Albuquerque, New Mexico, 1881-90; synodical missionary of Synod of New Mexico, 1890-97. Died, March 14, 1897.

Married, December 1, 1875, to Miss Sarah M. Foresman, who survives, with two sons and two daughters.

RITCHIE, ANDREW, D.D.—Born at Aberdeenshire, Scotland, December 18, 1826; graduated from Woodward College, Cincinnati, O., 1851, and Oxford, Ohio, United Presbyterian Theological Seminary, 1854; ordained by the Presbytery of Ohio (U. P.), 1854; pastor of U. P. Church, Greenfield, O., 1854-65; Secretary of Western Tract Society, Cincinnati, 1865-97, up to time of his death. During this period he was an active member of Cincinnati Presbytery of Presbyterian Church, U. S. A. Died, April 3, 1897.

Married Mary C. Gray, in 1855. One son, Ellsworth, died while a missionary in China. Two sons, Edward and Melville, survive the father.

RECEIPTS.

FREEDMEN, MARCH, 1896 AND 1897.

	CHURCHES.	SABBATH-SCHOOLS.	WOMAN'S EX. COM.	MISCELLANEOUS.	LEGACIES.	TOTAL.
1896.....	\$14,126 16	\$729 24	\$18,854 71	\$5,901 21	\$1,225 00	\$40,836 32
1897.....	15,173 76	909 05	18,082 78	4,642 54	5,318 85	44,126 98
Gain.....	\$1,047 60	\$179 81			\$4,093 85	\$3,290 66
Loss.....			\$771 93	\$1,258 67		

TOTAL RECEIPTS APRIL 1 TO APRIL 1, 1896 AND 1897.

	CHURCHES.	SABBATH-SCHOOLS.	WOMAN'S EX. COM.	MISCELLANEOUS.	LEGACIES.	TOTAL.
1896.....	\$53,885 59	\$3,170 94	\$43,314 87	\$29,864 30	\$15,587 32	\$145,823 02
1897.....	54,569 51	3,357 26	41,497 59	19,959 63	12,750 33	132,128 32
Gain.....	\$683 92	\$186 32				
Loss.....			\$1,823 28	\$9,904 67	\$2,836 99	\$13,694 70

Receipts through Reunion Fund are included in this comparison.

APRIL, 1896 AND 1897.

	CHURCHES.	Y. P. Soc's.	SABBATH-SCHOOLS.	WOMAN'S EX. COM.	MISCELLANEOUS.	TOTAL.
1896.....	\$2,861 44	\$58 35	\$210 88	\$732 96	\$1,560 87	\$5,424 50
1897.....	2,759 48	43 25	250 32	327 23	501 51	3,881 79
Gain.....			\$39 44			
Loss.....	\$101 96	\$15 10		\$405 73	\$1,059 36	\$1,542 71

EDUCATION.

MARCH, 1897.

Churches, Sabbath-schools and Y. P. Societies	\$14,122 07
Miscellaneous sources.....	1,771 54
Legacy	5,517 66
Amounts refunded	92 33
Income from investments	1,141 60

Total.....	\$22,645 20
Previously acknowledged	42,840 49

Total since April 15, 1896	\$65,485 69
For same period last year.....	81,206 89

Decrease	\$15,721 20
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MINISTERIAL RELIEF.

MARCH, 1897.

Churches.....	\$21,001 81
Individuals.....	5,046 42
Interest	13,370 08
Roger Sherman Fund	734 97
Annual Reunion Fund.....	13 00
For Permanent Fund.....	6,255 69
Total for March.....	\$46,421 97

APRIL, 1897.

Churches	\$3,676 11
Individuals	193 21
Interest.....	914 62
Roger Sherman Fund.....	90 00
Latta Fund.	41 67
For Permanent Fund	5,459 40

Total for April.....	\$10,375 01
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HOME MISSIONS, APRIL, 1896 AND 1897.

	*CHURCHES.	*WOMAN'S EX. COM.	LEGACIES.	INDIVIDUALS, ETC.	TOTAL.
1896.....	\$16,732 69	\$11,728 22	\$2,719 17	\$2,709 60	\$33,889 68
1897.....	15,406 78	†9,439 51	4,736 39	2,531 37	32,114 05
Gain.....			\$2,017 22		
Loss.....	\$1,325 91	\$2,288 71		\$178 23	\$1,775 63

* Under these headings are included the gifts of Sabbath-schools and Young People's Societies.

† Includes the receipts of the Literature Department which are not included in 1896 figures.

RECEIPTS AND EXPENDITURES, APRIL 1, 1896, TO MARCH 31, 1897.

RECEIPTS.

EXPENDITURES.

From Churches, Woman's Societies and Bands.....	\$476,123 69	Missionaries, Home Missions.....	\$407,740 00
" Sabbath-schools.....	40,334 42	" New Synodical Aid Fund.....	25,954 48
" Young People's Societies.....	33,327 91	" Sustentation.....	1,453 70
" Individuals and Miscellaneous Sources.....	132,029 66	Teachers, Schools, etc.....	255,729 24
" Legacies.....	105,589 08	Printing and Distributing Annual Re- port.....	1,741 41
" Sale of Securities.....	45,251 76	" Church at Home and Abroad"....	379 43
" Quarter Century Anniversary Reunion Fund.....	33,101 51	" Assembly Herald".....	420 00
For New York Synodical Aid Fund...	7,879 70	Literature Department.....	1,866 43
" Sustentation.....	485 73	Interest on money borrowed.....	9,231 42
		Woman's Executive Committee.....	19,432 86
		Expenses for Administration.....	32,418 28
			\$716,371 25
		Excess of Receipts over Expenditures applied on last year's debt.....	162,752 21
			\$879,123 46
	\$879,123 46	Amount of Debt April 1, 1897.....	\$147,276 96

CHURCH ERECTION.

MARCH 1 TO APRIL 10, 1897.

APRIL, 1897.

GENERAL FUND.

GENERAL FUND.

Contributions.....	\$6,437 16	Contributions.....	\$2949 35
Miscellaneous.....	3,534 27	Miscellaneous.....	2033 23
	\$9,971 43		\$4982 58
LOAN FUND.		LOAN FUND.	
Amount collected on loans.....	500 00	Amount collected on loans.....	1820 62
MANSE FUND.		MANSE FUND.	
Amount collected on loans....	\$506 28	Amount collected on loans....	\$457 55
Contribution.....	4 00	Miscellaneous.....	17 00
Miscellaneous.....	12 75		474 55
	523 03		\$7277 75
	\$10,994 46		
GENERAL FUND CONTRIBUTIONS.		GENERAL FUND CONTRIBUTIONS.	
Year 1896-7.....	\$47,126 66	April 11-30, 1897.....	\$2949 35
Year 1895-6.....	48,562 24	April 11-30, 1896.....	2375 69
Loss.....	\$1435 58	Gain.....	\$73 66

PUBLICATION AND S.-S. WORK.—APRIL, 1897.

Contributions from Churches.....	\$2,764 77
" " Sabbath-schools.....	851 58
" " Individuals.....	14 23
	\$3,630 58

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